

REALITY

THE NEW
PUBLIC LIBRARY

ASTOR LENOX
TILDEN FOUNDATIONS

ORIENTAL DEPT.

عالم حقيقي

A Real Magazine for Real People

Disarmament

Compilation

Faith's Vision

Louise Waite

Our Future Government

Dr. Richard M. Bolden

Claude Bragdon on the Fourth Dimension

Mary Hanford Ford

JANUARY, 1921

PUBLISHED MONTHLY

20 CENTS

Copyright, 1921, by Reality Publishing Company

THE ONENESS OF MANKIND

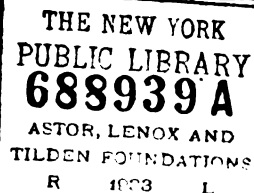
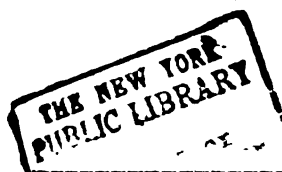
The Bahai Movement

Rapidly spreading throughout the world, and attracting
the attention of scholars, savants and religionists
of all countries—oriental and occidental

For the information of those who know little or nothing of the Bahai Movement we quote the following account translated from the (French) Encyclopaedia of Larousse:

BAHAISM: *the religion of the disciples of BAHÁ'O'LLAH, an outcome of Babism.*—Mirza Husian Ali Nuri BAHÁ'O'LLAH was born at Teheran in 1817 A.D. From 1844 he was one of the first adherents of the Bab, and devoted himself to the pacific propagation of his doctrine in Persia. After the death of the Bab he was, with the principal Babis, exiled to Baghdad, and later to Constantinople and Adrianople, under the surveillance of the Ottoman Government. It was in the latter city that he openly declared his mission, . . . and in his letters to the principal Rulers of the States of Europe he invited them to join him in establishing religion and universal peace. From this time, the Babis who acknowledged him became Bahais. The Sultan then exiled him (1868 A.D.) to Acca in Palestine, where he composed the greater part of his doctrinal works, and where he died in 1892 A.D. (May 29). He had confided to his son, Abbas Effendi (Abdul-Baha), the work of spreading the religion and continuing the connection between the Bahais of all parts of the world. In point of fact, there are Bahais everywhere, not only in Mohammedan countries, but also in all the countries of Europe, as well as in the United States, Canada, Japan, India, *etc.* This is because BAHÁ'O'LLAH has known how to transform Babism into a universal religion, which is presented as the fulfilment and completion of all the ancient faiths. The Jews await the Messiah, the Christians the return of Christ, the Moslems the Mahdi, the Buddhists the fifth Buddha, the Zoroastrians Shah Bahram, the Hindoos the incarnation of Krishna, and the Atheists

a better social organization! BAHÁ'O'LLAH represents all these, and thus destroys the rivalries and the enmities of the different religions; reconciles them in their primitive purity, and frees them from the corruption of dogmas and rites. For Bahaism has no clergy, no religious ceremonial, no public prayers; its only dogma is belief in God and in His Manifestations. . . . The principal works of BAHÁ'O'LLAH are the *Kitab-ul-Ighan*, the *Kitab-ul-Akdas*, the *Kitab-ul-Ahd*, and numerous letters or tablets addressed to sovereigns or to private individuals. Ritual holds no place in the religion, which must be expressed in all the actions of life, and accomplished in neighborly love. Every one must have an occupation. The education of children is enjoined and regulated. No one has the power to receive confession of sins, or to give absolution. The priests of the existing religions should renounce celibacy, and should preach by their example, mingling in the life of the people. Monogamy is universally recommended, *etc.* Questions not treated of are left to the civil law of each country, and to the decisions of the *Bait-ul-Adl*, or House of Justice, instituted by BAHÁ'O'LLAH. Respect toward the Head of the State is a part of respect toward God. A universal language, and the creation of tribunals of arbitration between nations, are to suppress wars. "You are all leaves of the same tree, and drops of the same sea," BAHÁ'O'LLAH has said. Briefly, it is not so much a new religion, as Religion renewed and unified, which is directed today by Abdul-Baha.—*Nouveau Larousse Illustré*, supplement, p. 60.



REALITY

EDITORS

WANDEYNE DEUTH

EUGENE J. DEUTH

PUBLISHED MONTHLY BY

REALITY PUBLISHING COMPANY

416 MADISON AVENUE

NEW YORK, N. Y.

Single Copies, 20 cents. Sold at all Newsstands.—Subscription, \$2.25 per year

Money Orders Payable to Reality Publishing Company,

416 Madison Avenue, New York City

Copyright, 1921, by Reality Publishing Company

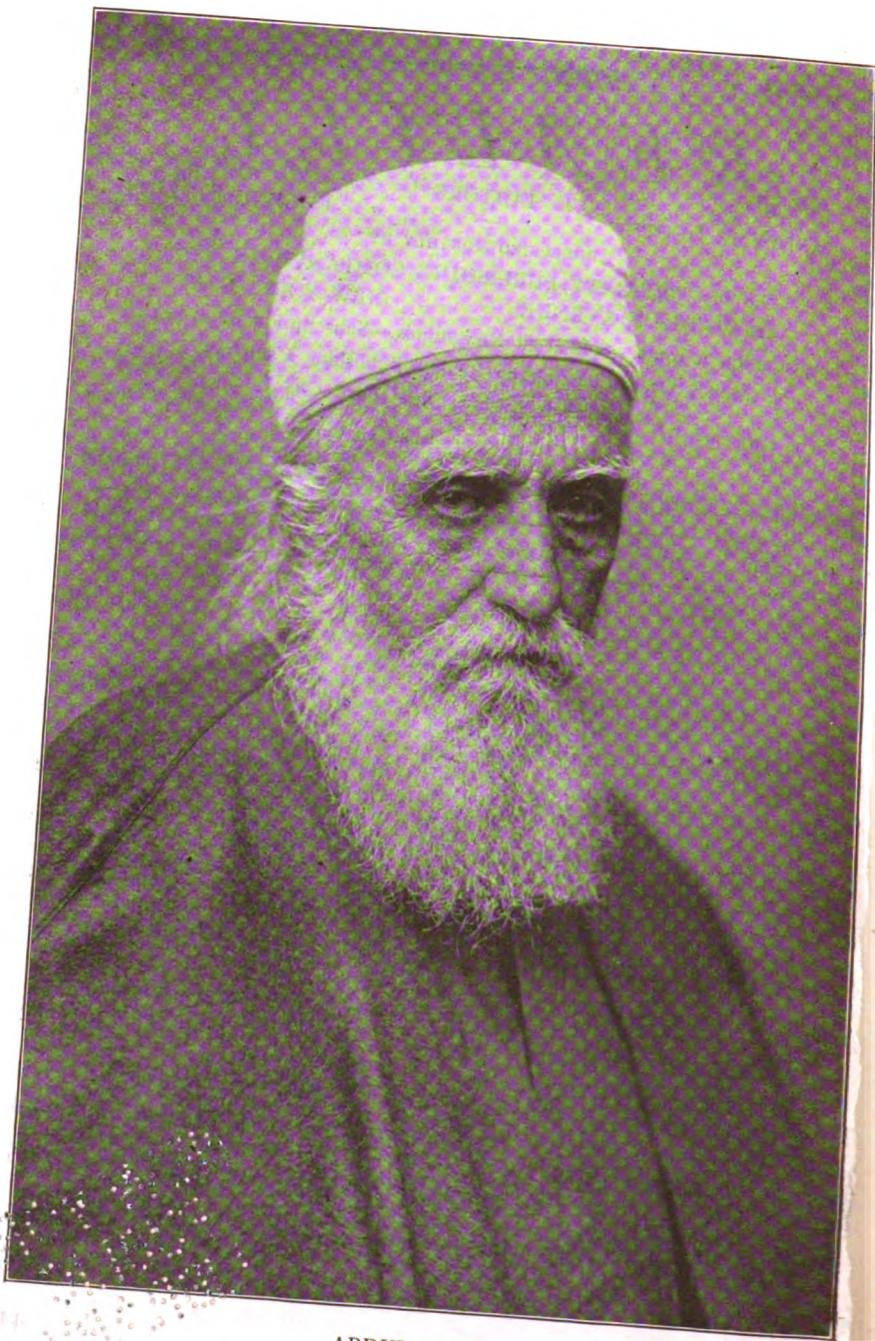
Volume III

JANUARY, 1921

No. 1

CONTENTS

	PAGE
DISARMAMENT— <i>Compilation</i>	3
WORDS OF ABDUL BAHÁ	4
THE ATTITUDE OF A BAHÁÍ TOWARD OTHERS	10
FAITH'S VISION— <i>Louise Waite</i>	14
OUR FUTURE GOVERNMENT— <i>Richard Manuel Bolden</i>	20
CLAUDE BRAGDON ON THE FOURTH DIMENSION— <i>Mary Hanford Ford</i>	22
A LITTLE CHILD SHALL LEAD THEM— <i>Charles L. Robinson</i>	24
THE LEAGUE OF NATIONS AND ESPERANTO— <i>W. M. Page</i>	26
THE ADDRESS OF VERA SIMONTON	31
GOOD NEWS— <i>The Editor</i>	36
BAHÁÍ ACTIVITIES	41



ABDUL BAHA

EDITORIAL

Disarmament

Lay down your arms, oh, World!
Cease your endless strife.
Do you not know God's sweetest
Gift to you—is life?

RIGHTLY understood human life is the opportunity for spiritual development.

On any other plane it is merely mineral, vegetable or animal.

This opportunity for spiritual development is the dividing line.

Therefore it is God's greatest gift.

In all so called civilized countries, it is unlawful for individuals to carry weapons.

This law was made for the protection of the weak from the strong by our courts of justice.

Countries are made up of individuals.

What is good for the individual is good for the country.

Therefore there should be a court of justice to force the disarmament of countries.

There is a court of justice, God's Justice, forcing this fact through the density of man's false conception of life.

Disarmament is in the air.

People are thinking of it.

People are talking of it.

People are believing in it.

If the great nations of the world turned their cannon into ploughshares, there would be peace and happiness on earth, and plenty for all.

Let every individual in the world spread the doctrine of disarmament.

Let America be foremost in her physical demonstration of her spiritual supremacy by insisting upon disarmament.

Throughout the ages much has been written and said as to the power of "right" and "might."

Perhaps never before in history has a nation had both "right" and "might" behind her.

As America set a new spiritual standard by crossing the ocean to fight for "right," now by the power of "might," she can complete that spiritual progress.

The world is sick of war.

The hearts of humanity are crying aloud against it.

YOU CANNOT PREPARE FOR PEACE BY PREPARING FOR WAR.

Let America demand disarmament.

Disarmament for the world.

The following words of Abdul Baha will demonstrate the importance both on the spiritual and material plane of—disarmament.

THE EDITOR.

Words of Abdul Baha

THE government of America has recently budgeted \$15,000,000 towards the expenses of making a new battleship.

This means that prior to the international peace an international war will in all certainty take place."

Abdul Baha: Extract from a talk given in Montreal, September 21, 1912.

"When perfect justice reigns in every country of the eastern and western world, then will the earth become a place of beauty. The dignity and equality of every servant of God will be acknowledged; the ideal of the solidarity of the human race, the true brotherhood of man will be realized; and the glorious light of the Sun of Truth will illumine the souls of all men."

Abdul Baha: Talks by Abdul Baha given in Paris, p. 156.

“ . . . It is our hope that after the cold winter a new spring will come, giving new life to nature, so that the trees of humanity will again sprout and become verdant in the gardens, so that they bring forth leaves and blossoms and fruit. Thanks be to God, the illumined century has dawned. Thank God that this spiritual spring has come. Thanks be to God, that the reality of all things has been revealed. This century is the century of light. This period is the period of science. This cycle is the cycle of reality. This age is the age of progress and freedom of thought. This day is the greatest day of the Lord. This time is the time of eternal life. This age is the age of the breath of the Holy Spirit. This time is the time in which all is resurrected into new life. Therefore, I desire that all may be united in harmony. Strive and work so that the standard of the world of human oneness may be raised among men, so that the lights of universal peace may shine and the East and the West embrace, and the material world become a mirror of the kingdom of God, that eternal light may shine forth and that the day break which will not be followed by the night.

Abdul Baha: *Star of the West*, Vol. 4, No. 4, p. 69.

“Among the teachings of Baha O'llah is likewise the following: That the world of humanity is in need of the breath of the Holy Spirit, for the oneness of humanity is necessary. The most great peace is necessary, and it is self-evident that this cannot be assured through racial force; it cannot be promulgated through the patriotic force, for countries differ. And it is certain that political force will not accomplish it, for the interests of the government differ. And it will not be accomplished through a consensus of opinion, for opinions differ. There is need of a force which can execute the oneness of humanity and which can destroy the foundations of warfare and strife. Through human agencies this is an impossibility. Hence it must be through spiritual agencies. And no other force has such power as the Holy Spirit, hence this can be made feasible through the breath of the Holy Spirit.

“No matter how far the material world advances, it cannot establish the happiness of the human world. Rather when the

material civilization shall be linked with the spiritual or divine civilization, then happiness will be assured. Then material civilization will not contribute its services to the forces of evil to destroy the oneness of humanity, for through the factors of the material civilization good and evil advance together—keep up the same pace.

“For example, consider how greatly material civilization has advanced in the last decade, in this century. Consider how many schools and colleges have been founded, hospitals have been founded, asylums for the orphans have been founded, the science of medicine has advanced. Together with this there has been an advance in the inventions of the means and instruments of destruction. In the early days the instrument of destruction was the sword; today it is the gun. In the early days the organ of destruction or warfare was the dagger; today it is the rifle. How many torpedoes have been invented, and how many kinds of ammunition have been invented!

“All this is the result of material civilization. Therefore, just as material civilization serves the good purposes of life it also serves the evil ends. But the divine civilization is good because it is concerned with the reign of morals. Consider how much the prophets have contributed to the reign of morals. His holiness, Jesus Christ, summoned all to the most great peace. He called all to the acquisition of good morals.

“If good morals which constitute the divine civilization shall become united with the material civilization there is no doubt that the happiness of the world of humanity shall hoist its banner and from every direction composure and rest shall be forthcoming. Humankind shall achieve extraordinary progress, the sphere of thought will be greatly enlarged, great inventions will be made, great spirituality shall reveal itself, for humanity there will be great joy, and the life eternal will then be conferred thereon. The spiritual force will make itself effective and the breath of the Holy Spirit will penetrate.

“Therefore, just as the material civilization progresses so should the merciful civilization likewise become progressive until the greatest and utmost aims and desires of humanity may be realized.”

Abdul Baha: *Star of the West*, Vol. 5, No. 6, p. 4.

"Japan has made wonderful progress in material civilization, but she will become perfect when she will also make spiritual developments and the power of the kingdom become manifest in her."

Abdul Baha: Tablets of Abdul Baha, Vol. 3, p. 564.

"No matter how much the world of humanity advances in material civilization, it is, nevertheless, in need of the spiritual development mentioned in the Gospels. The virtues of the material world are limited, whereas divine virtues are unlimited. Because the virtues of the material world are limited, therefore man's need of the divine world, the divine perfections and virtues, is unlimited.

"Consider the history of humanity. You will find that although the very apex of human virtues has been reached at certain times, yet they were limited; but the divine virtues have ever been unlimited. The limited is ever in need of the unlimited. The material must be confirmed by the spiritual. The material is likened unto the body, but the breaths of the Holy Spirit are the Spirit itself. The body without spirit may be in the utmost state of beauty, it is, nevertheless, in need of the spirit. The chimney of the lamp, no matter how polished it be, is in need of the light. Without the light within the candle or the lamp, it is not illuminating. The body without the spirit is not productive. The teaching of a merely material teacher is limited. The philosophers claimed to be the educators of mankind, but if we refer to history, we find that greatest philosophers were at most enabled to educate themselves. If they educated others, it was within a limited circle; but they failed to give a general education. The divine power, however, the power of the Holy Spirit, conferred this general education.

"For example, his holiness Christ educated universally. Numerous nations, numerous peoples he rescued from the world and bondage of idolatry. He summoned them all to the oneness of God. They were dark, they became illumined. They were material, they became spiritual; they were earthly, they became heavenly. He illumined the world of morality. And this general education is not possible through the power of philosophy.

This is possible through the power of the breaths of the Holy Spirit. That is why no matter how far the world of humanity advances, it fails to reach the highest degree except through the breaths of the Holy Spirit; through spiritual education and divine bestowals. They insure progress and prosperity.

"Therefore I exhort you that you may be thinking of developing your spirits. Just as you have striven along material lines and have reached this degree, may you likewise advance in order that your spirits may become strengthened, your spiritual susceptibilities increased, your devotion to the kingdom of God augmented. May you be the recipients of the Holy Spirit, be aided in the world of morality and attain ideal power, so that the sublimity of the world of mankind may become apparent in you. Thus may you attain the highest happiness, the life eternal, the glory everlasting, be born again and become the manifestations of the bestowals of God."

Abdul Baha: *Star of the West*, Vol. 4, No. 5, p. 86.

"In this cycle there shall be such progress along the lines of civilization as to be unparalleled in the history of the world; for the world of humanity has heretofore been in the state or stage of infancy. Now, it is beginning, or it is in the process of attaining, maturity.

"Just as the human organism, attaining the period of maturity, attains a great development, the intellectual faculties ripen to the fullest extent and in one year of this period there is accomplished a tremendous, unprecedented development, likewise the world of humanity having reached the period of maturity, will accomplish a tremendous upward progress, and that power, which is the depository of God in the human realities, that universal power like unto the intellectual faculties of man, will reveal tremendous development.

"Therefore, thank ye God that ye have come into the plane of existence in this radiant century, wherein the bestowals of God are appearing from all directions, the doors of the kingdom have been opened unto you, the summons of God are being raised, and the virtues of the human world are in the process of promulgation.

"The day has come when all darkness is to be dispelled, and the Sun of Truth is to shine forth radiantly.

"This century may be likened unto the equinoctial in the annual cycle: For, verily, this is the spring season of God!

"It is, therefore, that in the Holy Books a promise is given concerning a time when the springtime of God shall make itself manifest, and the Jerusalem—the *Holy City*—shall descend from heaven, and that Zion shall leap forth and dance, and that the Holy Land shall be submerged in the sea of the holy lights.

"Just as you observe a tremendous motion in the time of spring in the material world—how the vegetable kingdom receives a new life, a new stimulus,—how the animal kingdom and the human kingdom are resuscitated and moved forward,—what a circulation takes place in the blood; how the gentle zephyrs are set in motion; how flowers are in bloom; what delightful and temperate air is enjoyed; how pleasant and delightful become the mountains, the fields and meadows!

"Likewise, this bounty of God will endow the world of humanity with a new motion, a new movement. All the virtues which have been deposited in the human verities and realities, like unto these flowers will be revealed from that Reality.

"It is a day of joy. It is a time of happiness. It is a period of spiritual progress.

"I beg of God that this divine spiritual civilization may have a tremendous impression and effect upon you. May it make you growing plants. May your trees bring forth leaves, variegated blossoms; may they bear the ideal fruits appearing therefrom in order that the world of humanity—akin to the growth and development of material civilization—may develop spiritually along the lines of idealism.

"Just as the intellects have revealed mysteries of matter and have brought forth from the invisible nature her mysteries, may the minds and spirits likewise come in touch with the verities of God, and the realities of the kingdom be made manifest.

"Then the world will be the paradise of Abhá, the standard of the most great peace will be upraised, and the oneness of the world of humanity, in all its beauty, glory and usefulness, become apparent!

Abdul Baha: *Star of the West*, Vol. 3, No. 3, p. 9.

From Hidden Words—Baha O'llah

(15)

Page 7

O Son of Man!

Thou art My Possession, and My Possession shall never be destroyed: Why art thou in fear of thy destruction? Thou art My Light, and My Light shall never become extinct: Why dost thou dread extinction? Thou art My Glory (Baha), and My Glory shall not be veiled: Thou art My Garment, and My Garment shall never be outworn. Therefore abide in thy love to Me, that thou mayest find Me in the Highest Horizon.

The Attitude of a Bahai Towards Others

Words of ABDUL BAHÁ

PEOPLE who have never heard of BAHÁ O'LLAH, yet are they doing His will, the power of His words compels them to do so. You must love and honor them. It is just as in the spring, the warm sunshine and showers make the flowers grow, though they know not why. It is the spirit of spring that compels them to grow."

To the Higher Thought Center, London.

"It matters not by what name one calls himself—the great work is one. Christ is ever in the world of existence. He has never disappeared out of it. Rest assured Christ is present. The spiritual beauty we see around us today is from the breathings of Christ."

Someone asked if the Humanitarian Society was good. Abdul Baha said: "Yes, all societies are good; all organizations that are working for the betterment of the human race are good, very

good. All who work for their brothers and sisters have the blessing of BAHĀ O'LLĀH; they will surely succeed."

A painter asked, "Is Art a worthy vocation?" Abdul Baha, turning to her, said, "Art is worship."

An actor mentioned the drama and its influence. Abdul Baha said: "The drama is of the utmost importance. It has been a great educational power in the past; it will be again."

A student of modern methods of the higher criticism asked Abdul Baha if he would do well to continue in the church with which he was associated, and had been all his life, and whose language was full of meaning to him. Abdul Baha answered: "You must not disassociate yourself from it. Know this: The Kingdom of God is not in any one society. You can be a Bahai-Christian, a Bahai-Freemason, a Bahai-Jew, a Bahai-Mohammedan. The number 9 contains eight and seven, and all the other numbers, *and does not deny any of them.*"

When asked by an American friend, "Which is the best way to spread the teachings?" Abdul Baha said, "By *deeds*; this way is open to all, and deeds are understood by all. Join yourselves to those who work for the poor, the weak, the unfortunate. This is greatly to be commended."

"I have never heard of BAHĀ O'LLĀH," said a young man. "I have only recently heard of this movement, but I recognize the mission of Abdul Baha and desire to be a disciple. I have always believed in the brotherhood of man as the solvent of all our national and international difficulties."

"It makes no difference whether you have ever heard of BAHĀ O'LLĀH or not," Abdul Baha answered. "The man *who lives the life* according to the teachings of BAHĀ O'LLĀH is already a Bahai. An ugly man may call himself handsome, but he deceives no one, not even himself."

Abdul Baha was asked, "By what process will peace be established on earth? Will it come after a universal declaration of Truth?" "No," He replied, "it will come gradually. A plant that grows too quickly lasts but a short time. Through education and the power of the Word of GOD to change the hearts of the people Peace will eventually be established."

"When a man turns his face to God he finds sunshine everywhere; all men are his friends, his brothers. Let not conventionality cause you to seem cold and unsympathetic when you meet strange people. Ask if you can render them any service. Try to make their lives a little happier. Let those who meet you know without your proclaiming the fact that you are indeed a Bahai. Do not be content with showing friendship in words only. Let your heart burn with loving kindness for all who may cross your path."

"What profit is there in agreeing that universal friendship is good, and talking of the solidarity of the human race as a grand ideal? Unless these thoughts are translated into actions they are useless."

"The wrong in the world continues to exist, just because people *talk only* of their ideals, and do not put them into practice. If actions took the place of words, the world's misery would soon be changed into comfort."

"Set your faces steadily toward the Light of the World. Show love to all. Love is the breath of the Holy Spirit in the heart of man. Take courage; God never forsakes His children who strive and work and pray. Let your hearts be so filled with the strenuous desire for peace, that tranquility and harmony may encircle all this warring world, and with the Universal Brotherhood will come the Kingdom of God, in peace and goodwill. Let this gathering be a foreshadowing of what will in very truth take place in this world when every child of God realizes that they are all leaves of one tree, flowers in one garden, drops in one ocean, and sons and daughters of one Father whose name is Love."

"All are seeking Truth and there are many roads leading to it. Truth has many aspects, but it remains always and forever *One*."

"Do not allow difference of opinion or diversity of thought to separate you from your fellow men, or to be the cause of disputes, hatred and war in the hearts of your enemies. Rather search diligently for Truth, and make all men your friends."

"Let your actions cry aloud to the world that you are indeed

a Bahai, for it is action which speaks to the world and is the cause of the progress of humanity. If we are true Bahais speech is not needed; our actions will help on the world; will spread civilization; will help the progress of science and cause the arts to develop. Without action, nothing in the material world can be accomplished; neither can words unaided advance man in the Spiritual Kingdom. It is not through lip service only that the elect of God have attained to holiness; but by patient lives of *active service* they have brought Light into the world. Therefore strive that your actions day by day may be beautiful prayers; turn to God and seek to do always that which is right and noble. Enrich the poor; raise the fallen; comfort the sorrowful; reassure the fearful; rescue the oppressed; bring hope to the hopeless, shelter to the destitute. This is the work of a true Bahai. If we neglect to do it, we are not followers and we have no right to the name. God, who sees all our hearts, knows how far our lives are the fulfillment of our words."

"When we are in earnest in our search for anything, we search for it everywhere. This principle we must carry out in our search for Truth. The Truth shall make you free. So shall we see the truth in all religions, for the Truth is in all, and Truth is One."

Question asked ABDUL BAHA: "Does Abdul Baha wish the Bahais to take part in charitable and political affairs, or should they interest themselves in spiritual things only?"

Answer: "Any movement that is for the benefit of mankind should be joined by the Bahais. If they are not asked to help, they should offer their services, especially in all kinds of charitable work. They must not be exclusive, but general, and serve all alike. They should also take the voter's part in all elections."

"The only difference that exists between people is that they are at various stages of development. Some are asleep; they must be awakened. Some are negligent; they must be aroused. But one and all are the children of God. Love them with your whole heart. No one is a stranger to the other—all are friends."

"I in the East and you in the West—let us try with heart and soul, that Unity may dwell in the world; that all the people may become as One people, and that the whole surface of the earth may be as one country, for the Sun of Truth shines on all alike."

"I DESIRE THAT YE BE STUDENTS ON THE PATHWAY OF REALITY."

—*Abdul Baha Abbas.*

Faith's Vision

Dedicated to the Bahai Unity Circle.

By LOUISE WAITE

We hear a song above the din of battle,
Above its roar, its discord and its strife,
Above its bloodshed and above its horror
We hear a song of Life.

We see, beyond the darkness of the hour,
Beyond the smoke and lurid fires of hate,
Beyond the earth, within Love's dear horizon
We see the morning break.

We feel, above the clash of arms and shrapnel,
The throb of Love, born in the heart of man.
Out of the storm shall come a Peace enduring,
Out of the chaos, God's Eternal Plan.

Out of the strife a song of life arising,
Out of the darkness, Light and Liberty,
Out of the chaos, Peace and Love abiding
And a new world for all humanity.

Ignorance.

"Whatever lessens ignorance and increases knowledge was, is, and ever will be acceptable to the Creator."—Baha O'llah.

Study of Self.

"Know thyself. He who hath known his Lord hath known himself," and "Think not thy body a small thing while in thee is enfolded the universe."—Baha O'llah.

"The aim of the prophet of God is to raise man to the degree of knowledge of his potentiality, and to illuminate him through the light of the kingdom, to transform ignorance into wisdom, injustice into justice, error into knowledge, cruelty into affection and incapability into progress. In short, to make all the attainments of existence resplendent in him."—Divine Philosophy.

Divine Tolerance and Appreciation.

Tolerance must yield to sympathy, sympathy to appreciation, appreciation to love, and love to understanding which is the Reality of Unity.

Unity.

We realize that there is room in God's Love for all our distinctions but no room for intolerance, prejudice and exclusion.

We realize that all life is a means to an end and that end God-consciousness, or consciousness of our oneness with God.

"O Son of Man! In my Ancient Entity and in My Eternal Being was I hidden. I knew My love in thee, therefore I created thee; upon thee I laid My Image, and to thee revealed My Beauty."

"O Son of Spirit! I created thee sublime, but thou hast degraded thyself: Therefore ascend to that for which thou wast created."

"O Children of the Spirit! Ye are my treasures, for in ye I have treasured the pearls of My Mysteries and the Gems of My Knowledge."

We realize that we are deathless souls on an endless journey and above our own self-created pathway.

"O Son of Man! My Eternity is My creation. I have created it for thee; therefore make it the garment of thy temple. My Oneness is My design. I have designed it for thee. Therefore clothe thyself with it. Thus thou mayest be a star of My Omnipotence forever."

"O Son of Spirit! The first counsel is: Possess a good, a pure, an enlightened heart, that thou mayest possess a Kingdom eternal, immortal, ancient and without end."

"O Son of Spirit! The Gospel of Light I herald to thee; Rejoice in it. And to the state of Holiness I call thee: Abide in it, that thou mayest be in peace forever and ever."

"O Son of Man! Clothe thyself with My Beautiful Garment and forfeit not thy portion from My Living Fountain that thou mayest not thirst forever."

"O Son of Man! Ascend to My Heaven that thou mayest drink of the pure Wine which has no likeness—from the Chalice of everlasting Glory."—Baha O'llah.

We realize that all creation is vibration; each atom in the universe is conscious intelligence in action, in form. "This material universe is infinite, and if material existence is endless how much more is the world of God? When we think of the material worlds as infinite, how can we think that the worlds of God are limited? There is no beginning and no end in the material or spiritual worlds. Man passes through different degrees and when in a lower consciousness he cannot comprehend the consciousness above."—Divine Philosophy.

"O Son of Existence! By the Hands of Power I have made thee, and by the Fingers of Strength have I created thee. I have placed in thee the essence of My Light: Therefore depend upon it, and upon nothing else, for My Action is perfect and My Command has effect. Doubt this not, and have no uncertainty therein."—Baha O'llah.

"Each soul is an individual center of God-consciousness. Each being is a center for the shining forth of the Glory of God."—Abdul Baha.

We realize that if we would know the truth of a matter, we must not look at it onesidedly, but from all sides within and without. Consider it not only as it appears, but the cause, and above all else—the effects.

We realize that many are desirous of attaining spiritual powers, but few are willing to cultivate spirituality. To get something for nothing, to reap where one has not sown is impossible. Spirituality is a flower which grows in the soil of loving service to our brother man. Abdul Baha has said: "To be spiritual is to characterize yourself with the characteristics of God."

True Law is the Command of Principle, the working of Spirit: therefore there is but one Divine Law which is God's Law and as a result of this a man demonstrates his loyalty in proportion as he demonstrates his understanding of Truth or Principle, with the result that the measure of a man's loyalty is the measure of his demonstration. We follow only in so far as the Master follows the Christ Principle and lives the Christ Life.

We realize that to follow the Master is to manifest the life of the Spirit He manifests in deeds: to be patient, forgiving, non-resistant, truthful, compassionate, etc. This loyalty is manifestation of the Principle followed in "living the life," and this Principle is Universal and Divine. Thus in the final analysis the Principle manifested through the Instrument or Master and not His Personality is that to which we must be loyal.

We realize the glory of service and self-sacrifice—that the golden key which opens all the doors of the Kingdom of Reality is that of service to the world of humanity.

We realize the sublime truth of these words of Abdul Baha: "The key to self-mastery is self-forgetting," and we strive to manifest the fruits of the spirit. Abdul Baha has said, "*First of all* be ready to sacrifice your lives for one another, to prefer the general well-being to your own personal well-being. Create relationships that nothing can shake; form an Assembly that nothing can break up; have a mind that never ceases acquiring riches, that nothing can destroy. If love did not exist, what of Reality would remain? It is the fire of the love of God which renders man superior to the animal. Strengthen this superior force through which all the progress in the world is attained. May the light of divine advancement shine upon you. This is the glory and the progress of man. This is eternal life" that

he who loses his life (in service) shall soon "return rejoicing, bringing in his sheaves."

We realize that in meeting in the spirit of true love and the Reality of Unity that we are establishing a center from which the rays of harmony and love emanate, bearing peace and healing on their wings and encircling the whole world and thus uniting our forces with the constructive forces of the universe and helping to overcome the powers of darkness and to hasten that day of which Abdul Baha has said, "If the people of the entire globe are welded into one great commonwealth, the prayer, 'Thy Kingdom come, Thy Will be done on earth as it is in heaven' will be a reality, for each will have the Kingdom of God within himself. What sublime happiness! What God-inspired progress! What a heavenly ideal! What a Divine Disposal! I desire that each one of you work for this great Cause, that blood-thirstiness may be forever quenched; that the horizons of the world may become illumined by the rays of a divine humanity and the East and West become radiant with the Light of the Lord."

We realize that "should we spend all our time in praising God, we could never be sufficiently grateful for His having brought us to this great Day of fruition when the Tree of Reality is bearing Its Fruit."—Divine Philosophy.

We realize that the Bahai Cause is an inclusive movement; that it asks of its followers the giving up of no former ideals; and that it teaches that all great spiritual revelations which have come from the Divine Educators of the past are essentially one and will be so understood when their followers are willing to divest them of the traditions, doctrines and dogmas instituted by man.

That the Bahai teaching is constructive; its aim the brotherhood of man, but it does not sympathize with the breaking down of all degrees and distinctions between men as held by radical thinkers.

To the end that all nations may become united and that we may, in obedience to the desire of Abdul Baha, help those sunken in materiality to realize their divine sonship and encourage them to arise and be worthy of their birthright, we will endeavor to study the Twelve Basic Principles revealed by Baha O'llah, "one by one, until they are realized and understood by mind and

heart." So will we become "strong followers of the Light, truly Spiritual, Heavenly Soldiers of God, acquiring and spreading the true civilization; for this will be the Paradise which is to come on earth when all mankind will gather together under the Tent of Unity in the Kingdom of Glory."

We turn to Abdul Baha as the Expounder of His Father's Words and the Standard Bearer of Love and Unity.



From Hidden Words—Baha O'llah

(9)

Page 5

O Son of Spirit!

No peace is ordained for thee save by departing from thyself and coming to Me. Verily thy glory should be in My Name, not in thy name; thy trust upon My Countenance, not upon thine own; for I will to be loved above all that is.

Our Future Government

BY RICHARD MANUEL BOLDEN

WE believe the administrators of Government in our country have attempted to function the government from the basis of the national constitution by the way of two theories, one the Jeffersonian theory, and the other the Hamiltonian theory. A study of these two political schools of thought will disclose a difference in minor details, but they agree in fundamentals. These fundamentals are that this nation is a union of states, and that each citizen within these states is to act upon the rights given him or her by our paternal instrument, the Federal Constitution. The idea is that each citizen is a co-sovereign in the governmental affairs of this nation, and that this nation is to be a real Democracy.

In the past these conceptions and ideas have not been realized by one of the great masses of the people in the United States, for the colored people in this country have had their political rights flagrantly violated.

Among the thinking minds of this country, the colored race has been and still is classed as a loyal type of citizen. While some may think that the unrighteous treatment of this race and the unjust legal enactments against them may tend toward national disillusion and anarchy, it is also believed that we are in the dawn of a New Day—a day that gives hope to all oppressed people.

The Divine spirit in this day is leavening the whole lump of humanity, and everywhere throughout this world a higher and more glorious brotherly form of government is coming to the front. And in these United States our forty-eight (48) states will soon come to realize, through the force of our national government that they are forty-eight (48) limited co-sovereign states whose citizens' interest and rights are to be guarded and protected in the light of the Federal Constitution. The national government will regulate and control the election laws with a view of seeing that justice is done to each and all of her citizens. Men are beginning to see that the good of this nation rests upon good will toward the government. They are realiz-

ing that the best energy and activity can only be given to the country from minds that are peaceful and contented. They are realizing that they are to begin to educate and inspire men and women to feel and realize the responsibility of good citizenship. All the people must be trained to understand and regard the President of these United States, as the President of each and all of the people in this nation. They are to be taught that our President is more than a party leader, a sectional representative, a class champion, or an expounder and an exponent of white race supremacy only. For according to our constitution, and the theory of our democratic form of government, he is my President, your President, our President, and by virtue of his great position in the eyes of the world the champion and the silent exalted defender of the rights of humanity. As to this country, he is the President of all the people, regardless of party, race, creed, or color. This day that is upon us calls for a review and a clarifying of the political methods by which Senators and Congressmen come into office and position in our government. Our Senators and Congressmen from every section of these, our United States, will come into their offices through political justice and true representation. This will assure each and every citizen in each and every county and state in the Union that he hath a Counsellor at the bar of Justice. Though it was a repetition of others who had preceded him, and it also showed that the intentions of the fathers of the Declaration of Independence and the Constitution was again being proclaimed, we feel that President Woodrow Wilson's declaration on January 22, 1917, is very fitting at this time. In his discussion on Peace terms between the belligerent nations on the date previously mentioned, he said, "The governments derived all their just powers from the consent of the governed, and that inviolable security of life, of worship, and of industry, and social development should be guaranteed to all the peoples."

Our Senators and Congressmen will become the guardians and trustees of the people's estates, such as the coal, iron, and other mineral mines, oil wells, transportation facilities and any and all other necessary industries that are so very important in the development of a nation and the people's welfare. We are going to centralize our industries. This national goodwill will cause all of our citizens to endeavor to be and do their best.

We shall soon see a good citizens' national insurance and children's protective associations and old-age pensions.

Our Mayors will sit in counsel with the Governors of the various states once a year. Our Governors will perhaps be called in counsel with our President bi-annually. For it will be the purpose of the leaders of the people to have a closer and a clearer understanding as to a national plan and purpose. Our national cabinet will be automatically formed upon the basis of representation as expressed in the party candidates for the Presidency, based upon the graduating, voting strength of the parties, the official standing, as members of the Cabinet will be designated.

This will give our President a clearer and a better understanding of the people's desires and aims. This will give the President and Legislators the United support of the party units and groups in our nation. And then when our President speaks and acts he has behind him a truer representation of the whole people, and then it might be said, with this spirit functioning through the people and the government, that the "Voice of the people is the voice of God."

Claude Bragdon on the Fourth Dimension

THE address given by Mr. Claude Bragdon at the Bahai Library, on Wednesday evening, December 27th, was a very remarkable and luminous exposition of the much discussed question of *What Is The Fourth Dimension*. Mr. Bragdon is an architect of distinction, and became interested in the reality of the fourth dimension first through mathematical experiments and studies, and has written several books upon this subject, besides having englished the translation of *Tertium Organum*.

He began with a little résumé of the meaning of religious truth, saying he was a Bahai because a Bahai is a follower of the Light, and his friend Ledoux, he must claim as a theosophist, as a theosophist is a seeker after the wisdom of God, and that both must recognize the real significance of the much abused

Yogi, who is a receiver of divine illumination. He said that he would endeavor to define the fourth dimension intellectually, but that it represented a state into which one could only come spiritually, that the great Messengers who had come to mankind successively lived in the fourth dimension and came to lift mankind to that plane, so that the way to the fourth dimension spiritually is found in all the sacred books of the world, in the Bible, especially the New Testament, the Bagavat Ghita, The Koran, and the great utterances of the Revelators of today. Most of mankind, he said, is third dimensional, and so one must make an effort to get away from this materialist conception of life, which is based upon ideas of space and time allied with conceptions of length, breadth and thickness, and reach that fuller apprehension which is without material limitation and partakes of the infinite.

The fourth dimension Mr. Bragdon frankly defined as the plane of life beyond the physical. To recognize it fully demands the growth of a new spiritual capacity or faculty of the mind, and this is induced by spiritual teaching of a great Master, but may be explained as to its existence and meaning through the new fourth dimensional geometry. We see all objects on three sides, in length, breadth and thickness. We discern space by their distances from one another. We must learn to discern that other dimension, which is not at first appreciable. We have the sensation of a moving landscape in looking from the window of a flying train, and have no perception of motion in a descending elevator unless we observe the walls about us. These are all illustrations of the effect of impressions upon the mind which are correlated mentally and which lead us from impression to consciousness.

Mr. Bragdon went on to speak of a beautiful system of ornamentation which came to him through his habit of drawing cubes and squares with the idea of expressing fourth dimensional conceptions. He saw to his surprise and delight that a beauty grew out of these combinations he had never dreamed of, and realized that he had penetrated unconsciously, the Creative sphere of the fourth dimension.

Following along this line he said that the Einstein theory of relativity partook of the fourth dimensional, though he did not

(Continued on page 29)

A Little Child Shall Lead Them

BY CHARLES L. ROBINSON

WHEN the Prophet Isaiah uttered the words which have been selected as the title of this essay, he plumbed the very depths of the Science of Life, for, in the final analysis, all human problems center in one problem, namely, **WHAT IS THE NATURE OF MANKIND?**

Solve that single problem in terms of **REALITY**, thus removing it from the realms of "public opinion," Ideals, faith or belief, and you automatically solve such related problems as Education, Evolution, Religion, Immortality and **GOOD GOVERNMENT**. In other words, you solve the problem of **LIFE**, here and hereafter, and do it in terms of Science, Truth, Law, First Principles, Cause and effect.

And what is the line of least resistance to the solution of the problem of **LIFE**? Obviously, we must reduce it to its lowest terms—a little child, for what is Man but Child writ large?

Now the writer is well aware of the Spiritual application of the words—"the mill does not run by the water that is passed," and the only reason for quoting the words of a Man who lived some 2600 years ago, is because Isaiah was pointing out to his generation the solution of the problem of "Peace on earth, good will toward man," and he reduced that problem to its lowest term—a little child.

It is self-evident that if the Prophet solved the problem in his day in terms of cause and effect, he solved it for all time, and since this generation is confronted by the same identical problem, he solved it for us, and if the men who were charged with the duty of bringing forth "A Peace of Justice" had based their deliberations on this simple truth, that alleged Peace Treaty would not have been—a War Treaty.

Surely, if there had been one little child at that Peace Congress as the **REPRESENTATIVE** of the untold millions of little children who, having never lived under a Just Government, have been exploited from birth to death, or if One Man at that

Congress had pointed to a picture of "MOTHER AND CHILD" as a symbol of the sacredness and holiness of Motherhood and Childhood, the Era of Justice would have started then and there and the Sun of Righteousness would, by this time, have illumined the whole earth. But, as it is, we face a condition and not a theory, and it is a safe prediction that while apparently the worst is yet to come, that wonderful Principle of Justice known as Compensation, will turn evil into GOOD, and since "man's extremity is God's opportunity," this is a good time to be alive, and especially to participate in the rediscovery of God and the rebirth of the race as an indivisible whole.

As the subject is so comprehensive that it would require a volume to do it justice, we can do no more than introduce a thought that is NEW so far as this generation is concerned, namely, THAT THE FIRST AND LAST WORLD TEACHER IS—A LITTLE CHILD.

For instance, if a man were to attempt to write an essay on THE LIFE OR NATURE OF THE OAK-TREE, he would start, if he started right, with its seed, the acorn, and if he studied for twenty years THE LIFE OF THE BEE he might be known as a Great Teacher of that specialty, but the fact remains that THE BEE WAS HIS TEACHER.

So it is in the relations of Mother and Child during the period of helpless infancy or before the force called Curiosity causes it to ask—WHY?, for in that early period all children are alike because their necessities are alike, and in the manifestation of those elemental necessities, the child is the teacher and the mother the learner. From this point we might go forward and show how the Principle of Reciprocity enters into the relations of the twain, but because the Science of Motherhood has become a lost science, so far as nations are concerned, we are constrained to go backward, as it were, and apply the words, A LITTLE CHILD SHALL LEAD THEM, to the prenatal period as the very foundation of THE ERA OF JUSTICE.

It will suffice to point out here that the law "action and reaction are opposite and equal" is a Psycho-physical law and not alone a Physical law as Newton supposed, and we have only to understand why, under that law, "as a man thinks, so IS he," to understand how and why the thoughts of the mother during the

(Concluded on page 28)

The League of Nations and Esperanto

BY W. M. PAGE

WHATEVER be the result of the war, of one thing we are now certain—there will be a League of Nations. Whether it will be a League on the scale contemplated by President Wilson and Viscount Grey depends upon events, but all those who desire the advance of civilization hope for the establishment of an effective League with the positive objects of the maintenance of peace and development of good understanding between the peoples, rather than the negative object of the prevention of war.

The League of Nations must not be a mere Court of Appeal in international disputes, not a mere super-power with a velvet glove over a hand of iron, but it must foster and encourage friendly relations between the peoples. Goodwill among men must be its deliberate aim, goodwill based on knowledge and mutual esteem. "What we seek," said President Wilson in his Independence Day speech, "is the reign of law based upon the consent of the governed and sustained by the organized opinion of mankind."

To obtain expression of the organized opinion of mankind we require a Parliament—"The Parliament of Man," which Tennyson foreshadowed. The word "Parliament" really means "speaking the mind." Now, how can a member of a Parliament of Nations speak his mind to another member of this Parliament of a different nationality and language? Is the tedious and unsatisfactory interposition of interpreters still to be perpetuated? Is it not time that the problem of an international language be now faced by the Governments of the world?

It is obvious that without a common language any League of Nations will never hold together. "The tie of language," said de Toqueville, "is perhaps the strongest and most durable that can unite mankind." It is amazing that none of the writers on the League of Nations either in America or Britain seems to have seen this. This, no doubt, arises from the practically universal use of English in America and Britain. We do not sup-

post that President Wilson, or any other supporter of the League of Nations, has the slightest intention of suggesting English as the official language of the League. The League must have an official language, but which language is it to be? If Germany is to sit at the council table, either French or English will be as abhorrent to her as German would be to other nationalities. If more than one national language is to be used simultaneously, would not the use of, say, the three languages mentioned humiliate other countries like Spain and Italy and Portugal and China and Japan, whose languages are spoken over a vast tract of the world?

There is only one way of meeting the situation: the adoption of a neutral, international language. We Esperantists have proved during the last thirty years that such a language is not only possible, but practicable. In our international congresses we have seen men of all nationalities, some with only a few weeks' acquaintance of Esperanto, address our meetings clearly and fluently on all kinds of topics without any misunderstanding of their meaning. The widespread practical use of Esperanto has abundantly demonstrated its adequacy. The fact that since the beginning of the war the Germans have run a magazine in Esperanto, wholly devoted to political subjects, shows its potentialities for the purposes of diplomacy. The French have published several war booklets and pamphlets in Esperanto, including President Wilson's classic Congress speech of April 2, 1917; and the American League to Enforce Peace, the pioneer body for the propagation of the League of Nations idea, has now issued an official appeal in Esperanto to the Esperantists of the world to support the objects of the League as set forth in the words of ex-President William Howard Taft.

It is to the work of Zamenhof that the world must look for the common tongue of the League of Nations. It is a tongue that will not only bind, but will unite. It is a tongue that was invented not only to prevent war, but to make war impossible, because its author intended it to be used to show men that they are brothers. "Brotherhood and justice between all peoples," was the idea which accompanied Esperanto from the moment of its birth. And is not peace brotherhood and justice in action?

As Esperantists we welcome the idea of the League of Nations, a League founded on a mutual desire to promote mutual

understanding. One of the first duties of the League will be to make the schools of the world teach the common language to every child in addition to its native tongue. In less than one year the language walls dividing the nations will have fallen. It will then be possible for future generations to know men of all nations in a way their forefathers have never done. It will bring about "the single race, the single tongue," which Tennyson foresaw, the time "when man to man the world o'er, shall brothers be," of which Robert Burns sang, and when

"Sur neutrala lingva fundamento
 Komprenante unu la alian,
 La popoloj faros, en konsento,
 Unu grandan rondon familian."

A LITTLE CHILD SHALL LEAD THEM

(Continued from page 24)

pre-natal period are determining the history of the race before the race is born.

When Plato declared, "We breed thieves and then prosecute them," he was very close to "the foundation of the world," and to the "Lamb that was slain" since that foundation, but it remained for Jesus of Nazareth to found the Religion of Justice and Love on—A LITTLE CHILD.



(Continued from page 23)

think Einstein was aware of it. The fourth dimension, he went on, is the world where we all dwell in life. Where we understand one another, in which our thoughts pass back and forth, not the physical world. Space, he said, is not subject to dimensions. We impose them upon space. It is a formula we have developed, a sequence, in contrast to that other thing, the sense that we abide in God. Space is the mirror of consciousness. It is Maya-illusion. Nature, he said, is a great tapestry upon which are embroidered all the beauties that we see. Bishop Berkeley called nature the divine voice in which God speaks to man. There are no symbols in nature for the crude aggressive civilization surrounding us. We create them symbols of the sinister dreadful consciousness within us. A hat and shoes are felt and leather insulators by which we cut ourselves off from the divine currents. The house in which we live is the same in a more collective measure. Consciousness is the only reality. Become what you are. He said he should revise the title of his lecture, for it really dealt with the fourth dimensional stage or plane of the unfoldment of consciousness.

In every stage or plane, he said, is a key to unlock it. In the animal world it is perception, the animal is beyond the plant, which cannot see. Human intelligence is the next step, and the animal consciousness knows nothing about it. The animal thinks of the world as he sees it; when he runs a world is in motion, and he has nothing to contradict it. Man has an impression of a moving world as he rides in train or carriage, but contradicts it by his reasoning faculty, and in this way understands the contradictory facts of the third dimension, but we need a new clue to resolve their paradoxes, and we find this in intuition. This is for the fourth dimension what reason is for the third, and through this we rise to the apparent paradoxes of sacred scripture and revelation.

For instance, we have a solid, a ball, we throw it and follow its line, which is direct and gives two dimensions. We apply heat, it melts, we pour it out, it has three dimensions, more heat, it becomes vapor, air, four dimensions.

We dwell in phases of consciousness. We are like the solid, it will bear a certain amount of heat without change, but with intense heat the change comes. The heat which changes con-

sciousness is the love of God, and this brings us to the fourth dimension.

"There is a marvelous symbolization of these things in mathematics, in fourth dimensional geometry. Planes bound solids, what do solids bound? They bound higher solids, as they are related to planes and this suggests a space which is bounded by the infinite indicated by the relativity of Einstein. The third dimensional logic says, "I am, and I am not the not I." The fourth dimensional logic says, "I am and I am also the not I."

There is strong indication of a great change in man, manifested by his interest in the fourth dimension. Man is the only animal that has changed the face of the world. The power of mind dominates the fact of nature and hurts. Another power of mind develops, and the super man is born. There is coming a new differentiation between races, those who have the fourth dimension, those who have only the third. The third and fourth cannot live together, either as individuals or races. The development to the fourth dimension is absolutely necessary, the world will destroy itself in ignorance without it. Our leaders do not have it as a rule, and we rush to destruction in following them.

Equality of brotherhood is not equality of development. Brothers may be of very different quality but still brothers. True leadership is only of the spirit, and recognition of the Master is a necessary part of the higher etiquette. In every race there are some of the higher race, so we have no right to condemn wholesale as we do when we say, "The Jews are no good," or "The Irish are awful fighters."

Our impressions are all fleeting, and impermanent. We never know things in themselves, only impressions of them. This was expressed long ago in the Kantian proposition, that only consciousness is real, and the common conception of object and space is "knocked galley west by Einstein."

If we could have plaster casts of man's life from birth to death, it would be a fourth dimensional section, the permanent body, or *linga sharira* of life.

It is impossible in the foregoing limited sketch to convey the power and charm, the definiteness of the speaker's delineation of the quite indescribable Fourth Dimensional consciousness. Those who heard it were very happy, and the present résumé is only

offered as an aid to memory, and a suggestion to those who were not so happy.

Among the notable books written by Mr. Bragdon are the following:—"Four Dimensional Vistas," "A Primer of Higher Space," "Projective Ornament," and "Architecture & Democracy."

The Address of Vera Simonton

DURING the month of December Miss Vera Simonton gave a most interesting and instructive lecture upon the "Superstitions of the African Tribes." One of the great benefits to humanity coming through the Bahai Revelation is that "superstitions must be abolished." In listening to Miss Simonton's most thrilling account of the fear-ridden Africans, bound by his superstitious dread of ju-ju and Fetishism, to the wicked Priest and his death dealing power, one cannot help but realize that the doing away with superstition is one of the most important factors in our new world Civilization.

Quoting from Miss Simonton, "The running sore of Africa is Ju-Ju, fetishism, and until that sore is thoroughly cleansed, cauterized and healed Africa will remain the domain of degrading superstitious practices."

"The high-priest of ju-ju is the sorcerer, the witch doctor. His art is that of primitive black magic ever enhanced by new forms of devilry which enthrall and hold the natives in the worst form of slavery, the slavery of superstitious fear."

"Gifts are perpetually offered to bad spirits, to devils, and witches in purchase of immunity. All is evil and the eternal supplication of the savage is not that blessing might descend upon him and his, but that evil might pass him by and lodge in the souls of his enemies."

"Sickness, death, drouth, the drying up and the flooding of rivers, bad crops and other natural effects, following natural causes, are believed to be wrought by devils, and to discover these devils, to cast them out, to banish and to kill them is the sole province of the sorcerer."



Miss Ida Vera Simonton, African Explorer, Writer, Lecturer, in Command of Senegalese Troops in the French Congo.

"He has a charm, a talisman for every conceivable ache or pain or misfortune. And these talismen and charms are always sold at the highest possible price. Hence, the poor savage is in a perpetual state of pawn to black magic and, in his dread of it, he still continues to make human sacrifices and to practice the most degrading acts despite the efforts of white governments owning and ruling Africa, to stamp out these debasing influences which are the enemy of Christianity and of civilization."

"More powerful than Kings, rich beyond computation, secure in his devilish art, the ju-ju man has but to speak, and men murder, steal, violate and destroy at his command. They deliver unto them their young, tender daughters that he may drink of their heart's blood, eat of their vital organs and possess himself of their souls that he might draw unto himself greater wisdom(?), greater strength, renewed youth and prolonged life."

"If a man fails to do his instant bidding, he is soon food for vultures and his cleanly picked bones lie under Africa's white hot sun as a lesson of terror for all who pass to read. And those who do not pass are told of the victim's death by those who have read the warning in the inanimate bones."

"Ju-ju brooks no questioning, no opposition. And in order to save their newly born infants from its evil, ju-ju charms are hung about tiny necks the moment the breath of life forces itself through expanding lungs in their first battle for existence."

All these things and more are described in Miss Ida Vera Simonton's new African novel, "The Great White Eye," which will be published within the next six months.

Miss Simonton had most unusual opportunities to study the superstitions and customs of the savages "uncontaminated with civilization," as she expresses it. And to her, in her lone, defenseless state the bush men and women were kind and tender, tribes fighting to adopt her as their white woman stranger, and voluntarily taking upon them her welfare and safety. "They would look shame for their hearts" if aught befell her when she was under their protection and when an enemy from another tribe stole anything from Miss Simonton's outfit, his punishment was short and decisive.

Miss Simonton's first novel, "Hell's Playground," deals with life at the equator in the French Congo where "there ain't no ten commandants," hence the local name of "Hell's Playground."

Like Conrad, she depicts with bold strokes the demoralization and utter ruin of the white man removed from men and women of his race and without the stamina, the courage to fight stagnation and its attendant evils.

Miss Simonton described the confusion in the minds of the natives over the efforts of the missionaries to convert them to Christianity, stating that the different creeds and denominations such as Roman Catholic, and different forms of the Protestant faith, inspired in the natives incredulity in the white man's God. It brought very forcefully before the audience the fact that the Bahai Revelation could be the only medium which would dispell the darkness from the minds of these ignorant and superstitious people.

Mr. James F. Morton, Jr., delivered the Bahai message to the audience who had gathered to hear Miss Simonton, and during the period of questions which followed her address, a discussion of the superstitions of the Western world arose with their attendant evils and limitations upon human endeavor.

When we are viewing with horror and contempt the ignorance of this far off race of people, living under the burning sun of Africa, without the advantages of education and enlightenment, it is well to turn our attention to conditions within our own so-called civilized cities and eliminate that intolerance and contempt which we are so prone to extend to those whom we deem beneath us in intelligence, culture, and civilization.

The following clipping will undoubtedly make us more charitable to the African:

WITCHCRAFT RIGHT HERE IN THE CITY

WASHINGTON HEIGHTS RESIDENTS BACK WOMAN WHO CHARGES
ANOTHER CAST SPELL

ALL APPEAR IN COURT

Witches!

We have them right here in New York according to a number of Washington Heights residents who flocked to the Magistrate's Court recently to uphold Mrs. Sophie Stern, who accuses her neighbor, Mrs. Bessie Avorn, according to the complaint, of having cast a spell upon her daughter.

Mrs. Avorn was the complainant, and not Mrs. Stern, and the complaint grew

out of Mrs. Stern's alleged accusation. The defendant was charged with disorderly conduct.

The complainant averred under oath that not only Mrs. Stern but others annoyed her by crying out: "Witch! Witch!" or "There goes the witch!" whenever she passed through the streets.

A number of sympathizers of Mrs. Stern were in court and kept calling "witch," "witch," "witch" at turns of the proceedings and the magistrate was forced to bang his gavel and threaten the interpolaters.

Mrs. Stern appeared in court with her two and a half year old daughter, who, she is said to have alleged had been cursed by the complainant, and as a result had lost the power of her legs.

"Up to two months ago," the defendant said, "my baby was strong and healthy. Then this woman went and cursed it, and now the child is paralyzed in the legs, and all the money we have is gone and all the treatment it has gotten at Mount Sinai Hospital seems to do no good. There is no cure, I am afraid. Your Honor, that woman is a witch. Two hundred years ago she would have been burned at the stake."

"Oh, the witch! The witch!" came groans from women in the audience. Others who sympathized with Mrs. Aborn hissed the witch-believers, and there was a lively uproar, which made necessary vigorous use of the court's gavel.

The Magistrate turned to the defendant and asked her pointedly: "Do you believe this woman to be a witch?"

"Yes," said the defendant.

After considering the matter for a moment, the Magistrate dismissed the summons against Mrs. Stern for lack of evidence.

The case was heard by Magistrate Jesse Silberman.

From Hidden Words—Baha O'llah

(6)

Page 5

O Son of Existence!

Love Me, that I may love thee. If thou lovest Me not, My Love can never reach thee. Know this, O Servant!

Good News

WHEN we find the great leaders of nations, political parties and generals in the army realizing that disarmament is the vital need of the day for the establishment of peace, that peace for which the world prays, it is indeed "Good News." It revives the hope of the starving millions in Europe, of the struggling masses in America, of the thinkers and savants of the World who know that only through the spiritual development of mankind to ideas of peace, mutual assistance and co-operation can the era of true civilization be born.

The following quotations are of interest:

David Lloyd George: "No peace until nations disarm. There can be no real peace until competition in armament ceases, and before disarmament was possible all the nations must be in the League, for all must march together." The premier is sanguine there will be no obstacle to Germany's admission to the League if she manifests an intention to fulfill her obligations.

"There was no use, on the one hand, of laboring for the association of nations and for the establishment of peace," the prime minister declared, "and on the other erecting great armaments in order to force other nations into competition in that terrible race for armaments which had more to do with the late war than almost any other individual force."

MUST EMBRACE ALL NATIONS

Mr. Lloyd George said the nations could not take the risk of disarmament until every nation was included. It could be done only by agreement. "Disarmament," he declared, was not a thing which would be done secretly and behind closed doors. It must be done in such a way that everyone knew, so that the agreement, once arrived at, was at once respected.

Mr. Lloyd George said all the nations must reach a common agreement not to start again that disastrous rivalry in armaments, which must inevitably end in a clash, unless arrested. Certain amendments, he asserted, would be necessary before the league became a really effective exponent of international opinion.

PRAISES COURT OF JUSTICE

The League already had done much, the prime minister asserted. For one thing, it had raised the status of labor throughout the world and the labor bureau was doing great things. The League's most conspicuous work probably was the establishment of the international court of justice, he declared, which would have a very determining effect on international justice in the future.

No league of nations, however, could possibly be regarded as complete until America was included, Mr. Lloyd George said.

General John J. Pershing:

"Armies and navies breed war," the commander-in-chief of the A. E. F. cried. "Swashbuckling nations, armed to the teeth, parading through the world, invite war. The way to prevent war is to disarm by agreement."

"Therefore, if the other nations have the same attitude, it seems to me all would be willing to prove it by consenting to limit armaments."

"It is folly for the nations of the world to follow the headlong course they are at present so madly pursuing. The war has shown us the madness of excessive armies and navies. The time has come to call a halt and call it quickly. If we do not—if we continue in the race for naval and military supremacy—it will shatter the foundation upon which our financial and social system rests and the entire economic structure will collapse. When this happens the civilization that we know today—the supremacy of the white race—will go sliding into the abyss of barbarism.

"Do you realize the amount of appropriation which Congress has been recommended to spend upon our army and navy for the coming year? Have you read that report—and thought of what it means? Next year Congress has been asked to spend \$5,000,000 on our army and navy for every working day in the year. This is made necessary if super-armament program is to continue, and we hope to keep abreast of our competitors.

"It is a gloomy commentary upon world conditions that expenditures several times greater than ever before in peace times

should be considered necessary, especially when the most rigid economy in government administration is imperative if we would avoid national bankruptcy.

WORLD DOES NOT LEARN

"Yet we are only one of the nations who contemplate taking upon themselves such an enormous burden, in addition to their stupendous war debts.

"But the world does not seem to learn by experience. It would appear that the lessons of the last six years should convince everybody of the danger of nations striding up and down the earth, armed to the teeth."

Herbert Hoover:

"The expense of such a course of national endeavor (referring to army or navy appropriations) should be turned to a better cause, the cause of humanity and of love. We could use the money not only to improve our own social conditions but to the work of charity in Europe."

Hiram W. Johnson:

"We are all agreed, I take it, that if there is a real desire among the Powers of the earth to prevent war they can prevent it by disarmament. If the five great nations of the earth who were associated in the war were to meet together and decide upon disarmament we would have taken the one great step that could be taken toward the promotion of peace and the prevention of all future wars."

Charles F. Murphy:

"The World must disarm or the world must starve."

It is also "good news" to read the following manifest pointing to that elimination of prejudice which in itself will build a new and better world—

"An immigrant mistreated today may, like Trotsky, become a world menace tomorrow," declared a manifesto issued last night by the American Committee on the Rights of Religious Minorities, of No. 70 Fifth avenue.

Anti-Jewish propaganda in the United States was condemned. Among those who signed the statement were William Howard Taft, Herbert Hoover, Cardinal Gibbons, William J. Bryan, Charles E. Hughes, Robert Lansing, Rabbi Septhen S. Wise, the Rev. Arthur J. Brown, the Rev. Nehemiah Boynton, the Rev. Henry Sloan Coffin, Bishop William F. McDowell, Charles W. Eliot, president emeritus of Harvard University, and Louis Marshall.

The committee asserted that a liberally financed organization was apparently behind the accusations printed that Jews were responsible for the present world-wide unrest. It was asserted that a determined effort was being made to "poison" the minds of lawmakers. The statement, in part, read:

"Our first feeling against the anti-Jewish campaign is one of contempt. It seems incredible that such palpable bigotry should be taken seriously. We were startled and humiliated by the outbreak of this propaganda.

"Among a few overstrung people the war has produced a species of quasi-insanity. The minds of some have run amuck. They are a prey to violent and groundless obsessions that they do their best to convey to others."

It is also good news to know that a Babson Report, distributed to subscribers throughout the country as the most authoritative analysis of current business conditions, declared, during the past year that the *only* solution of the present day *industrial* unrest is through the power of *religion*.



688939 A

The Rainbow Circle

THE Holiday season at the Rainbow circle was a very happy time. Both Christmas and New Year dinners were served at the centre to many guests, and as the Thursday of Holiday week was the dinner-Thursday of the Circle, a Good Will dinner was served on that evening, which was made especially commemorative of the blessing Christ brought to the world. All the Rainbow gatherings were penetrated by the truest form of the Christmas spirit, that is, the realization of what this spirit means to mankind, and the necessity of letting it penetrate all life, so that in this way Christ is again in the world.

The influence of the Rainbow Circle as a centre of veritable love between the races is becoming very great. The Bahai meeting held every Sunday afternoon at Dr. Bolden's church is more and more largely attended, and the audience seems each time more sympathetic, while the Rainbow circle meetings on Thursday evenings threaten soon to pass the limit of the church walls.

Madame Hirsch who conducts the French Class finds the interest of her students constantly growing and Professor Clajin, who teaches Esperanto to all who will come, sometimes has a room full of eager students.

All the universal tendencies of the great Bahai movement are seen in the Rainbow Circle, so each one who comes there finds a desire arising to widen boundaries, to learn a universal language, and touch sympathetically as many races as possible.



Bahai Activities

THE Bahai Forum continues every Sunday evening, at the Bahai Library, 416 Madison Avenue. These meetings are attracting large gatherings of all types of minds, interested in the investigation of truth, and in the time allotted to questions and answers most interesting discussions occur and general enlightenment follows.

On Monday evening of each week Mrs. Florian Krug, assisted by Miss Ann Boylan, will speak in the Bahai Library upon "The Bahai Revelation." The eloquence and charm of Mrs. Krug and Miss Boylan assures these meetings of a large attendance.

Tuesday evening meetings are conducted by Mrs. Mary Hanford Ford for the elucidation of selected subjects of the Bahai Revelation. Those who know the clearness and the spiritual vision of Mrs. Ford will be glad to know that she has given her services on these evenings.

Wednesday evenings are devoted to the arts and sciences and conducted by Miss Beatrice Irwin, Urbain Ledoux, Mrs. Van Bergen, and Mr. and Mrs. Deuth.

Friday evening meetings are conducted by Miss Juliet Thompson, who will be assisted by Zia Bey, who has just returned from Constantinople.

There is a Wednesday evening meeting at St. Marks conducted by Mr. and Mrs. Saffa Kinney.

A Saturday evening meeting is held under the direction of Miss Regine Sunshine at 189 Second Avenue, corner 12th Street.

On Sunday evening, January 2nd, Howard C. Ives, addressed a large audience at the Bahai Library. His subject, "Is Abdul Baha The World Master?" was one which so appealed to him that it carried with it a force of conviction and eloquence which touched the hearts of his hearers. Possessing a voice of quality and tone rarely to be found, Mr. Ives presented his subject in a masterly manner. The expression of opinion of those present was to the effect that it was one of the most exquisite lectures ever heard in the Library. That it was inspired no one who heard it could doubt, and in the period of questions which followed Mr. Ives brought forth very clearly and convincingly the facts for his knowledge that Abdul Baha is indeed today the great leader of the thought of the world.

On the evening of January 4th Mr. Horace Holley read the synopsis of his book shortly to be published, "The Cosmic Trinity." This book promises to be one of the most valuable books contributed to the world's literature for many years. It is logical, clear and convincing. Mr. Holley handles his subject in a way that appeals to all types of mind. Every sentence is a volume in itself. We believe this idea of a cosmic trinity as elucidated by Mr. Holley to be inspired and we look forward with eagerness to the time when this valuable testimony of true-vision may be placed in the hands of the general public. The comments from the audience who were privileged to hear Mr. Holley were enthusiastic in praise of this great work. After a careful study of the other books written by Mr. Holley, we feel that this is his masterpiece. His reading was full of charm and ease, and we take this opportunity to thank Mr. Holley for the privilege accorded to us during that evening. At the close of his reading Sadeli Waleditch sang in his inimitable manner three charming Russian folk songs. His rendering of this music of the soul of a people is very touching and carries the minds of his hearers to that far distant land struggling to rid itself of oppression and tyranny. His spoken description and explanation of his music is almost as exquisite as the music itself. He received many encores and the thanks of the audience. Tea was served and this inaugurated a series of social evenings whereby both those accustomed to attendance at the Library meetings

and those who have come for the first time may make closer contact on that footing of hospitality which Abdul Baha has given us as the basis of true and lasting fellowship.

The work of Urbain Ledoux on the East Side is attracting the attention of the entire city of New York. This great soul knowing no limits or boundaries to his spiritual growth, fearless in his efforts to assist the human family, towering above those who fear and are bound by dogma and forms, has again undertaken to do a great humanitarian work among the unemployed. Thousands of men and women throughout this great city know and love Mr. Ledoux, for his untiring efforts on their behalf. REALITY knows him for what he is, for what he stands, and for what he does. That he is a Bahai showing forth the principles of Abdul Baha in active service should be a matter of pride to the Bahais in the world.

On Sunday evening, January 9th, Mr. Sol Fieldman delivered a lecture on "Occupational Representation in Government." This lecture was of such vital importance and so constructive in its outline that REALITY hopes to publish it in full in a later issue. Mr. Fieldman made clear to his hearers that the hope of a change in the conditions of the laboring classes rested not in violence and bloodshed, but a concerted and constructive effort to bring about their ideals through legislation and organization throughout all the forms of work. Mr. Fieldman's plan is not in its true essence based upon politics. It is a spiritual plan based upon co-operation and consultation, and as all spiritual plans are simple and easy of accomplishment, provided they can be brought to the attention of the public.

All meetings in the Bahai Library, 416 Madison Avenue.

OPEN TO THE PUBLIC

NO COLLECTIONS

EVERYBODY WELCOME

Subscribe Now for "Reality"



REALITY is a magazine designed to be what its name implies. Its dominant spirit is "Investigation." To be sure, it calls special attention to the Bahai Revelation, because from a profound study of that Revelation it believes it to be worthy of a broader field of discussion and investigation than it has had heretofore. REALITY also believes in this Revelation as embodying all forms of modern and ancient thought, with a specific significance at this time. The columns of REALITY are open to those who care to enlighten us if we are wrong in these assertions; hence it may become, if it is not at present, the clearing-house of the difficulties between many of the different cults emanating from and advancing toward, a mutual co-operation for the ultimate benefit of the World of Reality, which is an understanding of the Will of God—of the purpose of man's creation, or any other benefit which is universal. REALITY has no prejudice—social, class or religious. It is open to and invites criticism.

Published by

Reality Publishing Company

415 Madison Avenue, New York City.

Make me a co-worker in your great universal message. Accept my subscription of \$2.25 for REALITY for one year.

Date.....

Name.....

Address.....

.....

SEND US NAMES OF YOUR FRIENDS

PLEASE MENTION YOU SAW IT IN REALITY

REALITY



Vol 3 -
Feb - Dec
1921

A Real Magazine for Real People

The World Needs a Saviour

Speech

If Peace is to Come

Anti-Semitism

Compilation

Shahnaz Waite

Alfred Lunt

The Editor

FEBRUARY, 1921

PUBLISHED MONTHLY

20 CENTS

v. 3²

Copyright, 1921, by Reality Publishing Company

THE ONENESS OF MANKIND

The Bahai Movement

Rapidly spreading throughout the world, and attracting
the attention of scholars, savants and religionists
of all countries—oriental and occidental

For the information of those who know little or nothing of the Bahai Movement we quote the following account translated from the (French) Encyclopaedia of Larousse:

BAHAISM: *the religion of the disciples of BAHÁ'O'LLAH, an outcome of Babism.*—Mirza Husian Ali Nuri BAHÁ'O'LLAH was born at Teheran in 1817 A.D. From 1844 he was one of the first adherents of the Bab, and devoted himself to the pacific propagation of his doctrine in Persia. After the death of the Bab he was, with the principal Babis, exiled to Baghdad, and later to Constantinople and Adrianople, under the surveillance of the Ottoman Government. It was in the latter city that he openly declared his mission, . . . and in his letters to the principal Rulers of the States of Europe he invited them to join him in establishing religion and universal peace. From this time, the Babis who acknowledged him became Bahais. The Sultan then exiled him (1868 A.D.) to Acca in Palestine, where he composed the greater part of his doctrinal works, and where he died in 1892 A.D. (May 29). He had confided to his son, Abbas Effendi (Abdul-Baha), the work of spreading the religion and continuing the connection between the Bahais of all parts of the world. In point of fact, there are Bahais everywhere, not only in Mohammedan countries, but also in all the countries of Europe, as well as in the United States, Canada, Japan, India, *etc.* This is because BAHÁ'O'LLAH has known how to transform Babism into a universal religion, which is presented as the fulfilment and completion of all the ancient faiths. . The Jews await the Messiah, the Christians the return of Christ, the Moslems the Mahdi, the Buddhists the fifth Buddha, the Zoroastrians Shah Bahram, the Hindoos the reincarnation of Krishna, and the Atheists

a better social organization! BAHÁ'O'LLAH represents all these, and thus destroys the rivalries and the enmities of the different religions; reconciles them in their primitive purity, and frees them from the corruption of dogmas and rites. For Bahaism has no clergy, no religious ceremonial, no public prayers; its only dogma is belief in God and in His Manifestations. . . . The principal works of BAHÁ'O'LLAH are the *Kitab-ul-Ighan*, the *Kitab-ul-Akdas*, the *Kitab-ul-Ahd*, and numerous letters or tablets addressed to sovereigns or to private individuals. Ritual holds no place in the religion, which must be expressed in all the actions of life, and accomplished in neighborly love. Every one must have an occupation. The education of children is enjoined and regulated. No one has the power to receive confession of sins, or to give absolution. The priests of the existing religions should renounce celibacy, and should preach by their example, mingling in the life of the people. Monogamy is universally recommended, *etc.* Questions not treated of are left to the civil law of each country, and to the decisions of the *Bait-ul-Adl*, or House of Justice, instituted by BAHÁ'O'LLAH. Respect toward the Head of the State is a part of respect toward God. A universal language, and the creation of tribunals of arbitration between nations, are to suppress wars. "You are all leaves of the same tree, and drops of the same sea," BAHÁ'O'LLAH has said. Briefly, it is not so much a new religion, as Religion renewed and unified, which is directed today by Abdul-Baha.—*Nouveau Larousse Illustré*, supplement, p. 60.



REALITY

EDITORS

WANDEYNE DEUTH

EUGENE J. DEUTH

PUBLISHED MONTHLY BY

REALITY PUBLISHING COMPANY

416 MADISON AVENUE

NEW YORK, N. Y.

Single Copies, 20 cents. Sold at all Newsstands.—Subscription, \$2.25 per year

Money Orders Payable to Reality Publishing Company,

416 Madison Avenue, New York City

Copyright, 1921, by Reality Publishing Company

Volume III

FEBRUARY, 1921

No. 2 ✓

CONTENTS

	PAGE
The World Needs a Saviour <i>Compilation</i>	3
Speech <i>Shahnaz Waite</i>	16
Welcome to the "Star of the East"	23
Press Comment on Bourgeois of Temple Model	26
If Peace is to Come <i>Alfred E. Lunt</i>	30
In Memoriam (Thomas Armitage, D.D.)— <i>Howard MacNutt</i>	33
The Great Memorial of George Grey Barnard— <i>Mary Hanford Ford</i>	35
The God-Swept Heart <i>Albert Durrant Watson</i>	40
Anti-Semitism <i>The Editor</i>	40
Bahai Activities	43

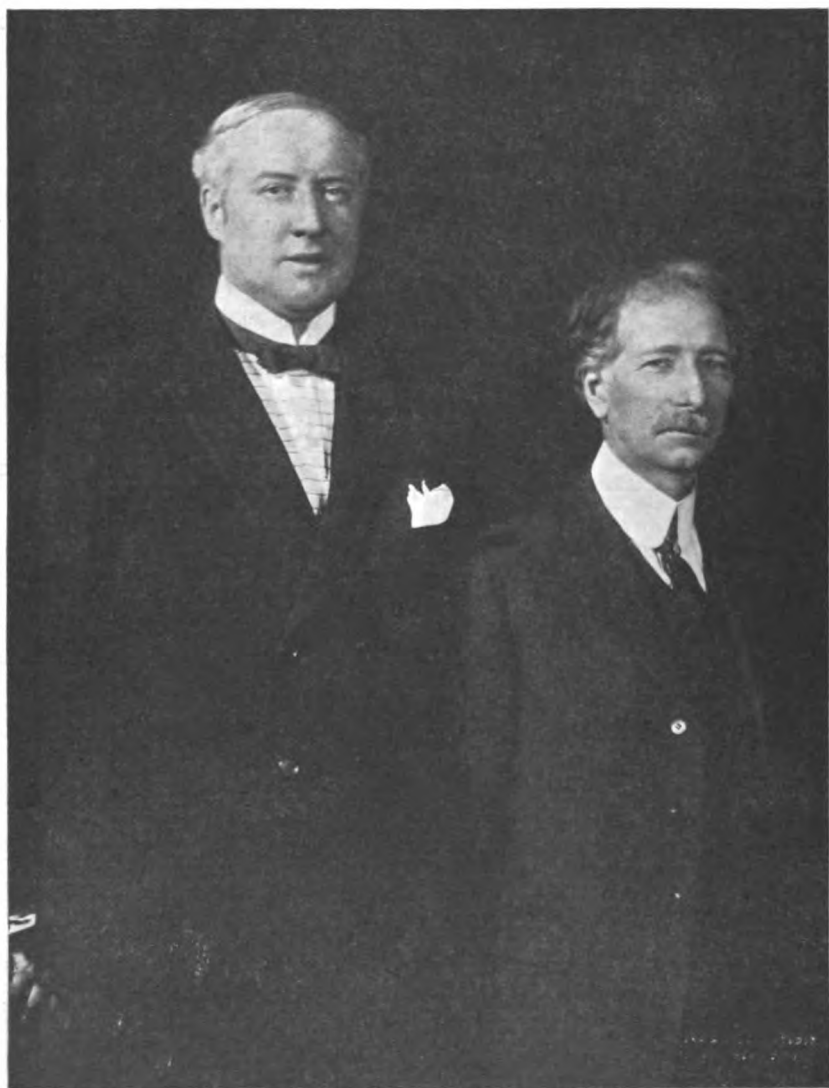


Photo by Ira L. Hill's Studio.

"THE LONG AND SHORT OF IT"

**Left, Eugene J. Deuth, founder of THE BAHAI LIBRARY, New York City.
Right, Louis Bourgeois, Architect of THE UNIVERSAL TEMPLE, to be
built in Chicago.**

EDITORIAL

The World Needs a Saviour

AT a dinner given by distinguished scientists in the Plaza Hotel during the month of January, one of the speakers outlining the unrest and disturbing elements in the world, searching for a remedy to cure the disease rancoring in the soul of humanity, and feeling the limitation of human effort to cure this disease, made the statement "that the world needs a Saviour."

This sentiment expressed by one of recognized scientific authority, but voices the sentiment growing in the hearts and minds of all classes, creeds and nations, at the present time.

The experience of the past few years has convinced the thinkers of the world that the old standards of life and civilization have proven false, and have produced a chaos which only a power higher than human power can relieve.

The rich have become poor.

Those in Europe who have been made poor, now have the knowledge of what that station in life has meant to the millions born to it, and kept to it by the oppression of the rich.

Not all of the rich have been made poor, but even those possessing great wealth today, are beset by fear of losing that wealth.

When fear enters the human breast it is almost invariably the forerunner of a turning to spiritual guidance.

We see that manifesting in many instances in this country. We see upon the part of those controlling the destiny of thousands of souls, a feeble effort, in some instances misguided, in others misdirected, but nevertheless an effort, to use wealth in a less selfish manner than heretofore. While this effort is not

one of pure enlightenment, nor as yet of right understanding for the amelioration of conditions and suffering among the poorer classes, yet it gives hope that this beginning may be the foundation of better things.

Many of the poor have become rich.

These will in the course of time discover the experience of wealth, and will use or misuse it according to their development, reaping as they sow, and will promote the welfare of the world, or put limitations upon it, according to their knowledge of the value of their opportunity.

The wheel has turned and in its turning has developed the consciousness of the world.

That humanity is sensing that it needs a Saviour is only a form of that spiritual sense which is often called common sense, and this common sense is but a spark of guidance which is common to all mankind.

The troubles of the world can be analyzed upon common sense grounds.

If your business is involved you call an expert in that line for advice and counsel. You first demand the qualifications of that expert, and if you are convinced that his qualifications are such and his experience such as to entitle him to your confidence, you follow his counsel and advice in the reconstruction and changes in the form, management and conduct of your business. This is common sense. It is also business sense.

The same law applies to this planet known as the world.

History has proven that in every cycle when the economic life of the world, the spiritual life of the world, and the civilization of the world needed new laws upon which to construct a higher civilization, a higher development, God, or whatever name you choose to call the great power directing all things, has sent a Divine Expert into the world to outline these laws, and lift man from the wilderness of confusion and darkness with which man has willfully surrounded himself by his selfishness and greed.

Just as your business suffers if you do not follow the expert's advice which you have called in through your necessity, so has the world suffered through its deafness to the counsel and advice of the Experts whom God has sent from time to time.

The principles of Christ or Moses would have saved the world

had they not been lost, but having been lost, a new Saviour with principles adapted to the needs and state of the evolution of the world of this century has been sent to us.

Today every country is dependent upon the salvation of every other country. As the means of communication have advanced and are advancing, the countries of the world will become as one country.

Through the economic upheaval following the war the world is awakening to the fact that for one to live and prosper—all must live and prosper, and so the Saviour of our day must bring the laws to unify the nations of the world, to solve the economic war raging, to do away with the possibility of religious wars, or of the injustice of one class to another—in short our present Saviour must embody all the purity of all the laws of all times, and must have added to them laws which appeal to our common sense, our intelligence, and our spiritual insight, and which we will recognize at once as the basis of a real, lasting and world civilization.

THE WORLD NEEDS A SAVIOUR.

THE WORLD HAS A SAVIOUR.

The Saviour of the world is He who teaches the principles which will save the world.

What are those principles?

Where will they be found?

Who gave them?

When were they given?

What was the state of the consciousness of the world at the time they were given?

The investigation of this all-important subject is one of individual responsibility.

The following words of Abdul Baha, the Servant of God, are illumined and will assist the seeker.

THE EDITOR.

Words of Abdul Baha

WHEN His Highness Christ appeared in this world nineteen hundred years ago to establish the ties of unity and the bonds of love between the various nations and different communities, he cemented together the sciences of Rome and the greatness of Greece.

"He also brought about and established affiliation between the Assyrian kingdom and the power of Egypt. It had been impossible to establish unity, love and accord and agreement between these nations, but His Highness the Christ, through the divine power, established this condition among the children of men.

"Now, a much greater difficulty is encountered when we desire to establish this great unity between the Orient and the Occident!

"His Highness Baha'o'llah, through the power of heaven, has established union between the East and the West. Ere long we shall know that the East and the West are cemented together with the power of God. That oneness of the kingdom of humanity will supplant the banner of conquest and bring under its shade all communities of earth.

"No nation like Persia will be left; America will be known only in name; Germany also; France, England, Turkey, Arabia, —all these various nations will be welded together in unity.

"In the future, when people of these various nations are asked: 'To which nationality do you belong?' The answer will be, 'To the nationality of human beings: I am living under the shadow of Baha'o'llah; I am the servant of Baha'o'llah; I belong to the army of the "Most Great Peace."' The people in the future will not say: I belong to the nation of England, France, or Persia. All of them will become citizens of one nation. These warfares and strifes will pass away and all the people will be of one family, belonging to one country.

"His Highness Baha'o'llah appeared in a country which was the center of prejudice. In that country were many different communities. There were many religious sects and denominations. The greatest animosity of the past existed among these people. They were ready to kill each other. They considered

the killing of others who did not believe as they did an act of worship.

"His Highness Baha'o'llah established such a unity and agreement between these various communities that the greatest love and amity are now witnessed among them. Today the Bahais of the East are longing with the greatest desire to see you face to face.

"Their highest hope, their greatest aspiration, is that the day may come when they will be gathered in an assembly with you. Consider well the power that made this great change."

Star of the West, Vol. 10, p. 16.

"Today the human world is in need of the heavenly teachings which are the very spirit of this age and the light of this century. The physical and material civilization have made extraordinary advancement, but the divine civilization is totally forgotten, while in reality divine civilization is like unto the light and material civilization is like unto the lamp. This lamp without the light is dark. Therefore we must strive in order that the heavenly light may shine within the human glass; the world of humanity (mortality) may become illumined and the infinite excellences which are the adornments of the reality of humanity may shine forth like unto a transcendent luminary.

"The world of nature is an arena which belongs to the animal kingdom. When you look upon any kind of animal or bird you observe that the boundaries of the material world are prepared for its enjoyment to the utmost of perfection, which bounties are not so easily accessible or readily obtainable by man. For example, imagine the state of a sweet-singing nightingale! With the utmost delicate taste and artistic temperament it has built its nest upon a mountain. In reality this nest is superior to the palaces of kings. The air is in the utmost purity, the surrounding scenery most ravishing; the sweeping panorama very entrancing; the luxuriant verdancy and rich colors; and all the harvests gathered on the plains and in the farms are the wealth of this bird. In the immensity of its freedom it can fly from mountain to mountain and it can eat from any harvest it chooses. It toils not, neither does it spin. It entertains no thought for tomorrow; it has no sorrow, no disappointment, no regret and

no pessimism. In its own nest it lives in the utmost happiness and joy, and now and then it breaks forth in rapturous songs of gladness.

"Therefore it has become proven that the bounties of the material have their great display in and for the animal kingdom. On the other hand, imagine the difficulties of this poor man! Now he is a wanderer, and anon he is sick. Today he is weak and tomorrow he is captive. This month he is poverty-stricken, and indigent, and next month he is threatened with danger. Day and night he is striving and laboring till he gains a mouthful of bread to satisfy his hunger. Consequently from this comparison you can easily observe the vast differences which exist between the human life and the animal life. It is now established that the bounties of the world of nature are more completely manifested upon the arena of the animal kingdom!

"Although man does not enjoy a perfect share and an inexhaustible portion from these material bounties, yet in the divine world he is the manifestation of the infinite bestowals, the lamp for the polarization of the celestial beauty, the channel for the outflowing of the heavenly graces; the dawning-point for the emanation of the effulgences of divinity and the possessor of a holy transcendental power which surrounds all the created phenomena. That is the mystical reason why man alone is able to discover the realities of the contingent beings, governing the natural world and bringing the secrets of nature out of the plane of invisibility upon the plane of visibility. He dominates the despotism of nature. Now he becomes a bird and flies in the air, again he builds an iron horse and gallops over the seas, and then he transforms himself into a fish and dives deep beneath the ocean. In short, man alone is powerful to unravel all the secrets and hidden mysteries of nature and be the manipulator of its intricacies. This holy power is a particular gift to man. Through this holy power he is distinguished above the animals.

"Inasmuch as he possesses such transcendent power, he must become the manifestation of divine civilization; the dawning-places of the lights of eternity; the spreader of the heavenly virtues; the promulgator of the teachings of God; a servant of the world of morality, stirring the souls into cheerfulness through spiritual glad tidings; freeing the spirits from helplessness and conferring upon them the hope of the eternal life! This is the

honor of the world of humanity! This is the perfection of mankind! This is the everlasting welfare!"

Abdul Baha: Extract from Tablet to Mr. Graham Pole, Edinburgh, Scotland. Translated by Mirza Sohrab, July 5, 1913, Port Said, Egypt.

"Now we need an educator who will be at the same time a material, human, and spiritual educator, and whose authority will be effective in all conditions. So if any one should say, 'I possess perfect comprehension and intelligence, and I have no need of such an educator,' he would be denying that which is clear and evident, as though a child should say, 'I have no need of education;' or as though the blind should say, 'I am in no need of sight, because many other blind people exist without difficulty.'

"Then it is plain and evident that man needs an educator, and this educator must be unquestionably and indubitably perfect in all respects, and distinguished above all men. For otherwise he cannot be their educator. More particularly because he must be at the same time their material and human as well as their spiritual educator; that is to say, he will teach men to organize and carry out physical matters, and to regulate the form of society with regard to the establishing of help and assistance in life, so that material affairs may be organized and regulated for any circumstances that may occur. In the same way he will establish human education; that is to say, he must educate intelligence and thought in such a way that they may attain complete development, so that knowledge and science may increase, and the reality of things, the mysteries of beings, and the properties of existence may be discovered; that day by day instructions, inventions, and laws may be improved; and from things perceptible to the senses conclusions as to intellectual things may be deduced.

"He must also impart spiritual education; so that intelligence and comprehension may penetrate the metaphysical world, and may receive benefit from the sanctifying breeze of the Holy Spirit, and may enter into relationship with the Supreme Course. He must so educate the human reality that it may become the center of the divine appearances, to such a degree

that the attributes and the names of God shall be resplendent in the mirror of the reality of man, and the holy verse, 'We will make man in Our image and likeness,' shall become true.

"It is clear that human power is not able to fill such a great office, and that the reason alone could not undertake the responsibility of so great a mission. How can one solitary person without help and without support lay the foundations of such a noble construction? He must depend on the help of the spiritual and divine power to be able to undertake this mission. One Holy Soul gives life to the world of humanity, changes the aspect of the terrestrial globe, causes intelligence to progress, vivifies souls, lays the foundation of a new existence, establishes the basis of a marvellous creation, organizes the world, brings nations and religions under the shadow of one standard, delivers man from the world of imperfections and vices, and inspires him with the desire and need of natural and acquired perfections. Certainly nothing short of a divine power could accomplish so great a work. We ought to consider this with justice, for this is the office of justice.

"A cause which all the governments and peoples of the world, with all their powers and armies, cannot promulgate and spread, one Holy Soul can promote without help or support! Can this be done by human power? No, in the name of God! For example, Christ, alone and solitary, upraised the standard of spiritual peace and righteousness, a work which all the victorious governments with all their hosts were unable to accomplish. Consider what was the fate of so many and diverse empires and peoples: The Roman Empire, France, Germany, Russia, England, etc.; all were gathered together under the same tent; that is to say, the appearance of Christ brought about a union among these diverse nations; some of whom, under the influence of Christianity, became so united that they sacrificed their lives and property for one another. After the time of Constantine, who was the protagonist of Christianity, divisions broke out among them. The point I wish to make is that Christ sustained a cause that all the kings of the earth could not establish! He united the various religions and modified ancient customs. Consider what great divergences existed between Romans, Greeks, Syrians, Egyptians, Phœnicians, Israelites, and other peoples of Europe. Christ removed all discord, and became the cause of love between

these communities. Although after some time empires destroyed this union, the work of Christ was accomplished.

"Therefore the perfect educator must be at the same time not only a material, but also a human and spiritual educator; and he must possess a supernatural power, so that he may hold the position of a divine teacher. If he does not show forth such a holy power, he will not be able to educate, for if he be ignorant, how can he give a perfect education? If he be ignorant, how can he make others wise? If he be unjust, how can he make others just? If he be earthly, how can he make others heavenly?

"Now we must consider justly: Did these divine manifestations who have appeared possess all these qualifications or not? If they had not these qualifications and these perfections, they were not real educators. . . . It has . . . been proved by rational arguments that the world of existence is in the utmost need of an educator, and that its education must be effected by a divine power. There is no doubt that this divine power is due to inspiration, and that the world must be educated through this power which is above human power."

Abdul Baha: *Some Answered Questions*, pp. 8-13.

"I beg of God that day unto day this spiritual communication may become reinforced and cause more and more the appearance of this divine unity in the world of humanity, so that all mankind, like unto disciplined soldiers, may abide under the shade of the Word of God and under the flag of the Covenant, striving with all their hearts and souls in order that universal conciliation, cordial love and spiritual communication may be firmly established between the hearts of the inhabitants of the world; all the children of men, through the radiant new bestowal, may consort and associate with each other in one loving meeting; strife and war may vanish from the face of the earth; the love of the beauty of the Most Glorious may encompass every atom of creation; enmity may be changed into amity; difference may be changed to good fellowship; the foundation of animosity be destroyed; the basis of hatred be demolished; the illumination of union may cause the disappearance of the darkness of limitation, and the transcendent light of the Merciful may suffer the

hearts of humanity to become the mines of the refulgent love of God.

"O ye friends of God! Now is the time you must affiliate with all the nations with joy and the utmost kindness; thus may you become the manifestors of the mercy of His Highness the One. Become ye the spirit of the world and the quintessence of life in the temple of humanity. In this wonderful century in which the Ancient Beauty—The Most Great Name—has dawned from the horizon of the world with infinite bestowals, the Word of God hath created such dominion and potency over the realities of mankind that the effect and influence of human conditions and environments are neutralized. With a penetrative power he hath gathered all in the court of union and addresses them as follows:

"'Now is the time that the believers of God must unfurl the banner of unity, singing the songs of friendship in the assemblages of the world and inviting all to the universality and all-inclusiveness of the grace of God, so that the canopy of holiness may be pitched on the apex of creation and all the nations be brought under the shade of the world of unity. This bounty shall become unveiled in the center of the world when the believers of God shall live in accord with the teachings of the Merciful One and occupy their time in the diffusion of the sweet fragrance of universal love.

"'In every dispensation the command of friendship and the law of love have been revealed, but it has been circumscribed within the circle of the believing friends and not with the contrary enemies. Praise be to God that in this wonderful cycle the laws of God are not confined within any limitation, neither must they be exercised toward a special community to the exclusion of another. He hath commanded all the friends to show love, friendship, amity and kindness to all the people of the world.'

"Now the believers of God must live in accord with these divine teachings. They must become fathers to the children of humanity, affectionate brothers to the youths of mankind and soul-sacrificing children toward those laden with age. The aim is this: you must be in utmost state of joy and fragrance, love and kindness toward all, even toward the enemies. Meet the persecutions and adversity with the utmost of faithfulness.

Whenever animosity appears deal with it with forbearance. Make your breasts the targets for the arrows and spears of opposition. Brave the ridicule, the blame and the rebuke with perfect love; so that all the nations may observe the power of the Most Great Name, and all the people may acknowledge the potency of the Blessed Perfection, showing how he hath destroyed the foundation of strangeness, hath guided the inhabitants of the world to unity and love, hath illumined the realm of man and hath transformed this terrestrial globe into the delectable paradise. These people are like unto children, negligent and mindless. One must train these children with the utmost love, carry them in the arms of grace with infinite tenderness, in order that they may taste the spiritual, the love of the Merciful One, that they may illumine like unto the candles and cause the disappearance of the darkness of the world. Thus they may behold clearly and manifestly with what glorious crown and brilliant diadem the Most Great Name, the Blessed Perfection, —May my life be a sacrifice to Him!—hath adorned the heads of his believers; what graces He hath poured upon the hearts of his friends; what love He hath brought into the world of humanity and what friendship He hath caused to appear amongst the children of men.

“O Lord! O Lord! Confirm Thy righteous servants in the practice of love and friendship amongst all mankind and assist them in the diffusion of the light of guidance, which is descending from Thy Supreme Concourse amongst all the inhabitants of the world. Verily, Thou art the Powerful, Omnipotent, Generous! And verity, Thou art the Merciful, the Clement, the Compassionate, and the Bestower!”

Abdul Baha: Tablet quoted from Diary Letter of Mirza Sohrab, July 26, 1913.

“Thou hast spoken of a spiritual wave (Cause of Baha’-o’llah). This is not a wave, but a sea,—nay, the very ocean. But this is not to destroy the cities, but to purify them, and soon it will submerge them all. But this does not mean destruction, but salvation. It is not death, but life. It is not enmity, but love. It is not pain, it is a remedy. The world of existence is

the body and this is its spirit. This immense world is the glass and this is the lamp. Humanity is the heaven and this is its sun. The signs of this bounty are clear and visible."

Abdul Baha: *Tablets of Abdul Baha*, Vol. 3, p. 657.

(From *Scribner's* for July, 1919)

"THE BERLIN TO BAGDAD LINE"

BY JOHN H. FINLEY

Red Cross Commissioner to Palestine

Pp. 74 and 75.

Let the Red Cross spirit persuade a world order in which there shall be:

1. Centers in all the backward lands, where the fundamental elements of a civilized life shall be taught; self-government, science, art and particularly the things of social value (such centers as the colleges at Constantinople, Beirut, Tarsus, Anitab, et al., and the groups of missionaries and doctors, as at Adana, Messina, and scores of other places).

2. A world order language to be every man's second language—call it every man's language—language of the world league.

3. World order men and women, administrators, demonstrators, doctors, in every center, without nationality.

MEMORANDUM SUBMITTED BY C. M. RIPLEY

Electrical Engineer

15 West 38th St., New York

Peculiar Failure of the World in Improving Transportation.

The world has marvelously developed the transportation of goods by rail, by water and even by air.

It has developed the transportation of people in the same way.

It has developed in the transmission of the voice, and of intelligence both spoken and written, by electric wires:

BUT

It has failed in developing the transmission of IDEAS because it has not bridged the gap due to “confusion of tongues.”

“MIDDLEMEN AND INTERPRETERS”

It is the order of the day to eliminate the middlemen in the distribution of this world's goods.

Why not eliminate the middlemen (i. e., the interpreter and the translator) in the distribution of this world's IDEAS, both spoken and written?

FROM HIDDEN WORDS—BAHA'O'LLAH

(Page 7)

(14) O SON OF SPIRIT!

I have created thee rich: Why dost thou make thyself poor? Noble have I made thee: Why dost thou degrade thyself? Of the essence of Knowledge have I manifested thee: Why searchest thou for another than Me? From the clay of Love I have kneaded thee: Why seekest thou another? Turn thy sight unto thyself, that thou mayest find Me standing within thee, Powerful, Mighty and Supreme.

Speech

BY SHAHNAZ WAITE

THE word, speech, is defined as "the faculty of uttering articulate sounds or words, as human beings." As applied to man, this is true; but there is a spiritual speech, inaudible to the material ear, but far more beautiful, for it proceeds from the realm of Reality. "The heavens declare the glory of God, and the firmament showeth His handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech or language where their voice is not heard."

The voice of the Silence is the voice of God speaking unto the heart of man through eternal symbols and through every existing thing. Every atom in the universe is conscious intelligence in action, in form, and sounding its own keynote, telling its own story to those who have ears to hear.

The slogan, used by a florist, which we read on the billboards along the highways, "Tell it in flowers," is no sentimental ideal, but a beautiful truth; for each flower is a messenger from God, each bearing a different message or song.

Abdul Baha tells us: "Our spiritual perception, our inward sight, must be opened so that we can see the signs and traces of God's spirit in all things; everything can speak to us of God; everything can reflect to us the Light of the Spirit," and, "One endowed with the power of hearing shall hear the mysteries of God from all things and all creation will convey to him the Divine Message."

What is most needed to understand this spiritual speech and to interpret the divine messages is a listening ear and a receptive heart. "An angel's wings beat at the window of every soul, but only the listening hear and arise."

There is no race on earth who more clearly hear the great Voice of the Spirit speaking thru His creation than the North American Indian. The whole world of nature is his bible and an open book to him. Of an Indian it could never be said: "A

yellow primrose on the brim, a yellow primrose was to him; 'twas this and nothing more." He would hear its song of cheer and gather from its golden heart a message of exquisite beauty.

There is an old song which was sung by our mothers and grandmothers: "What Are the Wild Waves Saying?" which illustrates so clearly the difference of capacity in two souls. The brother asks: "What are the wild waves saying, sister, the whole day long? Forever amid their playing I hear but a low, sweet song." And the sister replies, "'Tis but the noise of waters dashing against the shore, etc.," but the boy, with the inner ear attuned to the Divine Voice, answers, "Oh, no! It is something greater which speaks to the heart alone; 'Tis the Voice of the Great Creator which dwells in that mighty tone." The sister, a child of the apparent, heard but the "noise of waters dashing against the shore"; the brother, a son of the Absolute, with his mystic soul, heard the "Voice of the Great Creator which dwelt in that mighty tone."

As man develops this inner faculty and spiritual perception, he will realize that All is God and hear the Voice of the Absolute proclaiming, "I am in all things and all places; all Truth is My Voice; all facts My speech."

There is a language of music of which Richard Wagner has written: "The profoundest essence of our thoughts is unconveyable in direct ratio as they gain in depths and compass and thus withdraw beyond the bounds of speech, of speech that does not belong to our real selves, but is given us secondhand to help our converse with the outer world. The more our thoughts depart from this level, the more labored becomes the effort to express them. Music is the fittest medium for the thought that cannot be conveyed by speech, and one might well call the innermost essence of all vision—music."

There is a language of color, a speech all its own, of which Beatrice Irwin has said: "The rapidly increasing methods of immaterial communication reasonably support a supposition that we stand at the inception of a telepathic era in the history of the race. Already we have established wireless telegraphy, wireless telephones, and thought and color healing. It is, therefore, not

irrational to believe that in time we will add color communication to this list. Possibly aviation will be one of the chief stimuli to this branch of chromatology; for with the increase of aerial transit, vocal speech will become impossible,—we shall then exchange thoughts by means of color codes which we will flash to one another. Aerial conditions having reacted upon our whole organism, we shall be more highly attuned, more etheric; and we shall be able to regulate the radiations of our color systems as we now regulate our breath and choose our words. Finally, all people will be able to see as well as to project these color rays of speech. We shall radiate color as a flower exhales perfume; and through this mobile color language we shall hold a truly illumined intercourse. The race will then possess an auric Esperanto which will perhaps prove to be a universal tongue, which the world is now seeking amid a babel of converging civilizations and creeds.”

If there be any one who understands fully the language of color and its divine message, it is this illumined pioneer in the realm of color science, of which she has so poetically written: “Color is the Law of Light; color is the spiritual speech of the universe; color is the music of the sun.” And, “To love color is to breathe with the universe.”

Again are we brought to the Voice of the Silence which proclaims: “I am in all things and in all places; all Truth is my voice; all facts, my speech.” Blessed are those who hear and can give back to the world thru expression these divine Realities.

As applied to man, individually, the power of expression is his divine birthright—expression along some line. It may not be thru audible speech, but we are told, and truly, that “actions speak louder than words.” In both words and actions a clear idea, or ideal, must first be formed and brought forth upon the trinity of action: (1) ideation, (2) will, (3) doing, or expression.

We read in the Bible that there are diverse gifts and the gift of speech is one of them. All cannot be eloquent speakers, but all can be eloquent doers. But the most eloquent speech, unillumined by the fire of realization and spiritual power, falls with

no lasting effect upon the ears and hearts of the listeners; while one unlettered and unlearned, yet enkindled by the fire of the Holy Spirit, may move a multitude and leave an everlasting impression. To see a thing clearly, to realize its truth, and to tell it in one's own way, is the secret of a successful speaker.

John Ruskin has said, "The more I think of it, I find this conclusion more impressed upon me, that the greatest thing a human soul ever does in this world is to see something clearly and tell what it saw in a plain way. To see clearly—this is poetry, prophecy and religion—all in one."

We are told that the first step on the path is to have the "listening ear"; but many go to sleep at this milepost. So long as one aspires daily to higher forms of expression, putting one's ideals into circulation, there is no danger of becoming deaf and dumb spiritually. But, unless we make use of our ideals, they are nothing but spiritual and mental anæsthetics.

Michael Angelo has said: "Nothing makes the soul so pure, so religious, as to endeavor to express something perfect; for God is perfection and whoever strives for it, strives for something Godlike."

Another source from which comes the power to speak or express one's self either in music or art, speaking or writing, is Inspiration, thru an individualized focal point. The greatest poems or songs ever written, or pictures painted, have sprung from a great love for some soul, or the sorrow and anguish caused from separation. A little song entitled, "Inspiration," clearly illustrates this point:

"A song of love pretentious
I wrote with finished art;
It fell to earth with leaden wings
Nor found a listening heart;
I wrote a simple melody
Of my great love for you,
And scarcely breathed it forth,
When, lo! around the earth it flew!"

As this is true on the material plane, how much more so on the spiritual. When a great truth possesses us, fills our every thought, and we love it beyond all else, the inspiration will follow

to give it forth in such a blaze of glorious realizations, that all who have ears to hear will know and understand. No need to wonder how we will ever express it, for it will gush forth from the heart, and from the tongue, with a convincing power that will command attention.

Baha'o'llah has written, "In this day all must serve God with purity and virtue. The effect of the word spoken by the teacher depends upon his purity of purpose and his severance." The Ideal Lover is severed from all else save the Beloved, and from the Heavenly Beloved One does He receive His inspiration. Only those inspired by this Divine Love can enkindle the fire of love in other hearts or speak with the tongue of Power.

Why are the words of Baha'o'llah and Abdul Baha so life-giving and creative? Because they are aflame with this creative fire of Love; and as we read and assimilate them, we, too, become enkindled and the power of expression is gained.

There is a language of the heart which transcends all words, of which we have read in the quotations from the utterance of Baha'o'llah and Abdul Baha. Again we enter the court of Silence, on the material plane. Maeterlinck asserts that, "the reservoirs of Silence lie far above the reservoirs of thought, and it is idle to think that by the means of mere words, any real communication can ever pass from man to man. Were I to speak to you at this moment of the greatest things of all—of Love, of death, of destiny,—it would not be Love, death, or destiny that I should touch; and, my efforts notwithstanding, there would always remain between us a truth which has not been spoken."

This fact brings a clear realization to one's mind of the beauty of Abdul Baha's words: "Verily, pure hearts are as clear and brilliant mirrors which imprint the one on the other, and hearts discover the secrets of hearts. Therefore, they (the hearts) chant the verses of longing and recite the odes of glorification and praise. Consequently, the recourse is to pages of hearts and not pages filled with written words." And of this exalted state of consciousness Baha'o'llah has written: "The pen cannot step into this court and the ink gives no result but blackness.

This enigma of Significances must be revealed only from heart to heart and confided from breast to breast. Heart alone communicates to heart the state of the Knower of divine secrets. This is not the work of a Messenger nor can it be contained in letters. On many points I keep silent because of my inability. To state them is beyond speech, and if I say them, my words would be insufficient. O my friend, not until thou reachest the garden of these Significances wilt thou taste of the Immortal Wine of this Valley." (Seven Valleys.)

We are living in the dawn of the "Glad New Day," of which John wrote: "And there shall be a new heaven and a new earth." We need new tongues and a vocabulary of new words with which to tell of its coming glory. True to the fulfillment of all the prophecies of all the Sacred Books of each religion, God has kept His Covenant with man and thru an appointed Messenger has revealed the Universal Message to the whole world. Baha'o'llah (the glory of God) has written that divine message in His revealed Book of Laws and having fulfilled His mission, has ascended into the spheres of Splendor. Before His departure, He appointed His beloved son, Abdul Baha, to be the Center of His Covenant, the explainer of His words and the expounder of His Teachings. The Mantle of Power and Utterance has fallen upon his shoulders and today through the magnetic force of Divine love, is He drawing the hearts of the nations together under the Tent of Unity, which is the beginning of the establishment of the New Earth or Kingdom of Love.

A thousand tongues are needed, inspired by that divine fire which caused Savonarola to go forth even unto death to declare the truth to the people. A thousand hearts are needed which, like that of Joan of Arc, are pure enough to receive the vision and to hear the guiding voices of the angels; and who will joyously mount their white chargers and holding aloft the Banner of Guidance, go forth to lead the people to liberty, and not alone their own nation but all the nations of the world, even if the end be the burning at the stake, which but gives "glorification," for "he that loseth his life shall find it." Truly has the Rev. Dr. John Roche-Straton, in speaking of "The Needed Religious

Revival," said: "The religious revival that is needed will come when modern Christians are willing to do what the early Christians did—lay themselves as well as their money upon the altar."

This is the crying need of the hour—sanctified souls—souls who are so aflame with the Fire of God's Love for all humanity and with the clear vision and realization of the Divine Origin of the Bahai Revelation, that they will dedicate their lives and daily and hourly spread the glad tidings of Newness of life, of hope, and of regeneration throughout the world. This is the religious revival longed for; this is the solution of the great problems of reconstruction, and the foundation of the new spiritual civilization. Who is ready thus to arise and to follow this great Light?

Just before her passing on, Ella Wheeler Wilcox, the poet of the hearts of humanity, sent, with her love, a manuscript copy, autographed by her, of a poem which was among her last words on this plane of expression. It is entitled, "If I Could Utter" and expresses so fully the longing of so many eager hearts to give voice to all they feel, that which is too deep for words. I will leave it with you as a closing thought.

IF I COULD UTTER

If I could utter all the love I feel
 Surging within me for God's universe;
 I think the very sun itself would reel
 Upon its orbit, stirred by strong emotion;
 And all the stars, as in a radiant ocean,
 Would in my heart their beauteous beams immerse
 If I could utter all the love I feel.

If I could utter my great love for all
 The countless forms of upward-reaching life—
 The vine that strains toward God upon the wall;
 The patient ant intent upon its duty;
 The human, blindly seeking truth and beauty;
 No longer would earth's creatures live in strife,
 If I could utter my great love for all.

If I could utter love to all the earth
 So men would grasp *the meaning of the word*,
 Then would each soul know its immortal birth,
 Its mighty goal—its glorious beginning,
 And there would be no sorrow and no sinning
 Nor anything but joy for those who heard—
 If I could utter love to all the earth.

S P E E C H

If I could utter my vast love for God
Who set my soul upon its Karmic course,
Who fashions every way my feet have trod,
Who builded spiral stairs for my ascending;
Oh! then would He bring my long path to end
And I would sing again into my Source,
If I could utter my vast love for God.

ELLA WHEELER

Welcome to the "Star of the

REALITY extends a hand of loving comradeship to the editors of this new publication. It also extends a warm welcome to Agnes Alexander, whose marvelous work was the foundation of the spreading of the Bahai Religion in this country. A letter from Miss Alexander contains the following:

"Did you know that a Japanese Bahai mother and her daughter came here in October? My little girl Yuri Mochizuki and her brother Keujiro Ouo were the ones confirmed in the religion. A week after it was started they both received tablets from the Baha. Yuri Mochizuki writes for a daily paper and her mother is doing her for this work. In my last tablet Abdul Baha wrote to her: 'Extend my great kindness and love to Yuri Mochizuki so that she may, with a divine power and purpose and Godly motive, start her writings. May the Breathings of the Holy Spirit may help her pen.' Yuri's children are twenty-one years old."

The yearly subscription to the "Star of the East" should be sent to Miss Agnes Alexander, Ukyomachi, Yotsuya, Tokyo.

May REALITY suggest that if every Assemblies had a "Star of the East" it would greatly facilitate the work of promoting the Cause among the Japanese residents.

THE FAMINE

AREA

THE five northern provinces are affected. The actual famine area covers 45,000,000 Chinese during which the normal rainfall is less than 45,000,000 Chinese are directly affected and will die without our help; 10,000,000 are indirectly affected.

CAUSE

NUMBERS

WHAT IT
MEANS TO
CHINA

The famine, unless halted by American aid, will mean the complete collapse of China; in fact the complete collapse of the Chinese morally, which is certain to persist.

WHAT IT
MEANS TO
AMERICA

An opportunity to help a friendly neighbor, to expand our trade and to have the conscience of the American people who would have died with the Chinese.

THE NEED

To feed, and save lives:

3c. will

\$1 will

\$5 will

HOW TO
GIVE

If the American Committee for China Relief, give your contribution to the Treasurer China Famine Fund, Inc., 1234 Broadway, New York, N. Y.

HOW FUNDS
ARE
DISTRIBUTED

All funds collected by the American Committee for China Relief are distributed to the famine relief committees in the famine area; to the Hankow, Tientsin, Honan, and Szechwan committees, and to the International Famine Relief Committee for the famine victims.

WHY GIVE

China is in the grip of the worst famine in history, and her richest friend, whom she has learned to depend on, is unable to help her helpless people die without an effort.

SAVE A LIFE

E IN CHINA

Chihli, Shensi, Shansi, Honan and Shantung, are all in the zone covers 100,000 square miles with a population of nearly one and one-half years of continuous drought. The rainfall has decreased from 25 inches a year to less than 3 inches. Expected; 15,000,000 are facing immediate starvation and are already dying daily.

Human relief, means the break-up of civilization in North China. The loss of a vast region commercially, economically and for a generation to come.

Humanity in distress, to strengthen existing ties, to expand the kindness that we have saved the lives of 15,000,000 human beings at our help.

Save one life one day
 Save one life one month
 Save one family one month

China Famine Fund has no representative in your community, your bank, your church or send it to Vernon Munroe, 1000 Lexington Avenue, New York City.

Committee are transmitted to the International Famine Relief Committee acts as a clearing house for the five regional committees: Peking Committee (including the Red Cross), the Shantung Committees, all of which are represented on the International Committee, and whose members are working among the

calamity in history. She turns to us as her oldest and dearest friend. We cannot ignore her call and let these people die to save them.

IN CHINA!

pu
fr
th
at

pl
gr
po
wo
ing
So
ev

sec
to
wr
of

"T
api
Pr
chi
arc
illu
the
Ar
nev
ere

Press Comments on Bourgeois Temple Model

THE model created by Louis Bourgeois, and accepted by the Bahai Convention of April, 1920, as the design for the temple to be built in Chicago, has attained a wide publicity, and has aroused such attention and received such praise from the world of architects, that there can be no question as to the wisdom of its choice. Abdul Baha expressed his satisfaction in the decision immediately and in unequivocal terms.

The New York press first gave numerous mention of the Temple. "The Tribune" and "The Sun" reproduced it in their rotogravure sections. "The New York American" gave it the major portion of its art page, with a long comment beginning with the words, "Many persons who have seen the model for this building say that it will be the most beautiful structure in the world. I can go so far as to say it will be the most beautiful structure ever erected."

Sherwin Cody, writing a charming article in the magazine edition of the "New York Times," says, "Americans will have a pause and study it long enough to find that an artist has brought into this building the conception of a religious League of Nations."

The "New York World" gave the temple a full page article. "The Evening Post" twice granted it most generous notice and appreciation. The magazines were equally impressed. "The Architect" published a full page article with illustration. "Architecture," one of the most sumptuous magazines of art and architecture in the country, devoted a page to comment and illustration of the model, reproducing among other appreciations a criticism of H. Van Buren Magonigle, president of the Architectural League, who said of the model, "It is the first new idea in architecture since the 13th century. I want to see it erected."

"The Architectural Record," one of the most esteemed of the architectural journals, gave great space to the temple and its comment, saying, "It is singularly beautiful from the harmony of its proportions, is bristling with a charming symbolism in which is found the suggestion of all the religions of mankind, and to the psychologist it is startling because the creator frankly declares, 'It is Baha'o'llah's temple. I am only the channel through which it came.'"

"The Underwood Press" sent out designs and comment of the model which appeared in practically every paper in the country, even the weekly papers of tiny villages printed it. "The Literary Digest" reproduced it with most favorable comment. "Art and Architecture" gave it an extended mention with beautiful reproduction, saying, among other things, "So beautiful is this model, and so different from anything man has before designed, either as an abode or as a place of worship, that it has caused much discussion among architects and sculptors and in the newspapers."

"The Outlook" gave a reproduction of the completed temple and section of the beautiful dome with description.

Meanwhile the architect himself has received such endless letters, from architects and critics all over the country, attracted by the world-wide publication of the model, that he has been almost buried under his correspondence. It has brought back to him many old friends scattered over the country. For instance, Mr. La B. Pemberton, a well-known architect of Los Angeles, California, writes, "I presume I have passed out of your memory long ago, but I want to drop you just a line to say how much pleased I was to see the account of your temple in the 'Architectural Record,' and later in 'The Literary Digest.'"

"It is certainly a wonder! and if the architect had not been mentioned, I would have blamed you for it anyway, as no one else does that kind of work."

Among the most interesting letters have been two from Emil Lorch, Professor of Architecture in the University of Michigan, asking Louis Bourgeois to give a series of lectures at the University of Michigan.

"Sept. 22nd, 1920.

"UNIVERSITY OF MICHIGAN
"COLLEGE OF ARCHITECTURE

"MY DEAR MR. BOURGEOIS:—

"I have just received a letter from Mrs. Wandeyne Deuth, in which she tells me that she had forwarded to you my recent letter to her.

"If you are interested in the possibility of teaching, I should be most pleased to hear from you. Perhaps you could arrange to stop in Ann Arbor on your way east, or I would come to Chicago to see you.

"Allow me to congratulate you most heartily upon your success in the competition which must mean so much to you.

"You will be pleased to know that in the Architectural School of our University we have sought for many years to maintain a forward looking policy, one that is, however, based upon a solid knowledge of the past, its experience, principles and achievements. For this reason we were particularly pleased to note that in choosing a design for the Bahai Temple, so happy a selection was made.

"Very truly yours,

"EMIL LORCH."

In response to this letter Mr. Bourgeois thanked Professor Lorch for his generous appreciation, but said that the building of the temple would be such an absorbing task that it would not permit him to lecture. Whereupon Professor Lorch replied as follows:—

"UNIVERSITY OF MICHIGAN

"Sept. 27, 1920.

"DEAR MR. BOURGEOIS:

"I have just received your letter of September 25th and note with regret that your plans will not permit you to do any teaching.

"I am sure that in Chicago particularly any new note in architecture will receive appreciation, since Chicago is the home of Louis H. Sullivan, who has contributed so much to vitalizing architectural thought, and in turn others have done much to develop work which is expressive of modern conditions. We have just had an exhibition of work by Mr. Sullivan, whom we

trust you may have the pleasure of meeting while in Chicago. It would be an unusual pleasure to bring you two gentlemen together.

"I am indeed most grateful to you for the photograph of your beautiful drawing. I presume that the original drawing has undoubtedly become the property of the Bahai Association. I wish that it were possible to bring your model with other models that were submitted in the competition for exhibition here. It would be most instructive to compare the various designs. Can you tell me who were the judges who selected the design?

"I envy you your trip to Palestine. Please present my greetings to the shrines of the Holy Land.

"Very truly yours,

"EMIL LORCH."

FROM HIDDEN WORDS—BAHA'O'LLAH

(From the Persian)

(Page 7)

(18) O PEOPLE OF THE DELECTABLE PARADISE!

Let the people of Certainty know that a new Garden has appeared near the Rizwan in the Open Court of Holiness, and that all the people of the Heights, and the temples of the Exalted Heaven, are around it. Therefore endeavor to reach that Station, and discover the truths of the mystery of Love from its red tulips, and unveil abundant knowledge of the Oneness from its eternal fruits. Radiant are the eyes of him who has entered therein with trust.

If Peace is to Come

NECESSITY OF A BALANCE WHEEL FOR NATIONALISM— RELIGIOUS SPIRIT ESSENTIAL

IT is significant that just now the viewpoint of Americans on a league of nations should have assumed three group aspects. We leave unmentioned those citizens whose mental and spiritual fiber has been so unresponsive as to give forth no sparks in this world-wide discussion of a dynamic subject of admittedly universal import. The rest of our citizenship seem to fall into three groups. First, those whose outlook is directed to the spiritual and material solidarity of mankind as a matter of first importance.

This group would not necessarily sacrifice nationalism to internationalism, for they are thinking men and women, and know the strength of a true internationalism depends upon the healthy functioning of its national units. But they feel that the past 1,000 years of intense nationalism requires today a balance-wheel. Not a continued, exclusive emphasis of the glories of nationalism is needed; rather the service to humanity as a whole that a perfected nationalism can render. And they know, also, that a nationalism which here and now in America diverts each year to its military and naval upkeep 90 per cent of the entire government revenue, is well nigh an empty name, however alluring its idealities are painted by statesmen and politicians who in their flight of not always disinterested oratory, refrain wholly from any mention of the cancer of militarism which, despite the lessons of the war, still gnaws at the vitals of the civilized world.

The first group referred to, however, are too sound nationally and internationally to advocate the disarmament of the United States, or any single country, in advance of simultaneous action by all. They are for an international society of peace, of whatever name, because there is no other way on the planet to secure simultaneous and effective disarmament.

But, principally and essentially, this group of men and women have become keenly conscious of the existence in the world of such a thing as human brotherhood, as a spiritual and cogent fact. Their objection to war is not merely because of economic suffering it imposes, frightful as this is, but to the central horror of all wars, which is the wholesale maiming and killing of the most organized being on the planet. None will deny that if there be a divine edifice on this earth, it reposes in the temple of man. Therefore, up to the moment a lasting agreement is executed by the nations to abstain from war, and the causes of war, civilization is giving its sanction to the plain sacrilege of razing the divine edifice itself. What a woe to that which we call civilization.

And, as Abdul Baha, the great leader of the Bahai religion, has pointed out, in substance, this destruction has been mainly in order to secure a few more acres of that which is the everlasting tomb of physical man, the earth. In one place he says:—

“God has given to us eyes, so that we may look upon each other with the eyes of the love of God. He has granted us hearts that we may become attached to each other and not to show enmity and rancor. . . . We must supplicate God that He may confirm and assist us . . . not to extinguish the torch lighted by the hand of majesty; . . . not to cut His green and verdant trees (human souls).”

Also, quoting further:—

“O ye governments of the world! be ye pitiful toward mankind! O ye nations of the earth, behold ye the battlefields of slaughter and carnage; O ye sages of humanity, investigate sympathetically the conditions of the oppressed; O ye philosophers of the West, study profoundly the causes that led to this gigantic, unparalleled struggle (the late war); O ye wise leaders of the globe, reflect deeply so that ye may find an antidote for the suppression of this chronic, devastating disease; O ye individuals of humanity, find ye means for the cessation of this wholesale murder and bloodshed. Now is the appointed time. Now is the opportune time. Arise ye, show ye an effort, put ye forward an extraordinary power, and unfurl ye the flag of universal peace, thus stem the irresistible fury of this raging torrent which is wrecking havoc and ruin everywhere.”

If I mistake not, it is sentiments such as these that animate the group mentioned.

The second group is made up of those who, in Rooseveltian phrase, "mean well but do so feebly." These constitute the very large number who have a natural hope for lasting peace but suffer themselves to be drawn hither and thither by this or that partisan or adroitly patriotic appeal, so that action, with them, becomes a "hope deferred," and transformed into the situation of the fellow who went trout fishing, and found himself just across the stream from the best trout pool, quite beyond the reach of his pole. But this fisherman didn't have on his hip-boots, and, abhorring a wetting, he supped upon common fish instead of gamy trout. He fished "feebly" but had he belonged to the first group he would have jumped in and waded to the right rock from which to cast, and he would have eaten trout that night.

The third group may be said, without ascribing motives, to consist of those who delight in the sensations and conceptions of a national grandeur only, in whose mouths the words "foreigners," "heathen" and "barbarian" are frequently, and in fact synonymously, heard. These frankly disavow any interest or relationship whatever in and to other races and peoples, and are fond of quoting Kipling on his "Never the twain (East and West) shall meet," and to rely exclusively upon dreadnoughts and cannon to guarantee the truth of the quotation.

The psychology of this group is of the bygone centuries, unawakened to the standards of the new cycle. This group idea must be admitted to embrace many millions even in America, while in Europe it sowed the seed of world war. Its basis is military force and an isolated nationalism, notwithstanding the convincing evidence that these ideas produced, in 1914-1918, the greatest slaughter of human life, in known history. This conception of national life is not the safe anchor, but the barnacles on the hull of the ship of human progress, which have made it foul and unseaworthy. Speaking plainly, those who still cling to this creed of Alexander, Hannibal, Attila and Napoleon are as blind moles groping in the dark earth of imagination, unmindful of the radiance of the sun above. They have no faith or knowledge of the inherent unity and interdependence of the creation of God, nor have they grasped the imminence of the

divine plan to constitute "this handful of dust (the earth), one home," and which has declared that the nations and all mankind are "the drops of one sea, the leaves of one tree."

Let me say, in conclusion, with reference to the first group cited, that even their great ideals and earnest hope are not enough, unaided, to build securely the palace of universal peace. The executive power of the Spirit is needed to bring these intentions into action. This executive power which has entered the world in this crisis is none other than the power of the word of God, and the confirmation of the Holy Spirit. When the awakened ones of the nations turn to this heavenly friend, the problem will find solution.

ALFRED E. LUNT.

Boston, November 18, 1920.

In Memoriam

BY HOWARD MACNUTT

THOMAS ARMITAGE, D. D.

January 20, 1896

God's purposes are best.
There are some souls in whom His Spirit shines
With deeper power; His Sovereign Will designs
That they should lead the rest.

From these high-chosen lives
God's attributes of Love reflected glow
In words and deeds inspired; 'tis thus they show
From whence their power derives.

With vision thrice more keen
Than comes to our dim earth-environed sight,
They view with spirit eyes the radiant light
Of worlds to us unseen.

How brief their earthly stay;
 From heaven they come, to heaven again return,
 Yet ere they take their flight, from them we learn
 Of Christ, the Living Way.

Thou favored one of God!
 Who, rich-endowed with talents by His hand,
 Hath wrought with loyal zeal in His command
 And life's path meekly trod,

How shall we tell the worth
 Of all that thou hast done to give us light?
 Thou shalt be judged in God's omniscient sight
 And not by men of earth.

Asleep on Jesus' breast,
 Thy lifelong hope attained, thy labors done,
 Thy crown of glory gained, the battle won,
 In Christ forever rest.

Sleep, strong heroic soul,
 Now numbered with the host of sainted dead!
 God's peace thy pillow be, as o'er thy head
 Eternity shall roll.

FROM HIDDEN WORDS—ABDUL BAHA

(Page 5)

(6) O SON OF EXISTENCE!

Love Me, that I may love thee. If thou lovest Me not, My
 Love can never reach thee. Know this, O Servant!

(7) O SON OF EXISTENCE!

Thy paradise is My Love; thy heaven is My Nearness:
 Therefore enter thou and tarry not. This was ordained for
 thee from Our Supreme Kingdom and Exalted Majesty.

The Great Memorial of George Grey Barnard

BY MARY HANFORD FORD

IT is not possible for the human mind alone to create great monuments. Always when a mighty poem has been written or a supreme monument conceived which is to remain in the world as a reservoir of divine inspiration, the artist is seized and carried out of himself for a period, is endowed with a vision which ordinarily he did not possess, and becomes a channel through which immense conceptions are precipitated. We do not know what Phidias felt before he created the Parthenon, but undoubtedly he did not eat and sleep normally for long days and nights during those teeming hours.

We hear much artistic discussion nowadays to the effect that a work of art must be purely a thing of beauty, and must not suggest ideas or ethics. But in fact all the greatest art of the world has come into existence for the perpetuation of ideals possessed by a people. All the monuments that remain to us from Greece and Rome celebrate the religious and poetic ideals of those people, and the art of the Renaissance is the same. The remarkable mural art already created in the United States illustrates a similar truth, but previous to the world war we had not been seized and held by spiritual conceptions which demanded expression. Although we are still swept by the turmoil of unrest, there is rising in the heart of the world a deep and unquenchable feeling of the need of peace and the beauty of peace, and this has possessed the mind of George Grey Barnard during the past two years. He has been a prisoner in the lovely chains of this ideal, and as a result he has created the model of a peace monument such as the world has never seen. It is not impossible that the United States which went last into the war, but entered it with the determination to end it and create peace, will also create the supreme peace monument of the world, by erecting the model expressing Barnard's inspiration.

The rocky height which Barnard calls God's Thumb is the highest point in Manhattan Island, and it has been bought by Mr. Rockefeller to be presented to the City, and thus saved from the profiteering apartment house builders. Here we hope to see the wonderful peace monument with all its glorious adjuncts, for Barnard connects with his own memorial the group of ancient temples, and the beautiful Bourgeois temple for the worship of mankind today, which represents the consensus of spiritual truth, as revealed by Baha'o'llah. There will also be a magnificent art building not only for exhibitions but for an art school and dormitories national and international in its scope. Surely if the Rockefeller plot is used for this purpose, it will perpetuate the name of the giver not as that of a millionaire trust builder, but as that of the most illumined philanthropist of the age; for he will have been the means of giving permanent expression to a new and heavenly civilization.

The Barnard memorial itself begins with what the artist calls the nail of the Thumb, a rounded promontory of rock at one extremity of the plot. Here will stand an amphitheater capable of seating many thousands and most useful in the pageants and entertainments which will undoubtedly be given often in the future on God's Thumb. On one side of a winding pathway extending from the amphitheater to Broadway will stand an arch of marble. Within the arch a beautiful archer is poised on the globe of the world, and his steel arrow is partly embedded in the ceiling of the arch. The arch and the figure in colored marbles and bronze are most beautiful, but doubly interesting because they represent a great telephonic sound amplifier, which, in connection with the bronze well on the other side of the path, can send throughout the country and the world the music and addresses given in this most modern amphitheater.

A flowered pathway bordering a beautiful bend of flowing water leads to the Garden of the Fathers. This path Barnard calls the mantle of God, and he says it symbolizes the beauty of the earth. In the center of the garden stands the Peace Tree of bronze with green enameled leaves, and little gold olives glittering amid the foliage. Eight huge roots extend from the tree, and on each lies the recumbent form of a soldier, while between these sections are planted red poppies, from "Flanders' Fields," and closer to the tree grow white lilies. Beside the

tree stands the figure of the Saviour as Christ the Carpenter. He wears His workman's apron and carries the tools of His trade, but the white robe of His consecration hangs upon the tree beside Him, and in His face is all the great love for suffering humanity which the world had forgotten but which has been brought back to mankind by Baha'o'llah.

Beneath the tree is a glorious crypt in which there are seats. A columned center, formed by the descent of the tree's bronze roots in lovely pillars, is lighted by a wonderful lamp of marble hollowed to a transparent veil in which is always a light and in the lower part of which will be preserved the ashes of seven soldiers who gave their lives in the war. The floor of the crypt is enameled in white lilies and red poppies, and bordered by a band of beaten gold, upon all of which the soft light falls.

The Garden of the Mothers comes next, and at its opposite end is a great stairway, rising on each side from a central platform, on which stands the mother of all the sons of the world killed by violence. This mighty figure embodies a cosmic grief, as the heroic bier before her embodies a cosmic sacrifice. On each side of the ascending stairway stand three human mothers, with the sons who were lost in the war, and these mothers form an eternal protest against future wars. They seem to say, "It shall not come!" as the French soldiers said of the German host, "They shall not pass!" The Garden of the Mothers is filled with the consecration of Peace, and the glory of the sacrifice which brought it.

Extending from this lovely garden is the circular building unroofed, which contains the final expression of Barnard's conception. The circle is 900 feet in circumference, and stands on a square, at each end of which is a weird figure representing the horror of war. The wall of the circle is about 40 feet high. About the lower surface extends a series of bronze sculptures in relief about six feet in height. These represent, on the Broadway side, the labors of the world; on the Hudson side, the sacrifice of the soldiers in entering the war. Above the bronze the wall is of marble, on which is sculptured the allegories and ideals of life, and its spiritual realities.

It is amazing to see how the artist has filled this portion of his delineation, which is devoted to war and struggle, with the consecration of peace and the glory of the ideal, the prescience

of a New Day. Years hence the monument will stand as a glorious illustration of how the vision of permanent peace entered the human mind and banished there the hateful traditions of war, force and personal aggrandizement.

On two sides of the great circle are doorways, and on the other fronts are sculptured extensions which complete the story. Within each of these is an arch containing a cruciform figure surrounding a light, from which illumination rays pour forth to symbolize the Glory of the most Glorious. On the temple side, this arch is topped by a rainbow upon which the light always shines and which is the eternal promise of peace. Struggling up to this rainbow on one side is a line of figures representing the refugees of the war, completed in the figure of a young mother who holds her infant on one arm and with the other stretches up to touch the comforting rainbow. On the other side struggles forward the line of weary soldiers, scarred in battle, and above them towers a mighty figure, the consummation of their aspiration, the macrocosm of mankind, who unites them to the rainbow.

In front of the arch extends a sculptured cloud, "the Milky Way of life," says Barnard. On one side of this are the great figures of labor and art which have been wounded and destroyed by war. On the other are the beautiful figures of the allied nations. At the base of the cloud is a dramatic group of tortured Belgium, and at its wonderful summit stands a glorious winged figure representing Immortality, like a vision of the reality which rises when the struggle of life is over.

At the opposite extension of the huge circle is another sculptured mass, containing two specially significant groups. One of Labor standing beside his machine, and with him a winged figure representing the intellect and spiritual vision which must always be the ally of labor, if it is to gain its highest plane. The other is again the supreme mother. With one hand she supports her infant, and with the other she holds a great scale, one side filled with the horrors of war, the other containing a tiny baby. But the human midget completely outweighs the heap of power, of crowns and terrors.

Within the circle are niches where the artist hopes will stand memorial figures sent from each state of our union and each country connected with the war, each contributor selecting the

artist and monument for its own expression. The niches of Russia, Austria and Germany will wait for their occupants. In the center of the great circle will stand a mighty figure of human destiny representing the spiritual power of man, and thus completing the eloquent story of aspiration which the monument reveals.

At the end of the high ridge upon which the memorial and the temple group stand is the terraced building of the art school and dormitories, eleven stories high, the upper stories facing the group of temples, and the lower giving entrance to the street. The upper stories will contain dormitories so arranged that each student will have a tiny apartment and garden, by means of the terraces which look toward the temple group, while the lower stories will be devoted to exhibition rooms and school purposes. All automobiles will stop at the school entrance, and cannot enter the sacred enclosure devoted to peace and ideals. "Here shall enter neither noise nor bad odors," says the artist. "This is Heaven."

In artistic conception and beauty of design, freedom and power of modeling and originality, the Barnard memorial is not only far beyond anything the artist has done in the past, but beyond any artistic achievement of the world. It will suggest the Pantheon and Acropolis of Athens in scope and position, but far exceed them in beauty. One of its noticeable qualities is its extreme modernness. It is American art at last, and does not in any way suggest the art and architecture of the past.

FROM HIDDEN WORDS—ABDUL BAHA

(Page 17)

(55) O SON OF EXISTENCE!

If thou lovest the Immortal and Eternal Kingdom, the Ancient and Everlasting Life, then forsake this mortal and vanishing kingdom.

(56) O SON OF EXISTENCE!

Be not engrossed with this world, for with fire We test the gold, and with gold We try the servants.

The God-Swept Heart

BY ALBERT DURRANT WATSON

Till thou hast spread thy soul's bright wings afar
 O'er deeps of space illimitable, free
 As the blue billows of the ether sea
 When falls the gleaming of the evening star
 Down the mute sky and through a rifted bar
 Of moon-fleeced vapor; till thy heart shall be
 Athrill with music of the psaltery,
 As breathes a soft wind through a deodar;

Thou canst not know nor can the angels tell,
 Though hosts of light go forth and shout His laud
 To mystic tones of dulcet harp and bell,
 One word of all the loveliness of God;
 Till in thy heart ten thousand angels sing
 The joy of Love's eternal triumphing.

Anti-Semitism

PERHAPS the greatest exaltation and proof of the divinity of Christ rests in the cry from the cross of "Father, forgive them, they know not what they do."

Is it possible that the human ear has become permanently deaf to the divine music of love? Will so-called Christianity continue to prostitute the fundamental principles of Christ in fostering the negation of prejudice against those differing in faith from themselves? Can anything be more hideous than a spectacle of persecution sanctioned by those professing the gentle doctrine of Jesus the Christ?

From whence came the teachings which should be the basis of a higher and better civilization than the world now possesses? It came from the East, that glorious East which gives us the

rising sun upon our daily lives, and that Sun of wisdom which has shone throughout the ages and is still shining.

Can any human heart looking back upon the persecution of the Jews throughout the past, and all that has been heaped upon them in many of the countries of Europe, without a feeling of sadness and repulsion and a prayer that such an injustice may not sweep over this new world which is our America of today?

That it will not be so is proven by the protest which has been rung from pulpit and rostrum throughout the country, against the stimulated effort from certain misguided persons, to produce that catastrophe, yet at the same time each individual must guard him or herself against the expression of that prejudice which we so often hear in our daily lives.

Let us analyze the basis of that prejudice in our own country and see if it has a foundation in fact.

Taking it from a Christian standpoint, we have overlooked the fact that Christ was a Jew.

It was not the Jews as a nation who crucified Christ. It was that spirit of antagonism toward a new order of things which is embodied today in the reactionary spirit of every nation in the world, and it is certainly possible that if Christ appeared again at this time, He would be subjected to the same martyrdom as that accorded in ages past.

There are countless souls today who would commit murder upon that righteous man, who boldly stands for love, for unity, for tolerance, and for peace.

The type of mind which prohibits free speech, which would limit religious doctrine to a special creed, which would close the doors of refuge to the poor and destitute, which abrogates unto themselves the prerogative of dictatorship to others, without consultation or guidance, the political and unjust powers which annihilate life and freedom for greed and amassing wealth—these are the forces which crucified Christ, and would crucify Him today.

That the Jews crucified Christ only means that these elements existed at that time as in the present, and as Christ's message was delivered to the Jews, they have borne the odium of this event as a race.

Similar instances of the martyrdom of other Messengers of God have occurred among other races. In Persia during the

last century a Divine Messenger was tied to a wall and his body riddled with bullets.

Death, imprisonment and torture have been, and are still, the portion of Divine Messengers.

This is one phase of the prejudice against the Jews. Yet is it not possible that our prejudice, at least in this country, is not based upon another negative principle, which is jealousy? In every-day life we hear the expression, "There goes a rich Jew." "We won't go to that restaurant, it is filled with Jews. They always get the best tables." What do these expressions indicate?

Do they not at least suggest jealousy?

In the business world we are told a Jew always gets the best of a bargain. Is that an aspersion against the Jew or against the Gentile as lacking in intelligence? Having been persecuted, denied a voice in the Government of the countries of the old world, driven from pillar to post, murdered and every effort made to completely annihilate them, their one sense of self-protection perhaps has been over-developed.

A Jew without money in Europe is a prey to "the powers that be." *With* money he has had a slim chance of self-preservation. Is it a wonder that the money-getting sense has been stimulated, and as America has no undiluted race this characteristic fostered through the old world conditions have been brought over by those Jews who are now Americans?

Who can say that the Jew in America is not a constructive force?

It has been proven they make excellent citizens, their domestic lives are as moral, if not more moral than those of the Gentiles. This very money-getting sense and financial wisdom which we resent has been called upon in more than one instance for the protection and development of our industries and finance.

As a race they take care of their sick, their poor, their destitute, and set an example to those of us with so-called finer perceptions. They contribute magnificently to public institutions controlled by those of other faith.

The cultured Jew presents as fine a specimen of intellectuality, of broadmindedness, of charm and grace as can be seen in any other race of the world.

The uncultured Jew presents a more law-abiding citizen than many of the other races taking refuge in this country.

That the Jew is responsible for Bolshevism is an impression which is not based upon fact.

In their address to their fellow citizens by The American Jewish Organization, the statements made in the "Protocols" are disproved upon authentic facts.

There is an address by Abdul Baha to the Jews which REALITY will publish in the future.

Is it not possible that when the Christians begin to practice the divine principles of Christ and stop persecuting the Jews, that the Jews will then recognize the divinity of Christ?

THE EDITOR.

Bahai Activities

Meetings held in Bahai Library, 416 Madison Avenue, at 8:15 P. M.

Monday evenings to be conducted by Mrs. Grace Krug and Miss Ann Boylan.

The Tuesday evening meetings of Mrs. Mary Hanford Ford are temporarily discontinued, owing to her absence from the city.

Wednesday evening co-operative meetings conducted by Miss Beatrice Irwin, Mrs. Van Bergen, Mr. and Mrs. Deuth and prominent speakers representing the progressive thoughts of the day.

Friday evening meetings conducted by Miss Julia Thompson and Zia Bey.

Sunday evenings the Bahai Forum.

Everybody welcome. Come and bring your friends.

Subscribe Now for "Reality"



REALITY is a magazine designed to be what its name implies. Its dominant spirit is "Investigation." To be sure, it calls special attention to the Bahai Revelation, because from a profound study of that Revelation it believes it to be worthy of a broader field of discussion and investigation than it has had heretofore. **REALITY** also believes in this Revelation as embodying all forms of modern and ancient thought, with a specific significance at this time. The columns of **REALITY** are open to those who care to enlighten us if we are wrong in these assertions; hence it may become, if it is not at present, the clearing-house of the difficulties between many of the different cults emanating from and advancing toward, a mutual co-operation for the ultimate benefit of the World of Reality, which is an understanding of the Will of God—of the purpose of man's creation, or any other benefit which is universal. **REALITY** has no prejudice—social, class or religious. It is open to and invites criticism.

Published by

Reality Publishing Company

415 Madison Avenue, New York City.

Make me a co-worker in your great universal message. Accept my subscription of \$2.25 for REALITY for one year.

Date.....

Name.....

Address.....

SEND US NAMES OF YOUR FRIENDS

PLEASE MENTION YOU SAW IT IN REALITY

REALITY

THE NEW YORK
PUBLIC LIBRARY

ASTOR, LENOX
TILDEN FOUNDATION

*A Magazine Devoted to the
Elimination of Prejudice,
Religious, Racial and Class*

A REAL Magazine for REAL People

Education Words of Abdul Baha

Janabe Fazel Mazandarani The Editor

Marcotone Edward Maryon

The Death Bringer Albert Durrant Watson

MARCH, 1921

PUBLISHED MONTHLY

20 CENTS

v. 3³

Copyright, 1921, by Reality Publishing Company

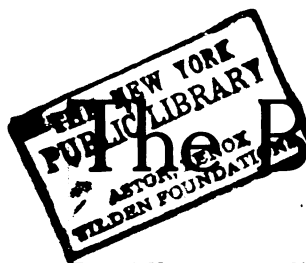
THE ONENESS OF MANKIND

* 061

TWELVE BASIC BAHAI PRINCIPLES

1. The oneness of mankind.
 2. Independent investigation of truth.
 3. The foundation of all religions is one.
 4. Religion must be the cause of unity.
 5. Religion must be in accord with science and reason.
 6. Equality between men and women.
 7. Prejudice of all kinds must be forgotten.
 8. Universal peace.
 9. Universal education.
 10. Solution of the economic problem.
 11. An international auxiliary language.
 12. An international tribunal.
-

These twelve basic Bahai principles were enunciated by Bahá o'llah over sixty years ago and are to be found in his published writings of that time.



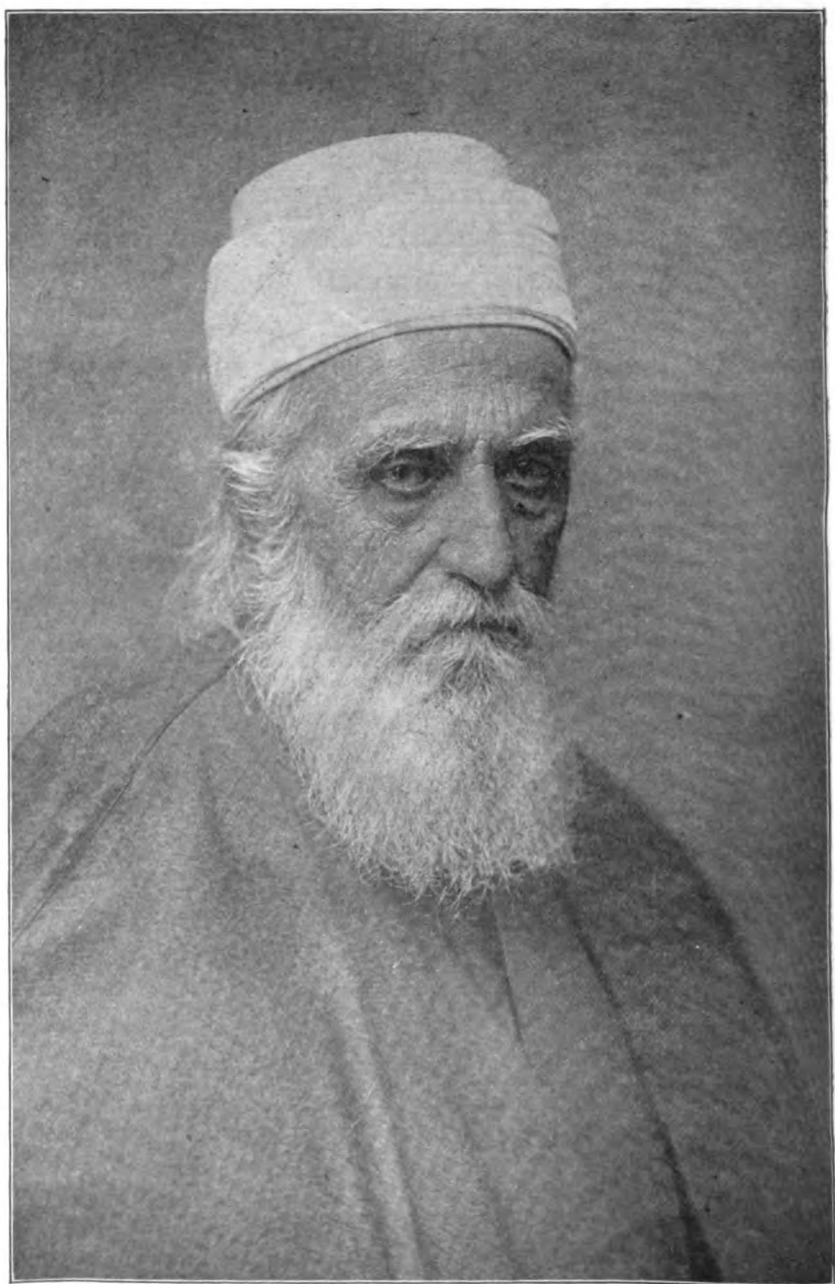
The Bahai Movement

Rapidly spreading throughout the world, and attracting the attention of scholars, savants and religionists of all countries—oriental and occidental

For the information of those who know little or nothing of the Bahai Movement we quote the following account translated from the (French) Encyclopaedia of Larousse:

BAHAISM: the religion of the disciples of Baha'o'llah, an outcome of Babism. — Mirza Husian Ali Nuri Baha'o'llah was born at Teheran in 1817 A. D. From 1844 he was one of the first adherents of the Bab, and devoted himself to the pacific propagation of his doctrine in Persia. After the death of the Bab he was, with the principal Babis, exiled to Baghdad, and later to Constantinople and Adrianople, under the surveillance of the Ottoman Government. It was in the latter city that he openly declared his mission, . . . and in his letters to the principal Rulers of the States of Europe he invited them to join him in establishing religion and universal peace. From this time, the Babis who acknowledged him became Bahais. The Sultan then exiled him (1868 A. D.) to Acca in Palestine, where he composed the greater part of his doctrinal works, and where he died in 1892 A. D. (May 29). He had confided to his son, Abbas Effendi (Abdul-Baha), the work of spreading the religion and continuing the connection between the Bahais of all parts of the world. In point of fact, there are Bahais everywhere, not only in Moham-medan countries, but also in all the countries of Europe, as well as in the United States, Canada, Japan, India, etc. This is because Baha'o'llah has known how to transform Babism into a universal religion, which is presented as the fulfilment and completion of all the ancient faiths. The Jews await the Messiah, the Christians the return of Christ, the Moslems the Mahdi, the Buddhists the fifth Buddha, the Zoroastrians Shah Bahram, the Hindoos the reincarnation of Krishna, and the

Atheists a better social organization! Baha'o'llah represents all these, and thus destroys the rivalries and the enmities of the different religions; reconciles them in their primitive purity, and frees them from the corruption of dogmas and rites. For Bahaism has no clergy, no religious ceremonial, no public prayers; its only dogma is belief in God and His Manifestations. . . . The principal works of Baha'o'llah are the Kitab-ul-Ighan, the Kitab-ul-Akdas, the Kitab-ul-Ahd, and numerous letters or tablets addressed to sovereigns or to private individuals. Ritual holds no place in the religion, which must be expressed in all the actions of life, and accomplished in neighborly love. Every one must have an occupation. The education of children is enjoined and regulated. No one has the power to receive confession of sins, or to give absolution. The priests of the existing religions should renounce celibacy, and should preach by their example, mingling in the life of the people. Monogamy is universally recommended, etc. Questions not treated of are left to the civil law of each country, and to the decisions of the Bait-ul-Adl, or House of Justice, instituted by Baha'o'llah. Respect toward the Head of the State is a part of respect toward God. A universal language, and the creation of tribunals of arbitration between nations, are to suppress wars. "You are all leaves of the same tree, and drops of the same sea," Baha'o'llah has said. Briefly, it is not so much a new religion, as Religion renewed and unified, which is directed today by Abdul-Baha.—Nouveau Larousse Illustré, supplement, p. 60.



ABDUL BAHÁ
THE SERVANT OF GOD

REALITY

Editors

Eugene J. Deuth
Wandeyne Deuth
Herold S. Robinson
Gen. Mgr.

Consulting Editors

Albert Vall
Mary Hanford Ford
Howard MacNutt
Dr. Richard Manuel Bolden
Horace Holley

PUBLISHED MONTHLY BY

REALITY PUBLISHING COMPANY

416 MADISON AVENUE NEW YORK, N. Y.

Single Copies, 20 cents. Sold at all Newsstands.

Subscription, \$2.25 per year

Money Orders Payable to Reality Publishing Company,

416 Madison Avenue, New York City

Copyright, 1921, by Reality Publishing Company

Volume III

MARCH, 1921

No. 3

"Contents of March Number"

Frontispiece

Education The Editor

Words of Abdul Baha on Education

Janabe Fazel Mazandarani

The Death Bringer Albert Durrant Watson

The Oneness of Humanity James C. Oakshette

Marcotone Edward Maryon

Today Angela Morgan

Notable Comments Mrs. C. Haggarty's Interview

Walter Newell Weston

Bahai Activities

Education

THE real and true education of humanity is spiritual training combined with practical application to the daily routine of human life. This is a thought which has passed from the consciousness of man throughout the centuries. It is being brought to light again by the fact that the education of the present is failing to provide a permanent and constructive relief for the every day existence of millions of individuals.

If you are going to the North Pole you will undoubtedly equip yourself with provisions and clothing suitable for the climate you will encounter there; you would not take along a Palm Beach suit. Similarly in the progression of human life toward its eternal goal of perfection, it would seem wise to provide ourselves with attributes and powers that will assist in our journey.

Although we hear people say they do not believe in a future life, yet it is difficult to conceive of intelligence so blind to the forces about us as to deny this fact which is becoming more and more evident not only to those who have what is called religious tendencies, but to the scientist, naturalist and those working near the heart of the Universe.

That the present system of education produces an over stimulated intellectuality, forming in many instances a barrier of egotism which excludes the new Light radiating from unseen and as yet unharnessed forces is a fact with which we come into daily contact.

It is no uncommon thing to meet persons of so much "learning" that their mental capacity is filled to overflowing, leaving no room for a new thought or suggestion. We do not believe that any of us having reached the age of forty can look back upon our education without realizing that it has been inadequate in many ways. Not only have educational forms been inadequate, but in many instances destructive. We have been controlled and influenced by fear, fear of the instructors reprimand, fear of failure in the race for supremacy, fear of the parent, fear of ridicule. The individuality of the student suffers, becomes common-place, imitative, and a sense of repression and stultification often endures through life.

Millions of dollars are spent yearly upon institutions of learning whose object is to fit their graduates for successful and constructive lives. Hosts of students each year, trained in technicalities, competitive ideas, and theories of limitation are turned out into the world bewildered and confused, meeting conditions which require the poise of concentrated culture, thought, composure and patience, none of which qualities have been instilled or encouraged.

At present manual labor is receiving generally higher wages than college graduates.

True education consists in fitting a human being for progress on this world plane and in the life beyond. The perfect education of the New Day will be an equilibrium of the spiritual and the material. As man possesses a physical body and a perceptive soul, and needs both spiritual and physical sustenance, education must evolve to a point where these two elements will be awakened and trained.

Physical man, although possessing the greatest powers of physical life and endurance, if not endowed with spiritual and mental development is far outclassed by a spiritual man whose physical life is on a decline or undeveloped.

Some of the greatest thoughts that have ever been sent to the world of mankind have come through diseased and crippled bodies. Yet it is neither wise nor desirable to overlook physical culture and outer material development; these are necessary for the perfect balance. Under the present system of education however, these two states of man have been viewed as distinct from the spiritual, but as the evolving consciousness of humanity increases in vision, the harmonious blending of the two is becoming apparent.

Thousands of young men and women are being poured into the mould of preconceived thought each year, with but little understanding of their real capacity. One of the laws of the new civilization will be vocational education. Each individual embodies the potentiality of some constructive work, and this work when rightly apportioned to the individual, loses its aspect of hardship and becomes joy and happiness.

Could we do the things we love to do, we would all be happy. Under the present system however, poets are turned into white-

washers and whitewashers are constrained to be poets through the accident of birth or environment.

This is clear violation of that law which works toward the end that all may find a place in the world and fill it for the benefit of himself and of his brother.

Could the institutions of learning be so arranged as to allow individual expression and selection as to the course of study, and could this course of study be guided and directed toward the highest development of spiritual as well as material growth, education would become real in essence.

The Editor.



Words of Abdul Baha on Education

“THERE is a point on which the philosophers and the prophets differ. The philosophers make education the test of knowledge, holding that any man who receives a sufficient education can attain a state of perfection; that is to say, man possesses the potentiality for every kind of progress, and education enables him to bring this into the court of objectivity.

“The prophets say that something else is necessary. It is true that education transforms the desert into an orchard, saplings into trees, and single flowers into double and treble flowers, but there is a fundamental difference in men. You may know ten children of one country, in the same school under the same master, treated and fed in the same way. One of these children may make great progress; others may remain stationary. For from the point of view of existence in the innate nature, there are differences of memory, perception and intelligence. There is a superior, a middle and an inferior degree, which corresponds to the difference in the fundamental estates of creation. While recognizing the influence of education, we must become acquainted with the innate disposition.

“The prophets are sent to educate this innate quality in humanity. They are like gardeners who sow the grain, which afterward springs up in a thousand forms of advancement. The prophets are therefore the first educators in the world, the head masters of the world. However much man may advance in material civilization, if he remains ignorant of the spiritual civilization, his soul is still defaced.

“The prophets are sent to refresh the dead body of the world, to render the dumb eloquent, to give peace to the troubled, to render perfect the imperfect and to set free from the material world all beings who are captives. Leave a child to himself and he becomes ill-mannered and thoughtless. He must be shown the path, so that he may become acquainted with the world of the soul, the world of divine gifts.

"Existence is like a tree, and man is the fruit. If the fruit be sweet and agreeable, all is well, but if it be bitter, it were far better there were none. Every man who has known the celestial bestowals is verily a treasure; if he remains ignorant of them, his non-existence were better than his existence. The tree which does not bring forth fruit is fit only for the fire. Strive night and day to change men into fruitful trees, virgin forests into divine orchards and deserts into rosegardens of significance. Light these lamps, that the dark world may become illumined. This is why I am come to Paris."

Abdul Baha: Divine Philosophy, p. 79-80.

"Education in the world of humanity is divided into two parts.

1. Material Education.

2. Spiritual Education.

"Material education confers upon man the means of physical comfort; the complicated physical needs of humanity are assured and material advancement is made possible in wordly affairs. For example, the European nations have made marvellous progress.

"The founders of the school of material education are the past and contemporary philosophers and thinkers. Scientists and inventors, through the application of their mental faculties, bring forth upon the arena of existence wonderful enterprises and undertakings; thus man enjoys the benefit of the labors of these leaders of thought.

"However, the teachings of these material educators do not have effect in the world of morality, and if they display any effect it is very small, for material education simply develops the physical side of humanity. It is incapable of illumining the dark regions of the great world of morality. Eternal beatitude is not made possible through the spread of material education.

"Consider, after all, how the sphere of material education is limited. Even if man satisfies his greatest desires for material comfort he is but like unto a bird. Imagine the happy state of a bird which flies in the immensity of space, hops from one branch to another, and builds its nest upon the loftiest tree-top, whence it can view the whole panorama of nature spread before its eyes,

a scene of ravishing beauty and enchantment. Its tiny nest is more beautiful than a king's most sumptuous palace. Its wealth consists of all the seeds in the fields, of the cooling springs flowing from the breast of the mountains, and of the green meadows. This is the highest point of physical bliss and enjoyment which is made possible in a more perfect manner for the birds of the field than for men. These things are prepared for them without any hard labor or suffering. They know not sorrow, neither any danger or fear such as men experience in their lives. In the utmost ease and happiness they live.

"Such then is the happiness of the animal world. But the happiness of the human world comes from the virtues of the world of humanity, which enjoyment the animals know not of. That comes from the extension of the range of vision, the excellencies of the world of humanity, the love of God, the knowledge of God, equality between the people, justice, equity and ideal communication between hearts.

"These are the principles upon which the structure of human happiness is built. Spiritual education consists of the inculcation of these ideals of divine morality and promotion of these high thoughts. This spiritual education is made possible through the power of the Holy Spirit. As long as the breath of the Holy Spirit does not display any influence, spiritual education is not obtained; whereas if a soul is inspired by the Holy Spirit, he will be enabled to educate a nation.

"Consider the record of bygone philosophers; the utmost that they could do was to educate themselves. The circle of their influence was very limited; all that they could do was to instruct a few pupils. Of such a type was the influence of Plato and Aristotle. These philosophers were only able to train a limited number of people. But those souls who are assisted by the breath of the Holy Spirit can educate a nation. The prophets of God were neither philosophers nor celebrated for their genius. Outwardly they belonged to the common people, but as they were encircled with the all-comprehending power of the Holy Spirit, they were thus enabled to impart a general education to all men. For instance, His Holiness the Christ and His Holiness Mohammed were not among the thinkers of the age, neither were they counted great geniuses; but through the power of the Holy

Spirit they were able to confer universal instruction upon many nations.

"They illumined the world of morality. They laid the foundation of a spiritual sovereignty which is everlasting. Similarly with those souls who have entered the tabernacle of the Cause of God. Although not important in appearance, yet every one is confirmed in stimulating the cause of general moral instruction. Therefore it has become evident that real spiritual education cannot be realized save through the breath of the Holy Spirit. Man must not look at his own capabilities, but think of the power of the Holy Spirit.

Extract from tablet from "The Asiatic Quarterly Review"

—April 1913.

"In this age every face must turn to God, so that spiritual enlightenment will go hand in hand with material education. Material education alone cannot make the world happy. Spiritual civilization must assist the material civilization. The men of science and philosophy are the founders of the material education, but His Holiness Christ was the founder of the spiritual, divine civilization. Material civilization serves the world of men, but the spiritual civilization founds the world of morals. These two kinds of civilization must go hand in hand. The material civilization is like the lamp, but the spiritual civilization is like the light in the lamp. This lamp without the light is a useless thing. Therefore in our day philosophy and science must go hand in hand with the spiritual civilization. The material civilization is like the body; the spiritual civilization is like the spirit which is the life of the body. So long as the spirit gives life to the body, we behold a living thing; but a body without spirit is dead. It is my desire that ye all may reach the state of spiritual civilization. Like as ye have made great progress in material science, so may ye also progress in the spiritual world. Then the light of the kingdom of God will shine through all the world. May the Sun of Reality illumine the East and the West."

Abdul Baha: Star of the West, Vol. 4, No. 4. p. 68-69.

After these elementary studies the children must be sent to the institutions for the arts and crafts wherein they may study and learn the trades. When they are proficient in one of these crafts or trades, then the desire and wish of each child must be

considered. If it is toward commerce, he must be trained for this; if toward art, he should be trained for this; and if it is for learning, he should be trained for the spread of learning; and if his wish is toward other needs of humanity, he should be trained for that purpose. Each one must be allowed to do according to his own wish and desire and capacity, but the foundation of foundations is Divine and the manifestation of praiseworthy attributes and qualities of humanity. This must be considered before everything else. If a person should be illiterate but endowed with Divine attributes and made alive by the Breaths of the Merciful, this illiteracy does not harm him and this soul is the cause of good to all.

But if a soul has studied all the branches of learning and is not trustworthy and is not endowed with Godly qualities and has not pure intention, he will be submerged in desires (of self) and his existence is absolute harm to all. Nothing is obtained from this knowledge and learning except injury and dishonor.

If his attributes are divine and his qualities are glorious and his manners are Godly and his actions are praiseworthy, and at the same time he learns the rest of the sciences, then his outer-being is light and his inner being is resplendent, his heart is tender, his thought is exalted, his understanding is extensive, his station is exalted. Blessed is he who reaches this revered station."

Translated by Ghodsea Ashraf, 1915.

"As in these colleges only material education is imparted and natural philosophy is taught, they do not produce inventive heads, endowed with sciences. When both natural and divine philosophies shall be taught in them, they will then bring forth wonderful souls and lead to great advancements."

Abdul Baha: A Talk given to Mr. Maxwell, Montreal, August 31, 1912.



Janabe Fazel Mazandarani

THE great events in the history of any Cause are not fully appreciated and understood until time has proven the importance of those events. The work that has been done in the Bahai movement during his sojourn in America by Fazel Mazandarani is a stupendous work. Coming to us as a messenger from Abdul Baha, bearing credentials of the greatest importance to those believing in the Bahai Revelation, his progress on his lecture tour has been marked by the attention, not only of those who know and believe in the Bahai Revelation, but of the entire country. The profoundness of his spiritual knowledge is equaled only by his simplicity of expounding that knowledge. Possessing the accumulated wisdom of the East together with an intimate association with Abdul Baha, having been a student of the Arts and Sciences, he brings to the Western world a message vibrant with importance for the reconstruction of the demoralized state of the human mind. Some small idea of the importance of his work during the past few months can be gleamed from the following extracts taken from the hundreds of newspaper clippings which have come to us. Fazel Mazandarani is ably assisted in his undertaking by Mirza Ahmad Sohrab as his interpreter and companion who shares in the debt of gratitude which all who work toward a better and truer civilization extend to this great teacher.

Quoting from the Portsmouth Times, Tuesday, July 27th, 1920, in an article headed

GREENACRE CONFERENCES.

"Education, religion, the future of Palestine, and astronomy to be discussed in this weeks programme.

"Interesting lectures to be given by famous men"

"For years, every summer, Greenacre Conferences have been held on the beautiful banks of the Piscataqua River, Eliot, Me. The platform of these Conferences was built upon the ideals of brotherhood, universal peace, and the oneness of mankind."

MIRZA FAZEL SPEAKS ON WOMAN QUESTION IN PERSIA

"Just at this time the Fellowship is entertaining the learned Persian Philosopher and expounder of the Bahai movement, Fazel Mazandarani. He comes out of the calm and mystic East into

the turmoil and practical life of the West, with a refined wisdom which is one of the spirit. He brings into the confused life of the West the melodious tone and sweetness of a spiritual mind and philosophic nature, undisturbed by storm and stress of modern civilization, fraught with conflict and struggle"

"He said in part, 'the common self of humanity is like the body of an individual. Just as the body of man is subject to diseases, likewise the body politic becomes afflicted with illnesses. The Prophets of God in every age and cycle are the divine physicians, and their teachings are the prescriptions, but the majority of the people of the world never listen to them nor do they heed their advice; thus the number of diseases are increased and multiplied day by day. In this day the body politic is subject to many kinds of sicknesses; a social and economic unrest is spreading all over the country. One of the greatest diseases of the past has been the inequality between men and women. This disease had become chronic in the Orient. Men looked down upon women as inferior beings, as individuals possessing no souls. They were characterized as tools in the wily hands of Satan, to beguile the innocent male from the path of virtue. A century ago there were no schools for girls; they were not even allowed to read and write and they were isolated entirely from the association of man, . . . but since the appearance of Baha o'llah sixty years ago in Persia, all these antiquated customs have been changed. He taught the equality of men and women, and enjoined his followers to train their sons and daughters in all the modern sciences, crafts and arts. For this reason the Bahais of Persia are far in advance of other communities in that country. They have built many fine schools in Teheran, Hamadan, etc. The doors of these schools are opened to both boys and girls. They are filled with eager and enthusiastic students. They have founded libraries and hospitals and altogether their noble and unselfish work is regenerating that ancient country. Among the Bahai women Kurratu-l'Ayn the poetess and martyred heroine is the most famous, and justly so because she was the first woman of Persia to sacrifice her life for the sake of the emancipation of her sex. She threw away the veil and from 1844 to 1852 she travelled throughout Persia teaching the freedom of women and introducing the new ideals of the day. She said, "men and women are like the two eyes and

hands of the body. Both must be trained. Men and women are the two wings of the bird of humanity; if one wing remains weak, the bird cannot fly to the highest aspect of perfection."

St. Louis Daily Globe, Monday, November 22nd, 1920.

PERSIAN PHILOSOPHER ADVOCATING UNION OF WORLD RELIGIONS

ORIENTAL LECTURING IN ST. LOUIS ON TEACHINGS OF BAHÁ' O'LLAH

"Janabe Fazel Mazandarani of Teheran, Persia, addressed the congregation of the Temple Israel, Washington Blvd. and Kings Highway on "The Ideals of the New Day" interpreted through the Bahai Cause yesterday morning. The address was delivered to the Congregation through an interpreter Mirza Ahmad Sohrab of Palestine, who is accompanying the teacher on his trip over the world in his lectures upon the unifying of all religions, races and language. He spoke yesterday evening before the Fraternal Temple, 25 North Grand Avenue, on "New Evidences of Life After Death", and is scheduled to deliver many addresses in his short stay in this city."

"At the Temple Israel an open forum followed his address and hundreds of eager inquirers pressed about him, asking questions of his interpreter while "the wise man from the East" wearing the long robe of the Mazandarani district and the white turban of the scholar, smilingly answered their questions. The open forum was opened by his asking his audience if they did not believe that his lecture was the essence of the teachings of Moses and the Sermon of the Mount put into actual practice?"

Fazel Mazandarani has been asked to speak this afternoon on "Universal Brotherhood", and this evening at 8 o'clock before the New Thought group on "Material and Spiritual Healing." Wednesday evening in Vandervorts Music Hall, his subject will be "The Progress of Woman in the Orient", Thursday evening in Fraternal Temple, "A New Solution of the Economic Problem".

Montreal Star, October 18th, 1920.

EXPOUNDS BAHAI REVELATION HERE

"The Bahai Revelation is like a tent in which all the peoples of the world without regard to creed or color may gather and seek peace and quiet beneath the shade," so declared Fazel Mazandarani of Teheran, to the Star, on Saturday afternoon.

Janabe Fazel Mazandarani is a Persian sage and philosopher who has come to America to help spread the doctrine and teachings of Baha 'o'llah and to bring the tidings of a great spiritual movement in the East Fazel Mazandarani will deliver a lecture in the Ritz Carlton Hotel Tuesday evening.

The Anconda Standard, January 5th, 1921.

TEACHER OF BAHAI FAITH IN BUTTE

Fazel Mazandarani arrived here for a series of talks on Universal Brotherhood. His first address was at the Schaffer Temple, of the A. M. E. Church last night. This afternoon he will speak at Good Temple Hall on North Main Street, and tonight before the Theosophical Society.

"During the last eight months," he began, "I have been traveling over the United States and Canada, lecturing before clubs, schools, Universities and in Churches. I bring out of the East the good news of the message of the Bahai movement.

PREDICTIONS FOR 1921

"This century in which we live is the dawn of a grand and glorious age, the era which has been predicted by the seers and prophets of the past, the age in which the ideal of universal peace must be established among the nations of the earth, and prejudices removed."

He expressed himself as delighted with his experience in the United States. He was most impressed by the system of public education and thought it is wonderful that the little red school house should be found even in remote villages. The system of vocational training also appealed to him.

The Helena Daily, Saturday, January 8th, 1921.

"FAZEL MAZANDARANI ON BAHAI MOVEMENT"

**"IT IS NOT SO MUCH A NEW RELIGION AS RELIGION
RENEWED AND UNIFIED."**

**"BAHAIS BELIEVE WORLD HAS ENTERED THAT ERA
FOUNDED UPON RELIGIOUS UNITY IN ACCORD
WITH SCIENCE AND RELIGION," SAYS
PERSIAN PHILOSOPHER.**

Salt Lake Telegram, January 2nd, 1921.

**"INTERNATIONAL JUSTICE IS AT HAND"
"NATIONS JOIN FOR WORLD'S BENEFIT"
"FAZEL MAZANDARANI ARRIVES AT SALT LAKE TO
GIVE ADDRESSES"**

**"STRUGGLES BETWEEN CAPITAL AND LABOR TO BE
ADJUSTED, HE SAYS."**

Entrance of the nations not already affiliated with the league of nations into the league and the dawning of a golden era of a better understanding between the East and the West are some of the things predicted to take place this year by Janabe Fazel Mazandarani, of Teheran, Persia. Mazandarani accompanied by Mirza Ahmad Sohrab, arrived in Salt Lake Saturday after an eight months' tour of various cities of the eastern United States.

"The economic struggles and turmoil between capital and labor will be adjusted," Mazandarani said, "and all rights, both racial and national, will be equalized. The smaller nations now oppressed by mandatory government will be free and international justice will settle the affairs of all men during the new year."

These are the predictions of the great spiritual teacher Abdul Baha of Palestine, for whom Mazandarani is acting as an agent in this country after spending several months in a Persian prison for acknowledging his belief in the doctrine. Following his release from the prison where he was thrust when it was discovered he was preaching the new doctrine to the students of the university, Mazandarani came to America.

CLOSER COOPERATION

"I am an envoy from the orient to the occident with the purpose of creating a closer cooperation between the two hemispheres," said Mazandarani. "I believe that the darkness of the old time is passing. A new age of social justice with equality for

all sons of man is approaching. A wonderful sun is dawning, casting its rays on man everywhere—rays which will dispel ignorance. This is the dawn of a new international conscience, a golden era of better understanding between the East and the West.

"This year will mark greater development of peace ideas between nations, and arbitrations will gain more power. The parliament of man will be strengthened in the next twelve months and the nations that have not already entered the league will be added and a congress of all people on earth will be created.

"Autocracy and despotism in politics will vanish and a world of democracy with rights for the smaller nations will be ushered in. The human race, nationally and racially, will be equalized.

PROFIT SHARING

"Capitalists will take in the laborer on the basis of profit sharing rather than that of wages. They will be given a voice in government of industry and ownership in the property of the plant. Naval and military expense will be largely reduced. Large sums of money now being spent on these will be expended for instruction and culturing the people so that instead of spending the money on building infernal machines of slaughter these colossal fortunes will be expended for irrigation, education and expansion of industries.

"In this year the governments all over the world will enter into a new contract, open and understandable. Foundations for new plans of public education will be laid, not only by each government for itself, but for the far off countries, where people are deprived of the most rudimentary knowledge. Scientific and technical training will be given so that the natural resources of the world may be better divided.

UNIVERSAL RELIGION

"The world will become in course of time like one home. There will be one United States of the world, one international auxiliary language, one parliament, one universal religion. These are the radiances which will penetrate further into the conscience of man during 1921," concluded Mazandarani.

Mazandarani will speak to three Salt Lake audiences in his native tongue with Mr. Sohrab interpreting the addresses. He

will make the first address this morning at 10 o'clock to the inmates of the state prison, speaking on "The Bahai Movement and its Universal Application." At 8 p. m. he will speak in the Eighteenth ward chapel on "Palestine during the Days of Reconstruction." Monday night he will speak at the regular weekly meeting of the Theosophical society in the Kieth Emporium building on the "Bahai Movement."

This is only a very brief synopsis of the latter part of the tour of Janabe Fazel Manzandarani. We have quoted in other numbers from the accounts given of his lectures throughout the country. He will be present at the Bahai Convention in Chicago, beginning April 23rd, and will attend the Inter-Racial Congress in Washington during the month of May. It is hoped he will be present at the "Protest Against Prejudice Meeting", to be held in Carnegie Hall the latter part of May, when six of the most prominent speakers in New York representing different races and types of thought, will unite to set forth the possibilities resulting from mutual consideration and understanding upon the questions of races, creeds and classes. This meeting should be one of national and world importance. Announcement of the names of the speakers and the exact date will be made in REALITY later.



The Death - Bringer

By Albert Durrant Watson

A word was spoken — a breath of frost
 Struck Love with an icy chill;
 Two hearts went limping; joy was lost
 And wandered lone on a tempest hill;
 The flowers of the soul their petals shed
 Music was silent and Art fell dead.

The Oneness of Humanity

By James C. Oakshette

ON Inter-Racial Sunday, at a special service conducted by Rev. Archdeacon Braithwaite and Rev. Williams Q. Rogers in Atlanta, Georgia, a masterly address was delivered by James C. Oakshette, M.D. Ph.D., on the "Oneness of Humanity."

The doctor caught the attention of the audience immediately and held their interest to the close. Dr. Oakshette said, in part:

In the remarkable sermon of St. Paul at Athens (see Acts Chap. 17 vs 22-29) revealing God to the people of that city, three statements stand out in bold relief—

1st. God made the world and all therein."

2nd. "God made of one blood all nations of men."

3rd. "We are His offspring."

Today God calls to Mankind everywhere, saying, "I loved thy creation, therefore, I created thee, wherefore love me that I may acknowledge thee in the Spirit of Life and confirm thee. I have created the rich, why dost thou make thyself poor? Noble have I made thee, why dost thou degrade thyself? I created thee sublime, why dost thou degrade thyself? Therefore ascend to that for which thou was created."

God made all nations of one blood, that is from one common stock, from one root. From that common root stock the Creation-al Tree of Humanity has grown up, has thrown out many branches, covered them with many—Eh! countless leaves. Today is the cycle of fruitage when the Lord of Creation comes seeking the ripe, mature and beautiful fruit.

He declares to men everywhere: "Ye are all leaves of one tree."

Yet we hear one leaf rustling and whispering, as it were, against its fellow leaf, one branch seeking to destroy or wound another branch. Still all are fed by the same sap, grow by the same Divine Bounties, warmed by the same Sun, blessed by the same dew, fanned by the same breeze, washed by the same show-

ers, subject to the same law of development—what is the matter? Why this chaos and strife we see all about us, everywhere?

Consider! As the Tree of Humanity grew up from its common root, there came the time when branches put forth and spread in every direction. The crowding population pushed further afield over mountains, rivers and seas. Gradually, lack of intercourse, communication and growing isolation created differences of language, custom and religion. Little by little they became estranged from each other, thru all the ages of this branch growing. So each branch came to think itself the **only** branch (i. e. nation) and therefore their ways the only ways.

This is a new cycle of human power. This is the day of "fruitage." The gift of God to this enlightened age is the knowledge of the Oneness of Humanity and the fundamental oneness of Religion. The world will be seen as a New World and all men will live as brothers. There will be one fold and one shepherd BECAUSE God keeps his promises. His Covenant is **certain** of fulfillment. Therefore, mankind (and we as part of the whole) should endeavor always to realize the oneness of Humanity.

We are the offspring of God, all created by God, all provided for by God and are all under the protection of God. God is kind to all his children.

His Holiness, the prophet Mahomet taught, "God is love upon love, with love."

Why should men wage war and strife between themselves?

God is the True Shepherd of **all** his Sheep. That great ruler of the Jews, King David caught the vision and said: "The Lord Jehovah is my Shepherd, I shall not want. Surely Goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever." That is your portion too, if you will have it.

Just now we mentioned the cause of the estrangment of the branches (nations) of the Tree of Humanity—what are the reasons for the antagonism and hatred among men today.

The first separating principle is Religion—another is prejudice; religious prejudice, political prejudice, patriotic prejudice and racial prejudice, still another is misunderstanding because of the many different languages, the difficulties of interpretation

and the expression of idioms. Every religion, community and sect has gathered around itself certain imitations of **Reality** in dogma, ceremonies, forms, etc., have called them by various names, until they have come to think them to be **Realities**. As these imitations and names differ, contentions, hatred and persecutions follow.

The **Sun of Reality**, the Sun of Right (eous) ness has arisen, piercing and dispelling these thick dense clouds of human vaporings.

If these divisions of sects and religions will but forget the **differences** and **imitations** and will seek for the underlying **REALITY**, all would be united and agreed, men would love one another and fellowship would be established between the organizations of mankind.

“He that loveth not his brother abideth in death” declares the Holy Apostle St. John. Also, he says, “Beloved let us love one another **FOR** love is of God and everyone that loveth is **Born of God** and knoweth God.” Ponder that well.

Therefore it is evident that the foundation of religion is **LOVE** and the fundamental purpose of religion is unity, harmony, peace, progress. The religion of God is honor to humanity, why make it a cause of degradation, hatred, conflict, darkness and sorrow?

O ye discerning ones of the people—Verily the words which have descended from the heavens of the will of God are the Source of Unity and harmony for the world. Live among the people a life that will manifest signs of God.

The law of growth and development of seed potential is cultivation, education, training. First clear away the weeds and cast aside the stones that the seed may fall into good soil. That is, **abandon all prejudice**, then investigate **TRUTH**. Let not a man glory in this—I love my country; rather let him glory in this—I love mankind. We are all His (God’s) offspring.

“This handful of dust, the world is one home. Let it be in unity. Follow that which tends to harmony. Forsake pride it is a cause of discord.”

“Oh Friends, consort with all the people of the world with joy and fragrance. Fellowship is the cause of unity and unity

is the source of order in the world. Blessed are they who are kind and serve with love."

Man's greatest happiness is found in service to his fellow man.

That barrier to mutual good understanding amongst men; — many different languages, is great and yet the remedy is simple. Let a universal language be selected and agreed upon and then let every one enjoy his own language but learn also the universal language, then all may communicate freely, everywhere and all come to know his fellowman of every clime. With mutual understanding will come fellowship. Fellowship tends to harmony and unity.

The world of humanity is sick. The Great Physician offers the cure. The world of humanity is ignorant. The Divine Teacher is crying to all "Learn of Me." The world of Humanity is immature. The Heavenly Husbandman is come that we may bear much sound, ripe fruit, to the glory of our Lord.

The Sovereign Lord speaks, consider his words. "O children of men! Do ye know why we have created ye from one clay? That no one should glorify himself over the other. Be ye ever mindful of how ye were created. Since we created ye all from the same substance, ye must be as one soul walking with the same feet, eating with one mouth and living in one land that ye may manifest with your being and by your deeds and actions the signs of unity and the Spirit of Oneness. This is my counsel to ye. O people of lights. Therefore, follow it that ye may attain the fruits of holiness from the tree of might and power."

"The progress of man depends upon faithfulness, wisdom, chastity, intelligence and deeds. He is ever degraded by ignorance, lack of faith, untruth and selfishness. Verily man is not called man until he is imbued with the attributes of the Merciful. He is not man because of wealth and adornment, learning and refinement. Blessed is he who is free from the names, seeking the shore of the sea of Purity and loving the melody of the dove of Virtue."

"The Source of all good is trust in God, obedience to His command and satisfaction in His Will."

Marcotone

By Edward Maryon

THE SCIENCE OF TONE-COLOR

IF Bahaism symbolizes in its ideals the Unity of Men, the Unity of Humanity, it is the At-one-ment or union with God.

If this is indeed so, it justifies these "Words of Wisdom" taught us by Baha 'o'llah.

"Its Light (Light of the Sun of Truth) when cast on the mirrors of the wise gives expression to wisdom; when reflected from the minds of artists it produces manifestations of new and beautiful arts; when it shines through the minds of students it reveals knowledge and unfolds mysteries."

Latterly the world has been occupied with much new thought, and strangely strenuous experiments to reach out into eternity; when in fact, eternity surrounds us. If the conscious, intuitional unit, Man, is not now in eternity, then there is no eternity. Our effort is not to reach out, for grasping only affects material things; rather our life work is to respond to, to realize and to be eternal. Eternity is not a place, but a presence, a condition.

Therefore why ask tables to rap out dubious messages from unknown sources, ouija boards and planchettes to perform cabalistic contortions with the alphabet, and mediums to mumble mysteries devoid of logic? Why should a Lodge reiterate gravely the banalities of the poor ignorant Fox sisters, or why should an Edison spend money and time taming the atom and teaching this all too busy cell the technique of a mechanical toy?

Teach the world Truth exposed in astronomy, geometry, physics and chemistry, and clothe Truth in divine Beauty, naming it Science, Art, or "Truth in the Beautiful;" and encourage mankind to live by this Science-Art, through the wisdom of inspired epoch-makers, so that physical law evolves to moral law; for this is the destiny of the Cosmos.

How can we manifest the foregoing ideas? A pathway leads directly to the Unity of unities, a "Universal Language" which few know, a "Divine Art" which few practice. Why?

Because this pathway in our age has been dark, unilluminated, not harmonized with the light of the soul; for as Jesus said:

"The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light." This is no mystical utterance, but a fact; for without the analysis of the eye, all human effort is vain. Life is motion, and life's ideal is emotion, which is Love. Therefore a perfect life expresses perfect love and this truly is the Eternal.

There could possibly be no astronomy or chemistry, the two major forces of mundane intellect, divorced from spectrum analysis. There could be no decorative or fine arts without the light absorbed into the artist's craftsmanship; and not until the world brings the light of the eye into music, will the world sing or play just as naturally as it writes and speaks.

This is not difficult to understand if one realizes that Nature in our present stage of evolution has expressed but one scale, the spectrum, and unless our scales of color, chemistry, sound, etc., are attuned to this one revealed aspect of those cosmic negations, to those universal principles, Darkness-Silence, then their planetary manifestations as Sound and Light, will remain forever an illusion of the intellect and a delusion of the senses.

Therefore we must correlate our musical scale to our natural scale of light, the spectrum, for the decomposition of light as color has in the course of aeons become an apperception of the subconscious mind, prenatal, hereditary, intuitional, whereas alone and unaided by the lamp of the Soul, the eye, the decomposition of sound as tone, is only a sense perception just as are taste, touch and smell.

It is because color, since the time of Pythagoras, has not been correlated with tone, that the study and practice of music have been the privilege of the few and not the joy of the multitude, in their highest forms. Further, this rift in our musical lute has resulted in the nerve-racking strain to which all musicians are subjected, causing general neurosis, and it is the direct cause of the existing low order of mis-named music prevailing among the masses of mankind.

"Marcotone" is the science of tone-color and through calculations the exact of number permits us to demonstrate the rationonic relationship of molecule (air), to atom (ether), in

microns (lightspeed), and particles (sound-waves). The application of these natural laws, through acquiring the habit, which is "second-nature," of associating a given color with a given tone, in a comparatively short space of time, gives us an automatic control of all melody and harmony, so that music can be read and memorized without any recourse to a musical instrument, in the woods and fields, on the train, or in our favorite arm-chair. Music in this way is easier to acquire than language, and can be taught to a child even before it reads and writes its own native tongue.

The international acceptance of "Marcotone" will make the whole world akin musically, and what more powerful factor toward peace and progress can be looked for than a world governed by arbitrary laws, enforced frontiers, foreign tongues, becoming united by the divine art and universal language of music.

Bahais.

"Wake! For the Sun who scattered unto flight
The Stars before Him from the field of night,
Drives night along with them from Heaven, and strikes
The Sultan's Turret with a shaft of light."

Editors Note

Edward Maryon belongs to the New Day, the Day of the complete realization of the beauty of life and the privilege of understanding and enjoying this beauty. In his remarkable discovery of the relation between color and music, he is but another example of the work of that unseen force ever seeking to enlighten man as to the possibilities and privileges he possesses on this planet.

In the address Mr. Maryon gave at the Bahai Library, 416 Madison Avenue, he carried his audience to the heights of his own vision. Mr. Maryon refuses to classify himself as belonging to any particular organization or form of thought, realizing as thoughtful minds are realizing more and more that the message of this Day is a universal message, inclusive and not exclusive, and as this is one of the fundamental principles of the Bahai Revelation, those who were privileged to hear Mr. Maryon understand him to be consciously or unconsciously an exponent of this Revelation.

To - Day

By Angela Morgan

TO be alive in such an Age!
 With every year a lightening page, turned in the world's
 great wonderbook,
 Whereon the leaning nations look
 To be alive in such an Age!
 With every year a lightening page, turned in the world's great
 wonderbook,
 Whereon the leaning nations look
 When men speak strong for brotherhood, for peace and univer-
 sal good,
 When miracles are everywhere and every inch of common air
 throbs a tremendous prophecy of greater marvels yet to be.
 O thrilling Age! O willing Age!
 When steel and stone and rail and rod become the avenues of
 GOD —
 A trump to shout His thunders thru, to crown the work that
 men may do.
 To be alive in such an Age!
 When man, impatient of his cage, thrills to the world's im-
 mortal rage
 Of conquest — reaches goal on goal, corners the earth from pole
 to pole,
 Garners the tempests and the tides and on a dream triumphant
 rides.

When hid within a lump of clay, a light more terrible than day
 Proclaims the presence of that Face, which hurls the planets on
 their course.
 O Age with wings! O Age that flings a challenge to the very
 sky!
 Endless realms of conquest lie
 Where earth on tip-toe strives to hear the message of the sister-
 sphere,
 Yearning to reach the cosmic wires that flash Infinity's desires.

To be alive in such an Age!

That thunders forth its discontent with futile creeds and sacrament

Yet craves to utter GOD'S intent,

Seeing the world's unrest, creations huge untiring guest,

And thru tradition's broken crust the flame of Truth's triumphant thrust;

Below the seething thought of man — the push of a stupendous plan.

O Age of Life! O Age of strife!

When progress rides her chariot high and on the borders of the sky

The signals of the century proclaim the things that are to be,
The rise of woman to her place, the coming of a nobler race.

To be alive in such an Age! To live to it! To give to it!

Rise soul from thy despairing knees; what if thy lips have drunk the lees?

Fling forth thy sorrow to the wind and link thy hope with human-kind.

Breathe the world thought, do the world deed,

Think hugely of thy brother's need,

Think of the work the times reveal; give thanks with all thy flaming heart, crave but to have in it a part,

Give thanks and clasp thy heritage. To be alive in such an Age!

Get but the truth once uttered and 'tis like a star, new born, that drops into its place, and which, once circling in its placid round, not all the tumult of the earth can shake.

JAMES RUSSELL LOWELL.

Notable Comments

Extract from "The North American", Phil., Febr. 13th, 1921.

Mrs. C. Haggarty, Jr., Tells of Pilgrimage to Baha, the Master IN THE HOLY LAND

"IM not sanctimonious about it, and it hasn't made any change in my manner of life, but for the first time in a number of years I am entirely contented."

Thus does Mrs. Cornelius Haggarty, Jr., of 627 West Cliveden avenue, Germantown, wife of a well-known lawyer, describe the effect of the religion that a few months ago induced her and thirteen other Americans to undertake a pilgrimage to Haifa, to sit at the feet of Abdul Baha, Abbas Effendi—or to give him the designation said to be proper since he was knighted by the British government—Sir Abbas, the "Master" of the Bahai religion.

Some may remember the visit of Abdul Baha to the United States in 1912, soon after he was released from prison in Akka, where he had been confined forty years. Others may recall the convention of Bahaists in New York last year, at which it was decided to build a \$1,000,000 temple in Chicago where men and women of all religions and races would be free to worship. The foundations of that temple recently were sunk on the shores of Lake Michigan.

Those who have not heard of the movement now more than half a century old, which claims 15,000,000 followers of all religions and races in the world, may gain some impression from the account rendered by Mrs. Haggarty, who, until she became a believer, was a prominent matron who loved the theater, the dance and the bright things of life—and, since she has become "a believer," loves them all still, but with greater intensity and appreciation.

Hidden Pearls Revealed

For, as the "Hidden Words" of Baha'o'llah, father of Sir Abbas have it, "O, Son of Spirit! I have created thee rich: Why dost thou make thyself poor? Noble have I made thee: Why dost thou degrade thyself?"

And these words apply to the beauties and enjoyments of life as part of a man's and woman's spiritual endowment.

Mrs. Haggarty is an attractive-looking woman, who has a beautiful home, two charming young daughters and a husband who is a successful attorney, with offices in the Lincoln Building. Mr. Haggarty is not a Bahaist. At any rate he says emphatically that he is not, but his wife avers that she has a number of times detected him in the act of reading "the literature."

At her ease before a smouldering rose-red fire in the living room of her home, Mrs. Haggarty told of her trip. That trip, its incidents and the two weeks of communion with the "Master," had a great deal of the poetical in them, and Mrs. Haggarty, as do indeed the majority of Bahais, spoke semi-poetically of her discovery. It was not dust-and-ashes, black cowed and dismal story of passionate repentance and fervid hope the urban disciple of Abdul Baha unfolded.

Then the Way Was Open

"A number of months ago, Mrs. Florian Krug, of New York city, who had sent especially to Akka to learn of the "Master" when he was in prison ten or twenty years ago, learned by cable that the way was open for a pilgrimage to Haifa in the holy land, where Abdul has his home," said Mrs. Haggarty. "I had become interested in Bahai, and with my sisters, Mrs. F. B. Cook and Miss Margaret Marshall, of New York, my two children and eight others, including a secretary to take down in shorthand the sayings of Abdul, set out to visit him.

"When we arrived in Egypt we found that no tourists were permitted to go thru into Palestine, but we knew that General Allenby knew of the "Master" and was interested in the movement, so we applied to him. We could not believe that after we had been told the way was open we should be held up at the last stage of our journey.

"It was here that one of the wonderful things of our trip occurred. General Allenby informed us that if we would give our Bahai word that we would not mention the matter, he would permit us to go thru to Haifa, and we arrived at our destination.

A Sort of Feeling in His Presence

"We found Abdul Baha the most wonderful and inspiring man who could be imagined. He was aged and venerable. An air of the greatest majesty and tranquility distinguished him, and in his presence you were aware of a great truth.

"Don't you think there is something wonderful about a man

who is willing to stay in prison forty years, in order to be permitted to give an idea to humanity?" asked Mrs. Haggarty. "Akka is so deserted and dismal a prison they say even a crow that flies over the place falls dead. No one can live there for long, but the Master lived and taught there forty years!"

"Abdul is a rich man and his family has vast estates. He is restored to his own now, and was knighted by the British government for the generosity with which he gave to the poor during the war," she added.

"In Haifa we lived in an oriental structure called the American Pilgrim House. It was across the way from the home of the Master. On the side of Mount Carmel was a Pilgrim house for Mohammedan women, where they lived in accordance with eastern custom, for Bahai teaches that each should observe the customs of his own country and his first religion, and not arouse undue attention.

At the top of Mount Carmel is a lookout of the sect of Seventh Day Adventists, or a similar sect, who believe that in Abdul is the second coming of Christ and a sign of the end of the world. Over the houses they have established near the Master they have written: "The Lord is Nigh."

"In the Pilgrim House, our bedrooms were on the four sides of a large court or room where we ate our meals. At breakfast the master would visit us, with the women of his household and talk to us of Bahai. He always carried with him a jasmine flower—for jasmine grows luxurily around Haifa—or a large, wonderfully colored rose.

"At luncheon time we would go to Abdul's house, and while we ate he would talk to us, walking from one to the other. No one dared interrupt without permission, and, besides, if we had interrupted, who could have had anything to say—in his presence?

"He talked in Persian and Arabic, which was translated, of course. But you hardly realized it was being translated. His voice has all the tones of a rich organ, and it would swell and fall with his meaning unlike any human voice I have ever heard.

"In the evening there would be dinner in the house of the Master, and afterward he would talk until he had decided it was time for us to leave. At the end of two weeks he mentioned there was a steamship to leave, and we realized the way was open for us to go.

Such Interesting Persons

"The dinners were wonderful," she continued. "At one of them there were three Zoroastrians, two Jews, three Mohammedans, farmers who had come on foot for a journey that took them three months and had prostrated themselves on beholding the Master—a thing that displeased him very much—and there were us fourteen Christians.

"The greater proof of the power of Bahai was in the presence of the Mohammedans. Twenty thousand Persians were massacred for the faith when Abdul's father preached his inspired words.

"One of us asked Abdul one day if there would be any martyrs in America.

"He said, 'They are too polite in the United States to kill you, but they will martyr you with ridicule.'"

Mrs. Haggarty smiled and admitted he spoke the truth. Many of her friends have tried unsuccessfully so to "martyr" her.

There is no purgatory, no hell, no concept of unlovely suffering in the next world of the Bahais, according to the German-town disciple. They cannot conceive that a God who made the earth so beautiful should have evolved so repellent a heaven as one with hell attached.

She read again from the "Hidden Words," the Bahai Bible, which she keeps continually by her:—

"O Son of the Supreme! I made death for thee as glad tidings: Why art thou in despair at its approach? I made light for thee a splendor: Why dost thou hide from it?"

The twelve basic principles of the Bahaist faith, according to Mrs. Haggarty, are the oneness of the world of humanity; independent investigation of the truth; the foundation of all religions as one; religion the cause of unity among the people of the earth; religion must be in accord with science and reason; men and women are equal; prejudice of all kinds must be forgot; universal peace, universal education, a solution of the economic problem, a universal language to be learned in addition to the one spoken in a person's native country, and an international tribunal.

"In brief," said she, "Bahaism is the spirit of the age. Many are Bahais who never heard the name."

Walter Newell Weston

ON the night of February 13th, Walter Newell Weston delivered an address at the Bahai Library, 416 Madison Avenue on "The Eternal Now."

The work of Mr. Weston is too well known to need any comment from REALITY. His association with R. L. Rawson in his travels throughout America was productive of a widespread realization of the power and importance of Mr. Weston's personality, broadmindedness, and universality.

Mr. Weston's address in the Library, carried to his listeners one of the most vital elements for constructive life, which is to the effect that "The Eternal Now" is a thing of present consciousness. The habit of mind continually living in the past, filled either with a happiness greater than the present, or a sadness too keen to be helpful, is a habit which is destructive in the day that is before us.

The great law works with continuity and unerringly. It is not necessary for us to ignore the opportunities and possibilities of today by vainly regretting yesterday or inertly dreaming of tomorrow. The present is the important factor in life. Should each day fulfill its own promise, allowing the mind to rejoice in the opportunities of that day, the necessity for retrospection will vanish.

Mr. Weston's publication entitled "Intuition" is a book of such value that every advanced thinker and those who wish to become advanced, should immediately possess it. Dealing with the sixth sense, which is man's inheritance and opportunity to rightly direct his life, Mr. Weston clearly outlines the development and use of this sense. His book is written in a convincing and powerful manner. Its simplicity and logic can be easily understood. He has not involved it with technical phrases which are so confusing to many types of minds, and which so often destroy the value of publications. His vision of the possibilities of human development along the lines of intuition and guidance is so clear that it becomes a part of the consciousness of the reader. You will find yourself progressing and absorbing his thought from page to page, and when this message which he so ably gives,

becomes a part of you, enlargement of opportunity, increase of power and insight will follow in natural sequence.

In Mr. Weston's handling of the great spiritual question underlying the recent world war, he has displayed a knowledge of the great law of God, almost startling. Such paragraphs as the following indicate his understanding of this law.

"Unity is a fundamental spiritual principle. Its antithesis is separation. The rational mind is eternally seeing differences, discontinuity, separation; the spiritual mind is ever uniting. Because nations and religions have been the product of mental rather than spiritual thought, their history, with a few exceptions has been the history of dissension, schisms, offshoots, and separations."

"This war is far more than a mere physical conflict between opposing armies. The civilized peoples of the world have been too selfsatisfied, too indifferent to the realities of life. Multitudes have neglected to use their thought-faculties and the interior sources of their Being."

"If the nations of the earth could in truth know that 'man's laws are not laws at all, but merely attempts to establish something as law,' the millennium would indeed be at hand."

"Multitudes realize that there is in process, a great Cosmic Movement for which adequate interpretation seems lacking. A notable factor is that this movement has no visible leader, though the minds of many are ready to ascribe to it the One Great Leader, and to associate it with the second coming of Jesus Christ."

The last quotation bears a particular significance to those knowing the Bahai Revelation. Again we repeat that Mr. Weston's book "Intuition" should be in the hands of all those seeking knowledge of the higher plane of thought. Mr. Weston has a generosity of spirit which makes him open to co-operate and render service wherever it is possible, and has expressed a willingness to speak from time to time in the Library, for which REALITY takes the opportunity of expressing grateful appreciation.

Bahai Activities

The Monday evening meetings of Mrs. Florian Krug and Miss Anne Boylan are attracting an increasing number of those seeking knowledge of the Bahai Revelation.

On Friday evenings the meetings are conducted by Miss Juliet Thompson.

The Bahai forum is open to the public every Sunday.

The above meetings open at 8:15 P. M. All Welcome. Come and bring your friends.

Among the notable addresses in the Bahai Library, during the past month was "The Mysteries Explained" by Mrs. Florian Krug and Miss Anne Boylan. This lecture was of such importance that we hope to repeat it in the near future, not only at the suggestion and request of those present, but for those who were kept away by the blizzard.

Mrs. Valerie DeMude Kelsey spoke in the Bahai Library, her subject being "THE REALITY OF MAN." The inspiration of this address was so remarkable and convincing that we should like to preserve and distribute it among the friends. Unfortunately it was impossible to preserve it in its entirety. Much of the thought flowing through this channel was so swift, that the speaker herself would probably be unable to reproduce it in its exact form. The knowledge of the true reality of man enduring throughout eternity was impressed upon the listener with a truth and forcefulness so convincing and the spirit of her words made such an impression upon the listeners that it was hours before the meeting came to an end. In the period of questioning following her address, Mrs. Kelsey proved herself as ranking among the foremost of the speakers in the Bahai movement, and it is earnestly hoped that the friends will take advantage of every opportunity to hear her and through loving insistence will urge

her to speak more often. Mrs. Zoraya Chamberlain was her able assistant during the evening, and all who know the spirit of this gifted woman, the author of "Divine Philosophy" welcomed the opportunity of hearing her. Mrs. Chamberlain possesses that rare quality of touching the hearts of her audience, becoming one with them in sympathy and understanding. REALITY takes the opportunity of expressing its earnest hope that the publication of "Divine Philosophy" may progress rapidly. The value of this book to the Cause is shown by the thousands of inquiries from all over the world as to where it can be procured. Outside of her other lines of activity Mrs. Chamberlain has presented to the Bahai world a priceless gift in this superb book, conceived and executed under the personal guidance of Abdul Baha.

In the garden of God there were many flowers. They bloom and flourish with the knowledge of God, and the fragrance of their blooming is His happiness. In the land of the golden sunshine a new and beautiful flower has come into being. Its tenderness and sweetness will inspire love throughout the entire Bahai world. It will be cradled in the love of God, nourished by the brotherhood of man, reared in the knowledge of the reality of this day, and will bring forth such fruits of the spirit as will lighten the darkness of the world. This is the prophecy of REALITY for the daughter born to Mirza and Madame Ahmad Sohrab on the 28th of February, 1921. The blessing of Baha 'o'llah and Abdul Baha was upon this marriage and the offspring of this union will undoubtedly become a powerful and constructive element in the future civilization. REALITY greets this new born flower with infinite love and wishes to be among the first to extend this greeting.

Announcement is made of the Bahai Temple Convention to be held in Chicago, beginning April 23rd. This yearly convention is always an important event in the Bahai world. Many nationalities are represented and in its essence and spirit of co-operation, understanding and brotherly love, it is symbolical of the basic principles of the Bahai Revelation. Undoubtedly this convention in Chicago will call for a large attendance from all parts of the world. Notices of the important matters discussed will be given in later issues of REALITY.

We are glad to know Mrs. E. R. Mathews has returned from her sojourn in Paris, transferring her Bahai energies to New York. Mrs. Mathews possesses a charm of personality which insures a greater development in any activity with which she associates.

The spirit of that lovely artist, as well as ardent Bahai, Miss Juliet Thompson, has expressed itself in portrait at the Knoedler Galleries, New York, during the two weeks ending March 5th. Her thirteen portraits there exhibited included that of the Princess Cantacuzene, the great-grand daughter of General Grant, Mrs. Stephen B. Elkins, Rev. Percy Stickney Grant, Rector of the Church of the Ascension, and Herbert Adams Gibbons, author of the "New Map of Europe." Miss Thompson's work attracted the attention of connoisseurs because of the mystical pastel-like touch which pervaded it. Among her other subjects presented were the portraits of Mrs. Charles L. Williams, Baroness Von Freytag-Loringhoven, Miss Olivia Steiner, Madame C., Miss Sylvia Sherwin.

The All India Bahai Convention,
29 Forbes Street,

Fort Bombay, the 25th of January, 1921

"The Reality,"

416 Madison Avenue,
New York City.

Dear Brother:

On behalf of the First All-India Bahai Convention of Bombay held on the 27th, 28th and 29th of December 1920, I have the honor to communicate to all the Brothers in the United States of America, our sincere and heartfelt greetings for the year 1921, wishing all a happy new year and many returns of the same.

With sincerest Bahai greetings,

I remain

Ever yours in El Abha!

Pritam Singh (Secy. Eng. Section).

REALITY takes this opportunity of acknowledging its gratitude to the friends who have sent in compilations. Notable among these are those of Mrs. Mary M. Rabb, Mrs. Louise Waite, Mr. Albert Vail, Mr. Horace Holley. Each mail brings letters of appreciation for these selected words of Baha 'o'llah and Abdul Baha. This work represents a great and loving service.

REALITY calls attention to two errors in the February issue. Page 34 "From Hidden Words"—Abdul Baha," should read "From Hidden Words"—Baha 'o'llah." Page 39, "From Hidden Words"—Abdul Baha" should read "From Hidden Words"—Baha 'o'llah." Under a reorganization of the working force of REALITY, it is hoped such mistakes will not occur in the future.



Do You Like This Magazine?

We feel sure the answer is YES, and therefore expect you are willing to help us make it a real power for the enlightenment and spiritual development of all who are hungering and seeking for truth.

If you can do this and at the same time make a very profitable investment — surely we need only tell you how.

REALITY is nearly three years old. It is growing fast and becoming well-known everywhere. We now need capital, properly to take care of its possibilities. The REALITY PUBLISHING COMPANY has been incorporated under the New York State laws, and we are offering to our friends, Reality stock at only ten dollars per share, which you can purchase in easy monthly installments and pay for it in amounts to suit your convenience.

We firmly believe that REALITY will ultimately pay handsome dividends, and we hope that day is not very far off.

Come and be one of us. Write us for full particulars.

Reality Publishing Co., Inc.

416 Madison Avenue

New York City

PLEASE MENTION YOU SAW IT IN REALITY

Special Announcement to Reality Readers

Beginning with the May number REALITY will be 25 cents a copy and \$3.00 a year. We will, however, accept renewals at the old price (\$2.25) from one to five years, providing they reach us before April 30, 1921.

Here is a splendid opportunity to save 75 cents on each annual subscription.

Reality Publishing Company
416 Madison Avenue New York

PLEASE MENTION YOU SAW IT IN REALITY

Are You Fighting For The Cause?

Pleasant and profitable employment may be obtained by securing subscriptions for REALITY.

We are doing what we can to win the world to higher ideals.

This can only come about when people intelligently demand the TRUTH.

How shall they intelligently demand better conditions if the TRUTH is withheld from them?

Your eyes are perhaps open, due to the REALITY magazine, but very likely your neighbor is yet "blind." We can also benefit your neighbor, but not until you introduce us to him.

THE REALITY PUBLISHING COMPANY

416 Madison Avenue, New York City

I am interested in your suggestion of calling on my friends and acquaintances for subscriptions to the REALITY MAGAZINE.

Name

No. and Street

City State

PLEASE MENTION YOU SAW IT IN REALITY

Do not fail to read the interesting and helpful book on the vital topic,

Intuition

Its Office, Its Laws, Its Psychology, Its Triumphs and Its Divinity

By Walter Newell Weston, L. L. M.

THIS book deals with that sense or faculty in the human mind by which man knows (or may know) facts of which he would otherwise not be cognizant, facts which might not be apparent to him through process of reason or so-called scientific proof. This faculty is called *intuition*. The possibilities of training the sense are limitless, and when so trained man is enabled to transcend his former self, thus opening new realms of discernment, wisdom, joy, realization and self-expression. —Foreword.

Intuition is the faculty by which, if we will but listen, we may solve the problem that clutches at our heartstrings or throttles us at the throat, the problem that we never mention and that is seemingly unthinkable, but which in fact has * * a solution. —Foreword.

There are persons who are considered failures and whose work is mediocre in fact yet who actually have the ability to express themselves in a superior way, if they could do something in which for them was inspiration, in other words if they could work not mechanically but intuitively. —Chapter II.

Intuition is the key of true genius for it is the pathway of true self-expression. which in turn is the secret of individuality. —Chapter II.

WHAT OTHERS SAY OF IT:

"I have read many books on modern psychology and I have read INTUITION three times. It is by far the best book on the subject I have ever seen." —Howard A. Colby.

"The pages of INTUITION bespeak a wide reading public. All the world loves to be intuitive. All the world believes in intuition. We cannot read or hear too much about it. Blessings on the book!" —Emma Curtis Hopkins.

"I have been reading INTUITION with pleasure and profit. It is very seldom that I find time to actually read a book, but I am reading Mr. Weston's book and enjoying every word of it. It is very practical and interesting. —Charles Fillmore.

"Your volume, INTUITION, is full of beautiful and wonderful truths, freighted with inspiration and life, all hammered out on the anvil of your own rich experience.

I have read the book through three times—I trust to much profit."

—Gorham Tufts, Jr.

"I received the book, INTUITION, and must say it is worth its weight in gold—that is, if such wonderful lessons *could* be paid for."

—An Oregon Reader.

New edition on fine paper, handsomely bound, gilt top, \$2.00 postpaid.

Address orders to

REALITY PUBLISHING CO.

416 Madison Avenue

New York, N. Y., U. S. A.

IS PRAYER EVER ANSWERED? IF SO, When, Where, Why and How?

IT has been discovered that when the financier goes into his private office, or the scientist into his laboratory, or the Christian retires to his closet, each is bringing the same law into operation, and the results which he secures will be in exact accordance with his ability to meet the requirements of the law.

We know that the Universe is governed by law; that for every effect there must be a cause, and that the same cause, under the same conditions, will invariably produce the same effect. Consequently, if prayer has ever been answered, it will always be answered if the proper conditions are complied with. This must necessarily be true; otherwise the Universe would be a Chaos instead of a Cosmos. The answer to prayer is therefore subject to law, and these laws are definite, exact and scientific, just as are the laws governing Gravitation and Electricity. An understanding of these laws takes the foundation of Christianity out of the realm of superstition and credulity and places it upon the firm rock of Scientific Understanding.

It is the solvent for every physical, economic, industrial, social and political ill in existence. In fact, it would appear to be the Creator's magnificent provision for the emancipation of mankind.

We will be glad to send evidence showing how thousands are making use of this discovery and thereby finding health, comfort, prosperity and "whatsoever things they desire."

**LECTURERS, TEACHERS AND ORGANIZERS WANTED
EVERYWHERE**

The Master Key Institute

266 Howard Building, ST. LOUIS, MO.

PLEASE MENTION YOU SAW IT IN REALITY

The GOLDEN VERSES of PYTHAGORAS

explained and translated into French and preceded by a discourse upon
the Essence and Form of Poetry Among the Principal
Peoples of the Earth.

BY

FABRE D'OLIVET

done into English by *Nayán Louise Redfield*

PRICE \$3.00

HERMENEUTIC INTERPRETATION

OF THE

ORIGIN OF THE SOCIAL STATE OF MAN

AND OF THE

DESTINY OF THE ADAMIC RACE

from the French *L'histoire philosophique du genre humain*

BY

FABRE D'OLIVET

done into English by

NAYÁN LOUISE REDFIELD

PRICE \$3.50

Sold by **REALITY PUBLISHING COMPANY**

416 Madison Avenue

New York, N. Y.

Human Religion

by

Claude M. Johnson

This book is a plea for the enhancement of the value of human life and a treatise on religion, briefly explaining some of the failures of Christianity to meet the requirements of advancing civilization.

It suggests a religious evolution as essential to the correction of existing irreligious and inhuman conditions, believed to have been produced mainly by the fallacies of our prevailing religious teachings.

A Great Book — Only \$1.00 — Or Free with a Twelve Months Subscription to **REALITY** at \$2.25.

PLEASE MENTION YOU SAW IT IN **REALITY**

THE IRWIN COLOR FILTER

ILLUMINATION (PATENTED)

5 West 39th Street

NEW YORK

SUBSTITUTES Glow for Glare
RELIEVES Eye-strain, Insomnia and Nervous Fatigue
CREATES Rich Decorative Effects and is
EFFICIENT—ECONOMICAL—ENCHANTING

*DEMONSTRATIONS Fridays, 8-10 P. M., at 5 W. 39th St., New York,
From October.*

Occult Series I., Vol. II.

THE NEW MESSIAH AND GOD'S DIVINE KINGDOM

and the JOURNEY OF THE SOUL and ETHEREAL WORLD, VOL. 1 — Book \$2.50

This book is a continuation of the Truths contained in Vol. 1, with many, as yet, unrevealed Truths.

The New Messiah — God's Divine Kingdom — The New Bible — Its contents — Who will write it — How will the New Order of things be established — Creation of the Earth — The First Race — Who were they — The earth's Solar Cycles — Lunar Cycles — Who governs the Earth — How — The Five Dispensations — Where is Christ Jesus — Why the man of Sorrow — Mary the Mother of Jesus — What is the Order of Melchizedec — His work — What are the Magi — What is the meaning of the Pyramids and the Sphinx — Who — When — How built — The mystery solved — Ursa Major — Pleiades — Southern Cross — What have they to do with Sacred Truths — Sixth Dispensation — How and when ushered in — The author's marvelous visions and prophecies — The Sixth Zone — The Seventh Zone — The First — Second — Celestial Heavens — From whence have we come — Whither do we go — The difference between Angels and Spirits — What constitutes a Christ.

Mailed on receipt of price.

The author, MRS. E. R. DROLLINGER
2014 Camden Court, South Pasadena, Calif.

GENEVA RESTAURANT

Charming Surroundings—Moderate Prices

Excellent Cuisine

143 West 44th Street

F. WINNAI, Prop.

PLEASE MENTION YOU SAW IT IN REALITY

N
18 1/2

REALITY

*A Magazine Devoted to the
Elimination of Prejudice,
Religious, Racial and Class*

A REAL Magazine for REAL People

**The Prophets of God
Protest Against War
Bolshevism and the Jews
Life and Healing**

APRIL, 1921,

PUBLISHED MONTHLY

20 CENTS

Copyright, 1921, by Reality Publishing Company

v. 3⁴

THE ONENESS OF MANKIND

TWELVE BASIC BAHAI PRINCIPLES

1. The oneness of mankind.
 2. Independent investigation of truth.
 3. The foundation of all religions is one.
 4. Religion must be the cause of unity.
 5. Religion must be in accord with science and reason.
 6. Equality between men and women.
 7. Prejudice of all kinds must be forgotten.
 8. Universal peace.
 9. Universal education.
 10. Solution of the economic problem.
 11. An international auxiliary language.
 12. An international tribunal.
-

These twelve basic Bahai principles were enunciated by Bahá o'llah over sixty years ago and are to be found in his published writings of that time.

The Bahai Movement

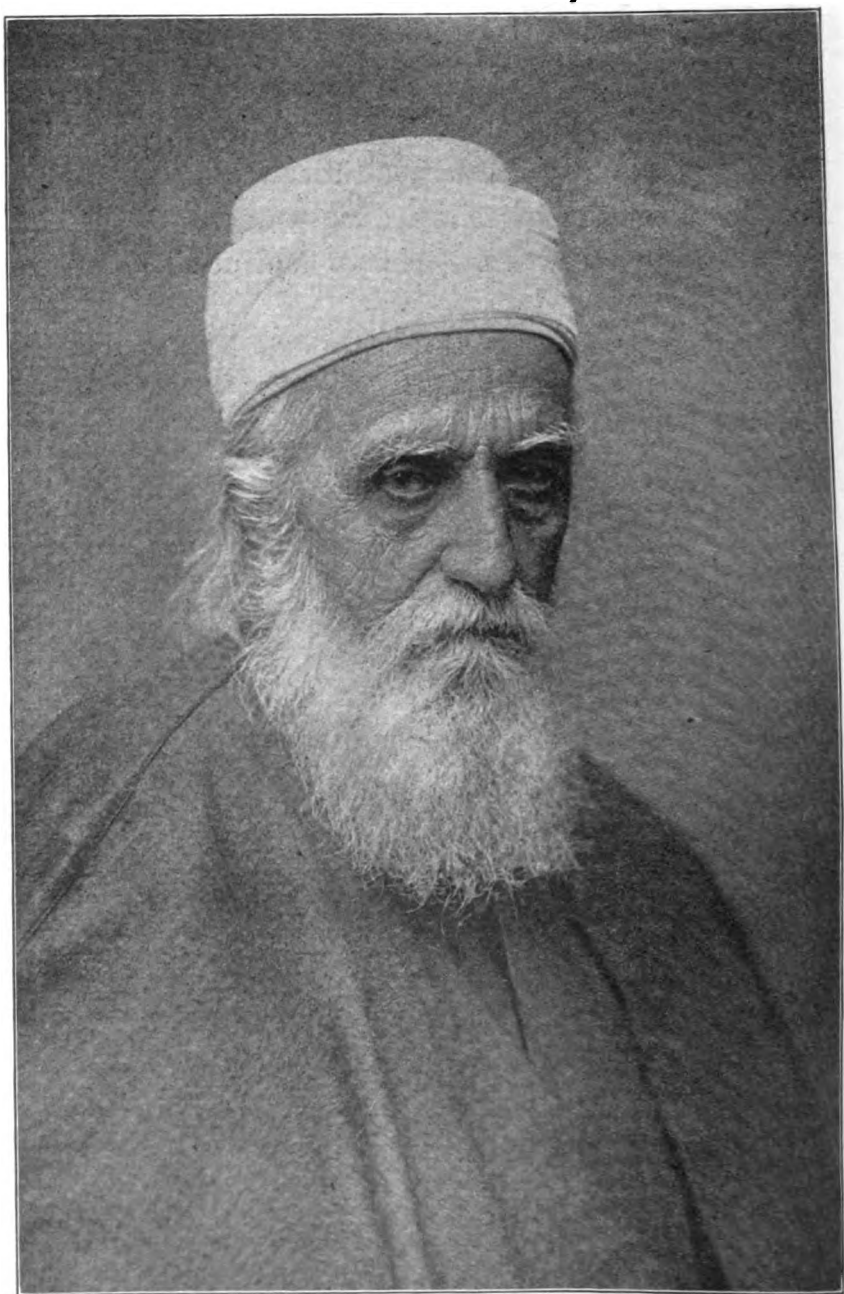
Rapidly spreading throughout the world, and attracting the attention of scholars, savants and religionists of all countries—oriental and occidental

For the information of those who know little or nothing of the Bahai Movement we quote the following account translated from the (French) Encyclopaedia of Larousse:

BAHAISM: the religion of the disciples of Baha'o'llah, an outcome of Babism. — Mirza Husian Ali Nuri Baha'o'llah was born at Teheran in 1817 A. D. From 1844 he was one of the first adherents of the Bab, and devoted himself to the pacific propagation of his doctrine in Persia. After the death of the Bab he was, with the principal Babis, exiled to Baghdad, and later to Constantinople and Adrianople, under the surveillance of the Ottoman Government. It was in the latter city that he openly declared his mission, . . . and in his letters to the principal Rulers of the States of Europe he invited them to join him in establishing religion and universal peace. From this time, the Babis who acknowledged him became Bahais. The Sultan then exiled him (1868 A. D.) to Acca in Palestine, where he composed the greater part of his doctrinal works, and where he died in 1892 A. D. (May 29). He had confided to his son, Abbas Effendi (Abdul-Baha), the work of spreading the religion and continuing the connection between the Bahais of all parts of the world. In point of fact, there are Bahais everywhere, not only in Mohammedan countries, but also in all the countries of Europe, as well as in the United States, Canada, Japan, India, etc. This is because Baha'o'llah has known how to transform Babism into a universal religion, which is presented as the fulfilment and completion of all the ancient faiths. The Jews await the Messiah, the Christians the return of Christ, the Moslems the Mahdi, the Buddhists the fifth Buddha, the Zoroastrians Shah Bahram, the Hindoos the reincarnation of Krishna, and the

L — 135

Atheists a better social organization! Baha'o'llah represents all these, and thus destroys the rivalries and the enmities of the different religions; reconciles them in their primitive purity, and frees them from the corruption of dogmas and rites. For Bahatism has no clergy, no religious ceremonial, no public prayers; its only dogma is belief in God and His Manifestations. . . . The principal works of Baha'o'llah are the Kitab-ul-Ighan, the Kitab-ul-Akdas, the Kitab-ul-Ahd, and numerous letters or tablets addressed to sovereigns or to private individuals. Ritual holds no place in the religion, which must be expressed in all the actions of life, and accomplished in neighborly love. Every one must have an occupation. The education of children is enjoined and regulated. No one has the power to receive confession of sins, or to give absolution. The priests of the existing religions should renounce celibacy, and should preach by their example, mingling in the life of the people. Monogamy is universally recommended, etc. Questions not treated of are left to the civil law of each country, and to the decisions of the Bait-ul-Adl, or House of Justice, instituted by Baha'o'llah. Respect toward the Head of the State is a part of respect toward God. A universal language, and the creation of tribunals of arbitration between nations, are to suppress wars. "You are all leaves of the same tree, and drops of the same sea," Baha'o'llah has said. Briefly, it is not so much a new religion, as Religion renewed and unified, which is directed today by Abdul-Baha.—Nouveau Larousse Illustré, supplement, p. 60.



ABDUL BAHÁ
THE SERVANT OF GOD

REALITY

Editors

Eugene J. Deuth
Wandeyne Deuth

Consulting Editors

Albert Vail
Mary Hanford Ford
Howard MacNutt
Dr. Richard Manuel Bolden
Horace Holley

PUBLISHED MONTHLY BY

REALITY PUBLISHING COMPANY

416 MADISON AVENUE NEW YORK, N. Y.

Single Copies, 20 cents. Sold at all Newsstands.

Subscription, \$2.25 per year

Money Orders Payable to Reality Publishing Company,
416 Madison Avenue, New York City

Copyright, 1921, by Reality Publishing Company

Volume III

APRIL, 1921

No. 4

Contents of April Issue

Frontispiece

The Prophets of God The Editor

Words of Baha'o'llah and Abdul Baha

Protest Against War (Compilation) Arthur J. Reeder

St. Cecelia F. M. Guy

Bolshevism and The Jews

Good News

Life and Healing Dr. James Bishop Thomas

Ella Wheeler Wilcox Louise Waite

The Twentieth Plane Dr. Charles P. Frink

The Rainbow Circle

Bahai Activities

The Prophets of God

WHY does the human mind continually agitate itself over the "letter of the Law" and forget the "Law" itself?

We are living in the time of the Bahai Dispensation.

What does that mean?

The word "Baha" signifies "Glory"; a "Bahai" is a follower of the Light. The Bahai Revelation is inclusive not exclusive.

Baha 'o' llah brought the great principles of Glory to the world.

The glorification of Humanity is the goal of Creation.

Baha 'o' llah's message is for Humanity. It is not limited to you or to me as mere representatives of Humanity in our own personal development, but is revealed for Humanity as a whole.

Are the Prophets God?

The question of whether the prophets are God made Manifest or Manifestations of God has been and is still a source of controversy. Wars have been waged for it; murder, slander, cruelty, persecution.

Baha 'o' llah like all the Prophets whom God has sent to teach Humanity, has told us certain facts.

In this Age, we are to look to Abdul Baha for "guidance".

In what does that guidance consist?

Does it imply the personal glorification of Abdul Baha?

Read the words of Abdul Baha.

"By God, who is the only God,—There is no God but He,—this servant swears the Masters did not come that man should adore them, or worship them or acknowledge their prophethood. No, rather the Masters of all times have suffered for no other purpose than this, that the fleshly veils might be rent asunder and reality become manifest".—Abdul Baha.

Baha 'o' llah has said:—

"God singly and alone abideth in His Place, which is above space and time, mention and utterance, sign, description and definition, height and depth."

Yet we see souls turned away from this Light by over zealous efforts to produce adoration of the personality of the Prophets.

"You cannot level mankind." There are certain types of minds who will not and cannot accept a clear statement of spiritual fact. They must be led along the lines of awakening spiritual capacity.

"Beware of prejudice. Light is good in whatsoever lamp it shines."

Whatever leads to God must of necessity be good.

Christ said, "I and my Father are one", and in His teachings He pointed the way for you and for me to be able to say "I and my Father are one" through surrender to the Infinite Will, through universal love, tolerance and elimination of prejudice as reflected today by Baha 'o' llah and Abdul Baha.

God can only be known through His Manifestations.

What is the significance of this statement?

Does it mean glorification of the personality of the Manifestation or an acknowledgment of the infinite Light the Manifestation has shed upon the world?

If Jesus had come that all men should know His Personal Glory, He would not have died upon the Cross.

If Baha 'o' llah had sought the Glory of this world, He would not have remained forty years in prison. If Abdul Baha craved material power he would not be "The Servant of the Servants of God." The secret of divine accomplishment is servitude and sacrifice.

Moses never saw "The Promised Land", yet the Law of Moses was constructive, civilizing, essential. The followers of Moses are looking to the Manifestation of this Day.

What will that Manifestation establish?

Will it not be Unity?

Will it not be the elimination of prejudice?

Will it not be the Love of God and the Universal Brotherhood of Man?

Are we not closing the doors of understanding when we insist that the undeveloped mind of man should acknowledge the divinity of a personality and not emphasize the great laws for which that personality has sacrificed itself in order to awaken the consciousness of mankind?

Three hungers assail humanity today—body, mind and spirit. There is no evidence of a degree of evolution which

eliminates the demand for physical sustenance; mental unrest and search for the unseen, unknown are characteristic of the epoch; and spiritual longing is centering toward realization that service to other human souls is salvation.

Humanity is demanding food and sustenance.

Humanity is ~~demanding~~ reality, love and service.

The Prophets of God are pointing the way to fulfillment and consummation.

That is the purpose of their coming.

Why did they appear in the world of humanity?

Is not the answer, "To awaken capacity to receive the bounty of higher laws."

Is it sufficient for the world at-large, for the world starving and bewildered, if the people of religion demand the glorification of a personality? Will it even satisfy the craving of souls not yet fully ripe for acceptance of the Light in its entire fullness?

Thousands come into a knowledge of the Bahai Revelation through the infinite love and knowledge radiating from the heart of Abdul Baha, but millions are serving the Cause of Baha 'o' llah unconsciously.

"Not every one who saith "Lord"! "Lord"!"

To know the source and not bring forth the fruit is a great responsibility.

We are too apt to think our way the only way. If personal love for Abdul Baha outshines the love of Bahai principles, if we are intolerant and prejudiced, if we judge others harshly, if we criticize unduly, if we lack in co-operation, if we shut the door to the knowledge of the presence of the Great Teacher in the world today by narrowness of vision, denying and excluding the light being reflected through many channels, and through teachings not bearing the name but proclaiming the principles, are we not but followers of outgrown methods, the very methods which Baha o' llah and Abdul Baha have come into the world to purify.

—The Editor.

Words of Baha'o'llah and Abdul Baha

“..... Verily, those who have denied God and adhered unto nature as nature is, are indeed void of both science and wisdom — are they not of the erring? Verily those people have never attained unto the highest station or unto the utmost desire; accordingly their eyes were shut and their thoughts varied. Had it not been for that, the chiefs of the people would have confessed in God and acknowledged his dominion; to this will bear witness thy Lord, the Protector, the Self-Existent. And when the eyes of the people of the East became satiated through the arts, crafts and industries of the people of the West, they then adhered to the effects and neglected the Cause and the Originator.

“However, those who were the day-springs of wisdom had never denied the Causes, the Maker and the Creator of the Origin of such a progress and advancement. Verily thy Lord knoweth, but the majority of the people do not know. Under these circumstances it will be advisable to mention in this tablet some of the words of the wise people and savants for the sake of God the Ruler of Names, that through such words the eyes of the servants may be opened and that they may believe that He is the Maker, the Potent, the Originator, the Producer, the All-Knowing, the Wise.

“Although it is known at present that the savants of today have been the most important organs and means of the success and progress of arts and sciences, yet if with the discerning eye such matters are examined and investigated, it will positively appear that the greater part of knowledge and arts was taken from the savants of old who were indeed the means of laying down the solid foundation of wisdom, facilitating its building up and strengthening its basis. Thus does thy Lord, the Ancient, inform thee.

“Not only that, but also the ancients had revived their sciences from the prophets who were the Day-springs of the

divine wisdom and the manifestation of the heavenly mysteries. From among the people, some have attained unto the pure and clear water of their utterances and others have only drunk the sediments of the cup; every one receiving his share according to his own capacity. Verily, He is the Equitable and the Wise.

..... "Verily the foundation and origin of wisdom was the prophets themselves, but the inner significances and mysteries of wisdom became diversified according to the differences of visions and reasoning powers of the people.

"We will inform thee of a report of a day whereon one of the prophets hath spoken among the people of that which he was taught of the Poweful. Verily, thy Lord is the Inspirer, the Mighty, the Impregnable. When the springs of wisdom and utterances have gushed forth from the source of His explanations, and the exhilaration of the wine of knowledge has taken possession of those who were standing at His door, they said: 'Now we are filled with the spirit.' From among the people, some who had accepted this statement, found according to their pretension the indwelling and influx of the spirit within them; inferring this from different statements and various utterances, and thus they became leaders followed by others.

"Consider Hippocrates. He was one of the greatest philosophers, and yet he believed in God and acknowledged His dominion. After him came Socrates. He was a wise, virtuous and devout man. He devoted his life to developing spirituality, admonishing the people to shun passion and lust; setting aside the seductions of the world; secluding himself in a cave in the mountains and prohibiting the people from worshipping idols. He taught them the ways of the Merciful, until at last the ignorant ones assailed him, took him and slew him in a prison. Thus doth also the Swift Pen relate to thee what a clean and acute sight that man had in philosophy. Verily, he was the master of philosophy and a very wise man.

"After Socrates came the divine Plato. Verily he was the disciple of Socrates and he sat on the chair of wisdom after him. He confessed his faith in God and His signs which are the guardians over which man was and is.

"Then came Aristotle the famous, wise man. He was the one who discovered steam power. All of these were of the chiefs and leaders of the people, and all of them confessed and acknowledged the Ancient in whose grasp the reins of science were held.

"He who is a true philosopher, never denies God and His evidences; rather such an one acknowledges His greatness and His authority, which are the protection against all the world. The beginning of wisdom and knowledge and its origin is to confess and acknowledge that which God has made manifest, because through it, order has been firmly established and thus became a coat of mail for the preservation of the body of the world."

Baha 'o' llah: Extract from "Tablet of Wisdom."

"A prophet brings a spiritual civilization and after that is established material civilization follows."

Abdul Baha: Daily Lessons, p. 54.

"The power of the Manifestations (or Prophets) of God is beyond question inasmuch as human development invariably follows their teachings. This development is unmistakably toward a higher existence. Every Manifestation (or Prophet) teaches the existence of God. As their power is evident their knowledge must likewise be true."

Abdul Baha: Ten Days in the Light of Akka, p. 21.

"In this age His Holiness Baha'o'llah has breathed the Holy Spirit into the dead body of the world, consequently every weak soul is strengthened by these fresh divine out-breathings,—every poor man will become rich, every darkened soul will become illumined, every ignorant one will become wise, because the confirmations of the Holy Spirit are descending like unto torrents. A new era of divine consciousness is upon us. The world of humanity is going through a process of transformation. A new race is being developed. The thoughts of human brotherhood are permeating all regions. New ideals are stirring the depths

of hearts, and a new spirit of universal consciousness is being profoundly felt by all men."

Abdul Baha: Extract from tablet revealed
for *The Asiatic Quarterly Review*, April, 1913.

"O ye people of the world! The virtue of this Most Great Manifestation is that We have removed from the Book whatever was the cause of difference, corruption and discord, and recorded therein that which leads to harmony, unity and agreement."

"God has been and is everlastingly hidden in His Own Essence and will be eternally concealed from eyes and sight in His Identity. Nay, there hath not ever been nor will be any connection or relation between the created beings and His Word.

Therefore God caused brilliant Essences of Sanctity to appear from the holy worlds of the Spirit, in human bodies, walking among mankind, in accordance with his abundant mercy.

These Mirrors of Sanctity fully reflect that Sun of Existence and Essence of Desire. Their knowledge expresses His Knowledge, their dominion His Dominion, their beauty His Beauty, their power His Power, and their manifestation His Manifestation.

Therefore whosoever is favored by these shining and glorious Lights and hath attained to these luminous, radiant Suns of Truth during every Manifestation, hath attained the Meeting of God, and entered the city of eternal life.

This station is assigned only to His Prophets and Holy Ones, because no greater and mightier than they have appeared in the realm of existence. Consequently, by meeting these Holy Lights, the Meeting of God is attained; through their knowledge, the Knowledge of God, and by their Countenance the Countenance of God.

This meeting can never be realized by any except in the Resurrection Day, which is the rise of the Self of God in His Universal Manifestation."

"This is that which descended from the Source of Majesty, through the tongue of Power and Strength upon the Prophets of the past. We have taken its essences and clothed them with

the garment of brevity, as a favor to the beloved, that they may fulfill the Covenant of God, that they may perform in themselves that which He has entrusted to them, and attain the victory by virtue of devotion in the land of the Spirit."

"From Hidden Words." — Baha 'o' llah.

Protest Against War

Compilation

By Arthur T. Reeder

Say unto them, as I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye, from your evil ways; for why will ye die, O House of Israel?

Ezekiel Chap. 33, verse xi.

Pause, O my soul! and tremble and adore.
There is a Power, all other powers above,
Whose name is Goodness, and His nature love.

(Montgomery's *Bramin*, Canto 2.)

For wild Ambition like a ravenous wolf,
Spur'd on by will, and seconded by power,
Must make an universal prey of all,
And last devour itself.

(Dryden's *Troilus and Cressida*.)

"Cromwell, I charge thee, fling away ambition;
By that sin fell the angels; how can man then,
The image of his Maker, hope to win by it?"

(Wolsey to his servant Cromwell.

Shakespeare. *King Henry VIII*, Act 3, Scene 2.)

The ambitious prince doth hope to conquer all,
The dukes, earles, lords, and Knights hope to be Kings;
The prelates hope to pushe the popish pall,
The lawyers to purchase wond'rous things.

(Gascoigne.)

Ambition, Jealousy, Hate and then War, and War is worse than Hell!

I exhort therefore, that, first of all, supplications, prayers, intercessions,—be made for all men.

(Timothy I, Chapter II, Verse I.)

From "THE WORLD BEFORE THE FLOOD".

By James Montgomery.

London, 1813—2nd Edition.

When war, that self-inflicted scourge of man,
His boldest crime and bitterest curse,—began;
As lions fierce, as forest cedars tall,
And terrible as torrents, in their fall,
Headlong from rocks, through vales and vineyards hurl'd,
These men of prey laid waste the Eastern world.
They taught their tributary hordes to wield
The sword, red-flaming, through the death-strewn field,
With strenuous arm the uprooted rock to throw,
Glance the light arrow from the bounding bow,
Whirl the broad shield to meet the darted stroke,
And stand to combat, like the unyielding oak.
Then eye from eye with fell suspicion turned,
In kindred breasts un-natural hatred burned;
Brother met brother in the lists of strife,
The son lay lurking for the fathers life;
With rabid instinct, men who never knew
Each other's face before, each other slew;
All tribes, all nations learned the fatal art,
And every hand was armed to pierce a heart."

From "THE CHERUBS"

By Thomas Campbell, 1777-1844.

"They saw a late bombarded town,
Its streets still warm with blood run down;
Still smoked each burning rafter;
And hideously, midst rope and sack
The murderer's laughter answered back
His prey's convulsive laughter.

They saw a captive eye the dead,
With envy of his gory bed,—
Death's quick reward of bravery:
They heard the clank of chains, and then
Saw thirty thousand bleeding men
Dragged manacled to slavery.

"Fie, Fie," the younger heavenly spark
Exclaimed "we must have missed our mark,
And entered hell's own portals:
Earth can't be stained by crimes so black;
Nay, sure, we've got among a pack
Of fiends, and not of mortals."

"No," said the elder; "No such thing:
Fiends are not fools enough to wring
The necks of one another;
They know their interest too well;
Men fight; but every devil in hell
Lives friendly with his brother.

From "HISTORY OF GREAT BRITAIN, FROM THE REVOLUTION 1688—TREATY OF AMIENS 1802"

By William Belsham.
Blackfriars, London, 1805.

Vol. XII, Book 36, Pages 482—483.

"And if the same attention be in future paid by the powers of the continent to the dreadful arts of destruction, combined with the same contempt of principles as in the ages that are past, the organization of Europe will undoubtedly suffer in succeeding times, changes similar to those it has already experienced. Who, in fine, ever did or ever can declare Europe to be in such a state of security as to preclude subsequent innovations by the hand of violence? Treaties cannot bind the ambition of nations; the powerful will oppress the weak; riches will incite the attempts of avarice; the interests of the many will be sacrificed to the selfishness or vanity of the few; and the relative situation of the nations of the globe will, like the lunar disk, be in a state of perpetual variance."

BONAPARTE ON WAR

"What is war? It is the trade of barbarians."

(Borodino, 1812); Abbott, p. 596.

"Everyone is growing tired of war; there is no longer any enthusiasm. The sacred fire is extinct."

(After Battle of Champ Aubert, Feb. 10, 1814).
Bourriene, p. 491.

"The sight of a battle-field after the fight, is enough to inspire princes with a love of peace and a horror of war."

"The country is covered with the dead and the wounded. This is not the pleasant part of war."

One suffers, and the soul is oppressed to see so many victims."

(To Josephine, dated Eylau, Feb. 14, 1807).
Baring Gould, p. 96.

Ah! if it were only to be done over again.

Gorngand, p. 31.

From "L'AIGLON"

By Edmond Rostand.

Act 5th—"The battlefield of Wagram."

"The Duke of Reichstadt, Son of Napoleon."

"And all the arms! And all the arms I see! The helpless wrists! The hands with shattered fingers!

The monstrous harvest which a mighty wind bends me-ward with a curse! Oh! Mercy! Mercy! Old Cuirassin groaning with outstretched hands!

Horrible agonized hands with bloody wrists! Mercy! Poor little Private of the Guards, who slowly raise your livid face to mine!

Look not on me with those glazing eyes!

Why do you all suck in such a mighty breath?

God! 'Tis as though you strove to utter cries!

Why do you all suck in such a mighty breath?

Why do you open horror-sated lips?

What will you cry?

What? What?

From "THE MEMOIRS OF SERGEANT BOURGOGNE"

Page 193.

1812—1813.

"After the Grenadiers came more than 30000 men, almost all with their feet and hands frozen, a great number of them without fire-arms, as they were quite unable to make use of them. Many of them walked leaning on sticks; generals, colonels, other officers, privates, men on horseback, men on foot, men of all the different nations making up our army, passed in a confused rabble, covered with cloaks and coats all torn and burnt, wrapped in bits of cloth, in sheepskins, in everything they could lay their hands on to keep out the cold."

Bourgogne himself fell into a ditch covered with ice near the Niemen, and begged for help in vain from the men who passed. One old Grenadier came up to him. "I have not got any", he said, raising two stumps to show that he had no helping hands to offer.

Preface to Bourgognes Memoirs, page 8.

"Wo is me! Wo is me! Who will deliver me, in these days?"

"The beginning of sorrows and great mournings; the beginning of famine and great death; the beginning of wars, and the powers shall stand in fear; the beginning of evils!"

"There shall be no man left to till the earth, and to sow it.

"The trees shall give fruit, and who shall gather them?"

"The grapes shall ripen, and who shall tread them? For all places shall be desolate of men."

Esdras 2, Chap. 16; Verses, 17, 18, 24, 25, 26.

"He made man, and put his heart in the midst of the body, and gave him breath, life and understanding."

Esdras 2, Chap. 16, Verse 61.

Behold! God Himself is the Judge.

Esdras 2, Chap. 16, Verse 67.

Saint Cecilia

By F. M. GUY

OF all the saints and martyrs of Christian antiquity, one of the most venerated and most familiar is Saint Cecilia, virgin and martyr; chosen by the early Church as the patron Saint of Music. Her festal day has been commemorated on the twenty second day of November, as far back as the fourth century, and perhaps earlier.

For Cecilia, one half of the musical societies of the world are named; and innumerable musical compositions of varying degree of perfection, both instrumental and vocal are dedicated to her honor. Many churches are named for this Saint, and in such churches it is customary to find especial emphasis laid upon the musical part of the service; and yet in spite of all this, there is nothing historical to prove that Cecilia was a musician or ever invented a musical instrument, although here and there in the legends some mention is made of her singing, and of uniting her songs with instrumental music in praises of the Lord.

It would seem that something subtle and intuitional dwelt in the fragrances of her memory and attributes, which, descending through the centuries, has inspired many to pay her homage, not only in music, but also in poetry, and in wonderful paintings. These pictures and poems, have brought to the world the idea of Saint Cecilia being a performer and inventor of the organ, but there is nothing authentic to prove that such was the case.

It is disconcerting at first to discover that there is so little in history relating to the life of Saint Cecilia, but this fact gives us more freedom to gather what we may from the legends of antiquity and to weave for ourselves a Cecilia who is likely to be as near to the truth as the ideals which others have gathered and woven around her.

There is much to prove that it was not because of any technical skill or any inventive genius which Cecilia may have

possessed, but rather because of the heavenly attributes and qualities which she manifested, the memory of which caused the Fathers of the Church to confer this high station upon her.

It is interesting to remember that at the time of Saint Cecilia, the women of Rome enjoyed liberty and privileges never before or afterwards realized until the present day; that therefore Cecilia was cultured and refined, and enjoyed all the advantages of education which position and wealth could secure, and that pre-eminently, her delight was in music and in song.

Saint Cecilia was the daughter of a noble and wealthy Roman family, and lived sometime between the second and third centuries of the Christian era. It is related that she had been a Christian from childhood, but was betrothed by her parents to a young noble, Valerian or Valerianus—a pagan of Rome—and that after these two were married and the wedding celebration concluded, Cecilia told Valerian that she could never be his wife, because she was betrothed to an angel, and begged him to respect that betrothal and not to press his marital claims upon her. Valerian then demands to see the angel, whereupon Cecilia sends him to the third mile stone on the Via Appia where he should find the Bishop Urbanus. Valerian obeys, and meeting Urbanus, is baptized by him and returns to Cecilia—a Christian. Then an angel appears to them both and crowns them with roses and lilies.

When Tibertius a brother of Valerian comes to visit his brother and meet and greet his brother's bride, he is amazed to find that his brother has become a Christian, but finds such happiness, and is so enveloped by their enthusiasm and zeal, that he too becomes convinced of their sincerity and is also converted to Christianity. Together the three devote themselves to service amongst the poor and unfortunate and to the care and burial of the bodies of the confessors; those who were martyred for the faith by the Prefect of Rome and his legions. After a time Valerian and Tibertius were both brought to trial and condemned to death. An officer of the Prefect Maximus was appointed to execute the sentence but was himself converted and died with the two brothers, their remains being buried by Cecilia in one tomb.

Now Cecilia is sought and brought for trial, but before being taken prisoner she arranged that her house should be preserved

as a meeting place for this new sect to which she belonged and which was in such sore need of help and protection. After a glorious profession of faith, Cecilia was condemned to death; some records say by suffocation in her own bath, while others state that she was placed in a sort of caldron over a fire, but this cruel death being too slow, she was decapitated.

In the account of death by suffocation, it is stated that she was discovered, miraculously unhurt, and that the executioner was also prevented from completing his task, and that Cecilia lived three days after these terrible experiences; that she arranged for her property to be used for the poor and needy, and perhaps for the building of the church which afterwards was erected on the site of her home. The church still remains in Rome and may be seen in that part of the city called Trastevere.

This is the legend, and as such has no historical value, but it has been reasonably proved that such a person really lived and suffered martyrdom together with the three young men, Valerian, Tibertius and Maximus; that their remains were buried in the Catacombs of Rome and were afterwards removed by Pope Paschell 1st, and re-buried under the high altar of the church before mentioned in Trastevere, Rome, named after St. Catherine, St. Cecilia, St. Peter, St. Paul and the Virgin Mary. So much for the legend and for historical facts, together with what we may glean by intuition, and by reading between the lines. But to thoroughly visualize this fascinating story, one must first divest oneself of the feeling of unreality with which we are apt to envelop any account of a saint, apostle or disciple of the early Christians. We must understand that this sweet flower which bloomed and shed its fragrance so long ago, was not after all so very different from any other sweet and lovely young girl of our present day. In other words, there is not so much difference as we are apt to think, between the Saint Triumphant and the Saint Militant (with one exception). These were real people and very human, who lived and died for Christ in those early days of the Christian Era, the difference being, that they had attained to that toward which we are all struggling. They had achieved that which seems to us impossible. They had accomplished the real purpose and meaning of life.

There is a beautiful prayer revealed by Abdul Baha for children, which explains this great difference. Although written in the present day by this great teacher of spiritual truth, one can imagine it being used by Cecilia herself, for it breathes the very attributes which she so beautifully expressed, and we must remember that she was little more than a child and had been a Christian from childhood.

"O Thou pure God! I am a little child—make Thou the the bosom of Thy gift a dear resting place of comfort. Suffer me to grow and be nurtured by the honey and milk of Thy love, and train me under the breast of Thy knowledge. Bestow Thou freedom upon me while in a state of childhood, and grant Thou excellence, O Thou incomparable One! Make me the confidant of the Kingdom of the Unseen."

This tells the whole story. Cecilia had become the confidant of the Kingdom of the Unseen. She knew these spiritual verities. They were so real to her that they seemed to be actually a part of her material life. So she expresses herself by saying that she is betrothed to an angel, and the presence of this angel and the glory of her vision bring to her such joy, such happiness, that all else in the world seems to be as nothing. It is foolish to suppose, as some records state, that Cecilia did not love Valerian. How otherwise would she have such influence over him? It is much more natural to believe that there was a real bond of affection between them and that this overwhelming experience comes to Cecilia on the very eve of her wedding day. Otherwise she would have made her explanation and her plea to Valerian before this time. One can imagine the gorgeous scene, the feasting and music. And after the guests have departed, and the festivities over,—Cecilia and Valerian alone together. We can see the love and ardor of the handsome young bridegroom; also the gentle reticence of the bride, the gradual unfoldment of her confession, the bewilderment, dismay and unbelief of Valerian, his anger perhaps, and jealousy. How difficult it must have been to explain all this to Valerian who had been her companion and lover so long! She must have had the conviction that for her to retain this glory and this joy, it was impossible that she ever become an earthly bride. The gift of the Spirit is so subtle, that to retain that gift, there can be no conflicting interests. Noth-

ing must interfere with the realization of that presence, and to explain this to Valerian, she tells him that she is betrothed to an angel, begging him to respect that betrothal. Her sweet sincerity, her evident joy and exaltation, her naive confession and her very helplessness all appeal to Valerian's generosity. His real love for her, his faith in her, finally enable him to make the great sacrifice. Valerian asks more and more of her story, until at last there enters into his consciousness the thought that after all, there must be something more than mere fancy in this, and that there is a joy beyond any other joys in which he too may share. So he seeks to know this strange new religion; and at last, in the words of the legend, "demands that he too may see the Angel." He is told by Cecilia to see a great teacher and leader, Bishop Urbanus who can explain all to him. Valerian meets the Bishop, becomes convinced, is baptized and returns to Cecilia—a Christian.

It is not, however, for the Bishop or any other mortal, no matter how good, to grant this vision. It is a gift and bounty direct from God, and bestowed as He alone sees fit and best. Valerian had not yet attained to a knowledge of the Kingdom of the Unseen. That knowledge comes to him later through the crown of martyrdom to which he is very soon called.

For some time Valerian and Cecilia live happily in their new found knowledge and interests, and when Tibertius comes to visit his brother and to meet and greet his new sister-in-law, he is confronted with the astonishing fact that Valerian has become a Christian.

Saint Cecilia was buried in the Catacombs of Rome; but it is not of death and the Catacombs we think when we recall her name. She lives eternally in our hearts as a young and joyous maiden of a faith, at once brilliant, spontaneous and of joy unquenchable, who, because of her attributes and the heavenly qualities she manifested is most pre-eminently fitted to be chosen as the Patron Saint of Music. She was the embodiment of the very qualities and attributes of music. Music brings to our hearts, joy, faith and courage, hope and spiritual uplift.

A girl saint, forever young, forever sweet, forever lovable, the beauty of whose life and the fragrance of whose memory, has been left as a precious legacy to posterity! The memory of

one who lived and died for Christ in those early days, and who had learned to sing in her heart through every variety of experience! One who "gave all that she had for the hope of what was to come", and who accepted her life on earth, with "radiant acquiescence", thereby receiving "the confirmations of the Spirit"! One who having triumphed over every test and trial, had become "the confidant of the Kingdom of the Unseen."

In Europe, and especially in Italy, it is the beautiful custom to raise shrines at intervals, along the roadside, where the traveler may pause for rest and prayer, before resuming his journey. These shrines are half hidden by clustering vines and flowers.

We have spoken of Cecilia as a flower. She was one of the many thousands, which like the flowers at the roadside, sprang into being and bloomed about the foot of the Cross of the Saviour of Mankind. Passion flowers they are! Passion flowers that "kiss and hide the nail pierced feet of the crucified." Sweet Cecilia! It is with joy that all lovers of music and of spiritual truth, all travelers in the "Valley of Search", and sojourners in the Valley of Love and of Divine Knowledge, recall her memory and bright example. In the light of the New Day, and the Bahai Revelation, her example becomes real and living to us, makes us feel her presence and to delight in the knowledge that in the realm of the spirit, the limitations of time and space are removed, and the "Communion of Saints" is a reality and a blessing.



Bolshevism and the Jews

FROM the time of the destruction of the Temple at Jerusalem by Titus, the Jews have had no political state. For centuries they were forced to wander from land to land, to flee for refuge wherever they might find it against bitter persecution. They were pent up in ghettos, were deprived of even the shadow of civil or political rights, and were made the objects of every possible form of discrimination. It is little more than fifty years since the Jews of Western Europe became politically emancipated. Until the outbreak of the World War the Jews of Eastern Europe, constituting a majority of all the Jews of the world, were not even permitted to exercise the rights of citizenship in lands where they and their ancestors had dwelt for generations. The great mass of the Jews were hampered in every way in their efforts to earn a livelihood. Far from desiring to govern the world, they were content with the opportunity to live. Numerically they constitute less than one per cent. of the population of the earth; and more than one-half of them are on the verge of starvation.

To say that the Jews are responsible for Bolshevism is falsehood. The originators of Bolshevism were exclusively non-Jews. While it is true that there are Jews among the Bolsheviks, notably Trotsky, they represent a small fraction of the Jews and of the followers of Bolshevism. Lenine, who belonged to the Russian aristocracy and has not a drop of Jewish blood in his veins, was the creator as he has been the motive power of the Soviets. Tchicherin, who has conducted their foreign affairs, Bucharin, Krassin and Kalinin, all non-Jews, are, with Lenine, the brains of the Communist Party.

The Bolshevik cabinet, known as the People's Commissars, consist of twenty members, of whom Trotsky and Sverdlov are the only Jews, and they are Jews merely by birth. Of the Central Committee of the Communist Party, including Trotsky, there are four Jews out of thirteen. The so-called Extraordinary Commission, whose function it is to suppress opposition to

the Bolshevik regime from within, is directed by a triumvirate consisting of a Pole and two Letts, none of whom is of Jewish origin. Although Trotsky is the head of the War Department, his General Staff is composed exclusively of non-Jews.

In "The Cause of World Unrest" a list of fifty names is given, most of whom are classified as Jews and Bolsheviks, in order to establish the thesis that "nearly all of the Bolshevik leaders are Jews." An examination of the list shows that ten of the Jews included in the list are the leaders of the anti-Bolshevik movement in Russia; that a number of those who are classified in the list as Jews are not Jews at all; that a large proportion of those classified as Jews are men who are so obscure and hold positions so inconspicuous that whether or not they are Jews is not only uncertain but unimportant. They are certainly not leaders.

On the other hand, the leaders of the Mensheviks, who are the sworn foes of Bolshevism, are to a large extent Jews. Among the chiefs of the Constitutional Democratic Party of Russia, who are strongly opposed to the Soviets, are Vinaver, Sliosberg, Pasmanik, Kaminka, Landau and Friedman, all prominent Jews. Among the leaders of the People's Socialist, the Socialist Revolutionary, and the Menshevik section of the Social Democratic parties, bitter opponents of the Bolsheviks, are a large number of Jews. The leading anti-Bolshevik newspapers, which of necessity are published outside of Russia, have Jews upon their editorial staffs. An overwhelming majority of Russian Jews have been ruined by the coercive measures of the Soviets. They have submitted to the confiscation of their property and are undergoing unspeakable hardships. The Orthodox Jews, whose numbers preponderate, remaining loyal to the faith of their fathers, regard the Bolsheviks as the enemies of all religion, and, therefore, hold the doctrines of Bolshevism in abhorrence. With comparatively few exceptions the Jews are looked upon by the Bolsheviks as belonging to the hated bourgeoisie and as favoring capitalism. The Zionists, who constitute a numerous and important element of the Jews of Russia, have been denounced by the Soviets as counter-revolutionary, and many of them have been cast into prison and threatened with death — Zionists, we repeat, who are the followers of Herzl.

If the Jews are to be condemned because of a Trotsky, who has never in the slightest degree concerned himself with Judaism or the welfare of the Jews, then there is not a people that has ever lived that might not with equal right be condemned because in its membership there were men who are alleged to have advocated hateful doctrines. The Jew has traditionally stood for religion, law, order, the family, and the right of property. It is, therefore, the height of cruelty to charge him with responsibility for Bolshevism, when its doctrines, should they prevail, would inevitably lead to the destruction of Judaism. It is especially a brutal charge when one considers all that the Jew has suffered from the oppressive and discriminatory laws of Russian autocracy and from its efforts to suppress every aspiration that the Jew had for freedom. It is a great tribute to the patriotism of the Russian Jews that, in spite of the indignities that they had to undergo, hundreds of thousands of them fought under the banner of the Czar, loyally and gallantly, and in large numbers laid down their lives in the Allied cause. The rosters of the army and navy of the United States contain the names of tens of thousands of Jews born in Russia who served so faithfully under our colors that they gained the unqualified approval of their officers, and proportionately many of them were awarded decorations of honor by a grateful country.

We have an abiding confidence in the spirit of justice and fairness that permeates the true American. There is enough for all of us to do in the great task of building up our common country and of developing the principles on which it is founded. Let not hatred and misunderstanding arise where peace and harmony, unity and brotherliness, are required to perpetuate all that America represents and to enable all men to know that within her wide boundaries there is no room for injustice and intolerance.



Good News

WHEREVER you find Unity, there you find God. This is the Day of Unity. Be not dismayed by the tempest raging about us, by diversity of thought and a seeming process of destruction.

The hand of God is searching all the time for channels through which to manifest His divine ideals. The supreme Ideal of all the ages has spoken and that Word is creative. From it springs in every direction the aspiration toward peace, unity, elimination of prejudice, tolerance, co-operation. Minds prepared for this Light are proclaiming these ideals in many lands, and through many sources.

If you will turn your thought and attention toward seeking this wonderful Revelation of the fulfillment of the promise for this Day, you will find this tendency toward these great principles constantly voiced.

There are mass meetings held for protest against prejudice, mass meetings held to stimulate prejudice, but in the hearts and the minds of the people there is a weariness which cries aloud for quiet, rest and peace. This cry is the first step toward producing these ideal states.

It is a fact that humanity gets what it wants. When most of the world wants war, war is the result. When most of the world will truly want peace, we will have peace. We as individuals can hasten the peace of the world by thinking peace thoughts, by demanding them in our souls from the Universal Father.

There are many contradictory sentiments voiced today by the same personalities. Not long since a great general of our army boldly declared for disarmament of the nations. We find this same general addressing an audience in the interest of establishing aloofness and a continuation of the ideas of separation which helped to produce the great war. Do the mothers and fathers who lost their sons, do the crippled soldiers and the noble women who gave their lives to the horrors of service during the war, really in their hearts want a repetition of those

horrors? If this great nation of ours cannot look upon the world as a place for the people of God, and if we cannot show the Christ like spirit toward the people and generations yet to be born, then we have within us the seeds of another war.

There is one force which the world has never used, and that is the force of love. It is impossible to use this force unless it becomes part of the consciousness of mankind; and as the late war was a protest not against a people but against a people ruled by hate, is not the only remedy for future wars the establishing of an ideal of love?

We constantly hear insinuations against good Americans when they voice sentiments of beneficial economic changes, that they are pro-Russian. When they voice the sentiment of forgiveness and assistance to those who did not bring about the war in Germany, but who suffered from it as much as any other nation, they are pro-German. We hear the sympathizers with the Irish question which must tear the heart and soul of any unprejudiced thinker, called pro-Irish. Yet is it not a fact that were we to dig deeply we would find in the consciousness of those who take advantage of this opportunity to discredit others who are honestly endeavoring to bring God's justice into the world, that they were pro something or other themselves.

America has no undiluted nationality of its own. The typical American is an American Indian. The history of the wrongs applied to that nation is too well known to need comment. Our statesmen and politicians are bound to be pro something unless they have developed the universal consciousness. You cannot speak to an American without his telling you his mother and father were English, French, Welsh, Irish, German, Austrian or Hungarian, and as long as the human mind has not developed to the universal idea, the natural tendency is to lean toward partisanship for the nation of our ancestors.

When the world becomes pro-human the world will be on its way toward its triumph over the instincts of greed and hate.

Every nationality has its constructive place in the world. Every nationality has its negative side. Only through co-operation and love one for the other, can the constructive power be used and the negative submerged.

In our daily lives we are confronted by odious comparison and criticism of each other.

A great teacher has said, "use the capacity of man." Every man has some constructive capacity. When known and utilized, this capacity is useful and productive. It only becomes negative when compared to another's activities and its own limitations.

We are apt to lose sight of the fact that the conditions of the world are only the conditions of mankind collective. Nevertheless the Light is shining, and it is good news to read "The Spectator" in the New York American of March 19th on the "Millennium."

What is called the Bahai message, which is a message of co-operation, elimination of prejudice, mutual understanding and unity is given in a convincing and practical manner. This only goes to prove that the creative Word of God as spoken through Baha 'o'llah sixty years ago is manifesting in all directions. The principles laid down at that time are the principles which will bring in the ideal state of man on this planet.

They appeal to every race, nation and class for unity and love.

Let every individual in the world proclaim these principles, manifest and believe them, and God in His own good time will teach the world the source of this knowledge. Then the veils will be rent asunder and man will stand face to face with the Reality of God and the reality of himself.

The Spectator — The Millennium

Did you ever sit down and try to formulate to yourself just what the Millennium is going to be?

One guess is as good as another, and here's mine. It's probably not at all yours, but it may interest you and stir you up to concoct one of your own.

1. The big thing will be Co-operation. The principal element that distinguishes the present from the past, and that points in the direction which the future will take, is this: The race, emerging from brutedom, appeared fighting. It has progressed in proportion as it has learned to quit fighting and to pull together.

First, the race co-operated as families, then successively tribes, states and nations.

If we go on the same way, and we probably will, as we follow the push of a natural law, by and by we will all get together somehow as a world, as humanity.

2. Wars will disappear. Not by discovering new and more terrible methods of destruction, not by artificial treaties, compacts or leagues, but by the breakdown of the one thing that makes war, which is Provincialism.

Every generation rubs out a little the distinction between French and Spanish, English and American, and so on, and emphasizes common humanity.

The rapid growth of commerce and transportation, and the universality of literature, the arts and science, help this along.

Wars will disappear because we will lose interest in them; we shall be too busy at other activities.

3. All the cities will be taken down and built over. We are at it now. We shall have cities that are architectural units, not architectural hodge-podge.

4. Country life will increase and improve, helped along by improvement in rapid transit, and by bringing culture, luxuries and advantages to the countryside.

5. Many forms of business, now privately managed, will become socialized.

We already have socialized the Post Office and the Public School. We shall go on and socialize all Public Utilities and Necessities.

Railroads, for instance, will surely come under government ownership, not as a political experiment or a war-cry, but because of the very necessities of that kind of service.

The same applies to Street Railways and all Urban Public Transportation; to Telegraphs and Telephones, to Water Works, Lighting Plants and the like.

Also to all Power Producers, whether from streams, sunshine, coal mines or anything else. People really do not want to own power; they want to use it.

Eventually the necessities of life will be taken over by the community. Every city will supply its own milk, because pure milk is a common need for poor and rich. There should be but one grade of milk—the best. Probably bread and meat will follow, for in such things competition is not logical.

6. Education will become the chief concern of the nation. We shall spend ten times as much for schools as we do now.

7. All schools will be democratized. They will be training camps for citizenship.

8. Political Parties will disappear, as a silly and wasteful relic of the old idea that the only way to get anything done is by fighting.

9. Politics will more and more gravitate into the hands of the women, where it naturally belongs, being "economy," which is another word for "housekeeping." Men will be busy at productive work. The woman is the conserver.

10. Religion will grow. The present era of sectarianism will wear away, with other forms of competition. The essentials of religion, which are reverence, faith, courage, morality and emotional attachment to righteousness, will be taught in the schools. Religion will be regarded as a matter of common and necessary education, and not as a subject for partisan propaganda.

11. Monogamy will endure; being the product of natural evolution, and the only way to solve the sex problem without destroying ideals. But it will be more intelligent, more tolerant and less superstitious. Some practical form of birth regulation will be worked out.

12. Labor and Capital will merge. They will discover that the prosperity of both is to be promoted by getting together, not by combat.

Industrial Democracy will take the place of the present wasteful conflict.

McCormick Asks U. S. to Help Lift Austria's Burden

Washington, March 20. Intercession by the United States in behalf of Austria to obtain the remission of the heavy reparations imposed by the Allies is asked in a letter addressed to Secretary of State Hughes to-day by Senator Medill McCormick.

The letter declares that while the American people are contributing millions of dollars for the relief of the stricken populace of Central Europe, and while tons of milk are being shipped into Austria to feed starving Austrian children, the Reparations Commission is demanding the delivery of 6000 cows.

The Senator writes:

"It would be fitting if the Reparations Commission were formally and publicly to abandon all hope of securing reparations from Austria."

Extract from New York American

It is not disloyal to believe and to advocate changes in our national institutions. The person who believes that such changes should be made in the interest of the people's well-being is disloyal to true American ideals if he does not express and urge such changes.

The worst disloyalty of which any man or woman can be guilty is to advocate the suppression of speech and beliefs that differ from those of the majority.

Whoever urges that anyone who believes and peaceably advocates political and economic changes should be deprived of employment, ostracized by the community, subjected to abuse and persecution and even arrested and jailed, has exactly the same point of view as George III had, as Czar Nicholas had, as Kaiser Wilhelm had and as every tyrant and hater of human liberty has always had.

The men and women who are attempting to revive persecution of advanced thinkers are not true Americans. Neither are they doing patriotic work. They are, in fact, doing their ignorant and narrow and un-American worst to destroy the very guarantees of individual liberty of speech and belief which are alike the bright glory and the strong security of the Republic.



Life and Healing

By Dr. James Bishop Thomas

A VERY suggestive talk on health in its relation to mind or Life and Healing, was given Sunday evening, January 6th, by Dr. Thomas of the Church of the Ascension, at the Bahai Library.

The speaker began with a pregnant review of the characteristics of the time. "People are out of tune with life," he said, "and this affects health seriously. There is discord between fellow beings, discord in the body. Constant tension wears upon the nerves, and then the nervous system is out of order; constant emotional disturbances, fear, hatred, anger cause inadjustment of the nervous system. The nervous system is interlocked with the brain. Through anger and worry it is constantly drained, becomes habitually tense, and misery ensues. This is a danger signal and a warning which needs attention."

"When we have diagnosed an illness, we can more easily suggest its cure. The therapeutic value of harmony as the opposite of exalted emotion is reasonable. In this respect the Sermon on the Mount is unrivalled. Its different paragraphs bring the relationship of harmony with all men. We are even brought into harmony with enemies, and realize that it is an injury to oneself to cherish enmity toward any one, as sickness invariably results.

"There is great power in religion as a healing force, but much illness is a direct result of the old fashioned orthodoxy. It was the established tendency in this system to inculcate fear. God was a jealous God, easily irritated, angered by trifles. The wrath of God and the vengeance of God became very pronounced in such theories, and many children have become cowardly and subject to nervous weakness through the well meant but foolish insistence of parents, that "if you do not mind, God will be angry and will surely punish you."

"I listened last night to wonderful music, the subject of which I loathe and despise. It was Verdi's "Manzoni Requiem,"

the title of which is "Day of Wrath," or "Dies Irae." To me it expresses a craven cowering in the presence of God. It has in it all the horror of the Day of Judgment, and engenders the most complete fear of God."

"Spiritual healing was the habit of the early church, and remained so until the conversion of Constantine united Church and State and brought theological dogmas into a ruling position. Fear took the place of love, and produced mental maladjustment. The approach to God as to a friend who sympathizes with one's aspirations produces the right adjustment. Many people today are terrified by fear forms. The paranoiac is haunted by the sense of enemies and the conviction of being followed. Fear can often be banished and a person healed by the constant repetition of the text "Rejoice and be exceeding glad, because so the prophets were persecuted." Fear of persecution disappears with this attitude.

"The persecuting spirit is ripe in many communities today, emanating from very good people who suffer much from tension. The consciousness of friendliness with God immediately relaxes tensions; the patient is quickly relieved and healed by divine power.

The method used to relieve tension is approached through suggestion, by substituting soothing and happy images for terrifying and painful ones. This is not done by will power. Will power intensifies tension and internal tension is a devastating experience which cannot be eliminated by will power. This latter knots up, it does not untangle. The process is to attain relaxation of the nerves through suggestion, and, through beautiful images and thoughts to set going a new current of energy. It is good to sit quietly holding the thought of complete relaxation.

Sickness is due to lack of adjustment to the source of life and to human beings. Banish friction between man and man, man and family, man and community, and health is restored."

The method used by Dr. Thomas is very different from that of Christian Science, or New Thought. He does not claim to be a healer. He says "the surgeon sets the bone, the power within heals."

He does not deny matter, but he admits that in therapeutic practice it is good to deny, as it frees the mind from the consciousness of pain and inharmony and thus facilitates recovery. But is it not even more powerful than this? Does it not act like a mental anaesthetic, so that the sensation of pain is no longer carried to the brain? Thus healing is indeed facilitated.

Dr. Thomas has a directness of speech, an earnestness and purity of purpose which instantly inspire confidence. In the light of his vision of a God of Love as opposed to a God of fear in his soul, and simple application of great spiritual truths, he will undoubtedly help to bring health and happiness to those who are fortunate enough to come in contact with him.

Ella Wheeler Wilcox

By Louise Waite

JUST after the death of the beloved husband of Ella Wheeler Wilcox, when she had spent an afternoon in my home and had read to me her recent poems "Sonnets of Sorrow", which were the acme of grief and well-nigh hopeless despair over her separation from the beloved of her soul, desiring with my whole heart to comfort her, I sat down immediately after she left and wrote to Abdul Baha of whom we had been talking. I asked that He reveal a Tablet for this dearly loved friend. This was a few months before America entered the great world war.

That my letter was received and the request granted was proven, when soon after the armistice was signed, I received a letter from our dear brother Ahmad Sohrab, containing a Tablet for me from Abdul Baha, in which he wrote "Thou hast written about Ella Wheeler Wilcox. This respected lady has infinite capacity. She is like a lamp filled with oil which no sooner comes in contact with fire than it is set aglow."

"Now it is hoped that she may become enkindled with the Fire of the Love of God and her torch become so luminous as to illumine all directions. A letter is written in her name. Deliver it to her."

In the accompanying letter, Ahmad wrote "You mention in your letter that you have the joy and privilege of knowing Ella Wheeler Wilcox. I am a great admirer of her poems and writings. Her cheerful, optimistic poems, so full of hope and inspiration, have brought life and rekindled the fire of noble ambition and high aspirations in the hearts of thousands. There are few souls who do not know her through her winged thoughts and roseate dreams of love and mutual helpfulness. The moral and spiritual world is made the richer because she has given to it her most precious jewels of altruism. The hearts of the remote ones are perfumed because she has scattered throughout the world the fragrant and imperishable flowers of her poetic and pure spirit.

"I mentioned her name to the Beloved and a glorious Tablet, as you desired, is dedicated to her. The translation of this you will find in a separate envelope. Please present it to her with the sincere greetings of a Persian admirer and a lover of her works."

This letter and my Tablet were dated January 29th, 1917. There was no translation of Mrs. Wilcox' Tablet enclosed, but a second letter from Ahmad Sohrab dated October, 1918, ran as follows:—

"My dear Sister:—I wish this letter had reached you sooner so that you might have received your Tablet and been acquainted with its contents, but, having mailed it, it was returned to me from Constantinople because war was declared between America and Germany. From that time on it has been lying idle. Now that Palestine has changed her political master, the doors of communication are again opened. I was going to write you another letter but reading over the present one, enclosed, I concluded that I could not do any better, especially as it contains the translation of your Tablet signed by the Master himself. Because the letter to Mrs. Wilcox was not returned, I suppose you have received it. If not, I am ready to supply you with another copy", etc.

When this communication reached me, Mrs. Wilcox was in London, on her deathbed, so to speak, for she was soon after brought back to America and lived but a short time. I sent her a copy of my Tablet and Ahmad's letter, and she wrote that she

was most anxious to receive the Tablet mentioned for herself from Abdul Baha. I wrote Ahmad that her Tablet and letter had not been received, had doubtless been lost and asked for a duplicate copy. But events were transpiring so thick and fast over in that sacred spot that the dear brother had not the opportunity to comply with my request.

New York City, September 22, 1920.

Copy of a letter containing the Translation of a Tablet of Abdul Baha to Mrs. Ella Wheeler Wilcox, written on January 30, 1917, from Haifa, Palestine:

"This Tablet was mailed to the famous poetess at that time, but she did not receive it because of its having been lost in the world war. However, the translator of the Tablet and writer of the letter kept a copy, which with other precious documents was buried under the ground on Mount Carmel for more than a year. Now for the first time it sees the light of day, because many of the friends of Mrs. Wilcox have expressed a desire to have a copy."

"O thou eloquent and fluent poetess!

Be thou not discouraged nor become thou dispirited on account of the unavoidable events of time and this great affliction. Be thou not sad nor become thou grieved; for this terrestrial globe is the habitation of dead matter and not the abode of the pure, sanctified souls who are attracted toward God. The home of the owl is always desolate and in a ruinous state, but the residence of the sweet-singing nightingale is the rose-garden and the green meadow. Should the nightingale by chance pass by the gloomy and lonely waste, it will not sojourn there.

Consequently the blessed souls do not wish to be established in this wilderness of a world. They wing their way towards the supreme heights and like unto the heavenly birds long to build their nests in that celestial universe. Thy respected husband hastened and reached the Boundless and the Limitless Immensity. Rest thou assured that in the end thou shalt find him enjoying the utmost felicity in the Realm of God. This separation is temporary but that union is eternal.

Therefore be thou not unhappy, become thou not sorrow-stricken. The candle's light must not become dim; the freshness

of the rose must not fade away; especially in this Divine Spring in which the withered trees are robed with leaves and the dried and sere flowers have become fresh and blooming. Shouldst thou become intoxicated with the Spiritual Goblet, thou wilt not consider thy devoted husband as lost or absent. With this new insight the absent become present. Hence drink thou as much as thou art able from this supersensual wine which is in a state of fermentation in the Tavern of Divine Love? So that thou mayest not think of anyone as absent and see everyone present. Mayest thou find thyself in the station which is sanctified from presence and absence. In that station absence and presence become identical; the remote one will become the near one and the non-existent one will find the form and expression of existence. This is the sublimity of man! This is the cause of the illumination of man. This is conducive to the everlasting life of man. In the world of humanity there are many fountains but only the fountain of the Kingdom of God will satisfy one's thirst; there are many trees but only the Blessed Tree produces fruits throughout eternity. Although the candles are lighted, yet this is only during the night. In the end they will all become extinguished, but the sun is everlastingly luminous and shining.

Therefore one must obtain illumination from the Refulgent Luminary. Praise be to God that thy capacity is perfect and thy susceptibilities intense. I hope that through the power of insight thou mayest behold the Sun of Reality.

Upon thee be greeting and praise.:

(Signed) Abdul Baha Abbas."

Translated by Mirza Ahmad Sohrab,

Mount Carmel, Haifa, Palestine, January 30, 1917.

ELLA WHEELER WILCOX

Ella Wheeler Wilcox, America's beloved poetess, has passed on into the Light. A great soul has left this war-sick, strife-stricken world, to sing her songs of Love and Life in a happier realm, where joined to her Beloved One, she drinks from the cup of Immortal Joy.

A true and loyal friend to all down-trodden and oppressed, she saw deep into the heart and soul of all things; saw the

Divine Reality that is ever in each child of God, no matter how densely covered or seemingly dead.

To humanity she has left a heritage of beautiful and inspiring thoughts, that will live on to cheer, comfort and bless the hearts of men, but nothing that she ever wrote rings more true, nor better meets the crying need of the hour, than the vital truth expressed in these her words:—

“So many gods and so many creeds,
So many ways that wind and wind;
When all the old and sad world needs
Is just the art of being kind.”

It was my great privilege to count her among my near and dear friends and to her memory I dedicate the following verses:

IN MEMORIAM

Her songs have ceased. And the listening world
Is sweeter for each song;
Her soul has fled,—all empty hangs
The bough she bent so long.

The clouds have passed; into the dome
Of ever radiant blue,
That quivers yet with marvel great
Of her joyous passing through.

Her step is gone, but the darkened walls
Of her home are vibrant yet,
Reflecting still the face and form
They never will forget.

Her voice has ceased, but her words will live,
Filled with a power divine
That will echo in the hearts of men,
Down through the aisle of Time.

And back to earth from realms of Light,
Of joy and peace above;
Shall come on pure etheric waves,
Her endless song of Love.

“The Twentieth Plane”

By Dr. Charles P. Frink

THERE is a book compiled and a magazine edited by Albert Durrant Watson, M. D., of Toronto, Canada, called “The Twentieth Plane”.

These publications are devoted to the expression of “psychic” or “spirit communication” through the lips of Louis Benjamin who is said to be one of the most remarkable “psychics” of our age.

Popular interest in the subject of “spirit communication” appears to be one of the “signs of the times”.

Here are a few excerpts taken from a letter received from Dr. E. H. Bromund of Duluth, Minn. “I came across the name of Abdul Baha only twice in my life and that was when translating a work, that is most phenomenal in my estimation. This work (The Twentieth Plane) makes mention of the fact that Abdul Baha comes from the highest; the Christ Plane. I did not know, however, that Abdul Baha was living in our age. I had hardly finished the translation when Dr. Watson wrote me that I should go to Minneapolis and by all means get in communication with two gentlemen, Janabe Fazel and Ahmad Sohrab. On that very day they arrived at Duluth and I met them. They told me of the wonderful movement of Bahaism and of the Savior again coming from the Orient.”

“During the months that have elapsed since the departure of the eminent teacher and his companion, I have heard repeatedly from the “other Side” (I refer to the revelation coming from the Twentieth Plane) that Abdul Baha is the world Savior, and that within the next five years great changes will come through his efforts.”

Is it not incumbent upon all sincere Bahai students to understand these subjects? Not that they may toy with these great forces, but that they may be able to guide those who are searching, without the aid of a Master Mind, into the straight and sure path of attainment our Great Teacher has pointed out for us.

Judging from the fact that there are millions of people interested in all known phases of psychic phenomena, and as we are instructed not to "tamper" with these forces, is it not apparent that there is a great demand for educators who may clarify confused minds? Perhaps the majority of these millions are in "the valley of search" — The well informed students of Abdul Baha's inclusive and exhaustive instructions are quite familiar with what he says on this subject — He says: "To tamper with the psychic forces while in this world interferes with the condition of the soul in the world to come. **These forces are real**, but are not to be active upon this plane. The child in the womb has its eyes, ears, hands, feet, etc., but these powers are not in activity. The whole purpose of the womb life is the coming forth into this world. So the whole purpose of this matrix world life is the coming forth into the world of **Reality**, where all these will be active. They belong to that world."

To the Bahai, Abdul Baha is the one man on earth who is invested with universal knowledge of all things necessary for our true spiritual development: the one who is appointed by the "Glory of God" (Baha'o'llah) as the true interpreter of God's Laws for the benefit of those who will accept them: the one whose perfect spiritual vision disentangles the complicated threads of human opinions and imaginations on all subjects: the one who "walks the mystic way with practical feet": the one who dwells upon a plane of consciousness far beyond the ordinary mortal.

Such clear statements from one whom we regard as dwelling upon the summit of human perfections, naturally compels us to accept his instructions as above and beyond any other source, therefore we cannot consistently urge anyone to do more than accept God's messages from His chosen Interpreter. Abdul Baha is here on earth as a living example of "radiant acquiescence" to the Will of God. What greater blessing could the Creator bestow upon his subjects? What greater source of inspiration could we possibly expect? All save perfection is imperfection.

Unqualified acceptance of God's Messengers and His Manifestations on earth constitutes what appears to be the birth of the "spirit of faith" and ultimate salvation from the dark abyss of human imaginations and ignorance. The very fact that Louis

Benjamin has informed us in "The Twentieth Plane" of the exalted station of Abdul Baha, is to the writer, corroborative of what Abdul Baha says "These forces are real". Since, however, the exalted station of Abdul Baha is acknowledged in "The Twentieth Plane" it ought to serve as a powerful suggestion to its readers to turn their hearts and souls humbly to the great "Light of the World" and accept his utterances as final and all inclusive. Why look elsewhere? Why not dedicate our lives and efforts to His Great Cause.

The Rainbow Circle

THE activities of the Bahai Cause in the Rainbow Circle during February and March were attractive and inspiring.

Rev. Richard Manuel Bolden, the founder and Pastor of the First Emmanuel Church, 105 West 130th Street, seeks to gladden and welcome all races and nationalities in his institution. The attendance on the part of white national and religious groups with the colored people is increasing and exceptionally harmonious. While Thursday night is featured especially for and by the Rainbow Circle, the Sunday services and other mid-week gatherings have proportionally mixed audiences.

The intra-racial dinner for the month of February was one that made a very deep and helpful impression. It was a German Dinner. Among the speakers were several Germans. The speakers were: Dr. Bolden, Mrs. Carlos Van Bergen, Marco Zim the noted artist, Mrs. Valerie De Mude Kelsey of New Rochelle, Mr. Schober and Mrs. Logie who has recently returned from Haifa, Palestine. Other short talks were made by Mr. B. N. Darakjian of Turkey, T. J. Callaway of Washington, D. C., Miss R. Sunshine, and Mr. Goodfellow. The brother of Miss Sunshine, who has just arrived from the battlefield in Russia, was presented to the audience.

During the month of February Mr. Harry Barnhardt, the national community chorus leader with his assistant Mr. Hugh Watson, gave demonstrations of what he regards as a possibility for spiritual awakening in the community through a thousand

trained voices expressing Love and Good-will to all mankind. On Friday night he was accompanied by his wife and son, also the distinguished sculptor, Mr. George Gray Barnard with his wife and daughter.

Mr. Kruse, president of the Hobo Association, with a group of workers, made splendid talks on several occasions. Mr. Fieldman who never fails to be interesting was heard with delight. Miss Fieldman gave a musical recital.

The Irish Dinner was another fine evidence of unity. It was largely attended. Ex-County Judge Walter Martin was the special speaker.

The Esperanto class, under Professor Klajin has advanced far enough to be reading the New Testament. We could wish that it attracted more members. The French class, under Madame Hirsch, has increased, and a new class for beginners is taught by one of the advanced pupils.

All of the activities of the Sunday and Thursday evening meetings of the Bahai Cause and Rainbow Circle are carried on with the same spirit of enthusiasm and unity.

Bahai Activities

The Monday evening meetings of Mrs. Florian Krug and Miss Ann Boylan continue at the Bahai Library, 416 Madison Avenue.

Tuesday evening, Mrs. Carlos VanBergen presides at the Bahai Library, 416 Madison Avenue.

The Wednesday evening meetings have been temporarily discontinued until further notice.

Friday evening meetings are conducted by Miss Juliet Thompson.

The Bahai Forum is open to the public on Sunday evenings. These meetings begin at 8.15 sharp. All welcome. Come and bring your friends.

A definite program for the next three months is being arranged by the Consulting Group of the Bahais of Greater New York, and the Library Committee. This program will consist of addresses by notable speakers within the circle of the Bahai friends, noted scientists and public men and women throughout the country. Due notice will be given through the columns of REALITY, the newspapers and announcement cards.

Attention is called to the fact that on the nineteenth day of every month a feast is held in the Bahai Library, 416 Madison Avenue, to which the public and the friends are cordially invited. The Bahai Revelation attaches great importance to the law of hospitality, and the followers of Abdul Baha are required to perform this obligation every nineteenth day. Owing to many meetings held in the Library, it was found impracticable to hold this feast every nineteenth day, as it conflicted with other meetings, but the Library has set aside the nineteenth day of every month for this purpose. These feasts are largely attended and produce a spirit of love and harmony. It has been found to be beneficial to the friends themselves and they have manifested to the strangers, the love and cordiality which the knowledge of the Bahai Revelation gives to its followers. We earnestly hope you will avail yourselves of this invitation.

Much interest is being felt in the Inter-Racial Congress to be held in Washington the latter part of May. Those desiring information regarding this matter, can obtain it by writing to REALITY or by addressing Mrs. Agnes J. Parsons, 1818 N. St., N. W., Washington, D. C.

The Bahai Temple Convention to be held in Chicago, April 23rd, will bring together again the Bahais from all over the world. The Temple model now displayed in Chicago is attracting interest and admiration from all types and classes of people who welcome the thought of a Universal temple, the symbol of the oneness of God, and the oneness of humanity, in its material and practical manifestation.

Public acknowledgment is made to Mr. Howard MacNutt for his services to REALITY. Possessed of rare literary ability, a

talent widely known, Mr. MacNutt has devoted much time and effort toward perfecting **REALITY**.

Mrs. Mary Hanford Ford whose devoted service to the Library during the past winter deserves admiration and praise from all the friends, is spending a few weeks with Dr. Walter A. Guy, in St. Augustine, Florida. The constant yearning of the friends for Mrs. Ford's return shows also that she is needed in New York. **REALITY** adds its urge and hopes she will be with us again in the near future.

The following taken from The St. Augustine Record, will be read with interest:—

For Mrs. Ford.

Dr. and Mrs. W. B. Guy entertained at their home on Saragossa Street Thursday afternoon in compliment to Mrs. Mary Hanford Ford, the noted lecturer from New York, who is their guest again this season. There were a number of friends of Dr. and Mrs. Guy and of their visitor who attended, probably about thirty gathering in the attractive rooms for the enjoyment of an informal program, delightfully interesting conversation, and afternoon tea. Mrs. Noel W. Mier sang most pleasingly, and Miss Dorothy Mitchell rendered a group of songs in charming fashion. Mrs. Ford talked interestingly, her subject being "The International Aspect of the Bahai Movement and Its Great Spread in New York at the Present Time." During her informal address she told of the notable people in New York connected with it at the present, these including George Gray Barnard, the sculptor, and Dr. Guthrie, rector of St. Marks. The Bahai movement as an element of unity and peace in the world was specially stressed. During the tea hour Mrs. Field of Boston, Mass., poured, and assisting in serving were Mrs. Hoes from Atlantic City, N. J., and Mrs. Charles E. Kettle of this city.

On March 18th, the permit for building the Mashrak-el Askar, the Universal Temple in Chicago, was granted without reservations. The construction began on March 21st, the Bahais New Years Day.—Praise be to God! The oneness of all religious will be realized in the building of a Temple of Unity.

LOUDS DISPELLED

will help clear mind of ignorance and superstition. Your Higher Self demands enlightenment. It will help you. You will be delighted. Send name at once. MAILED ABSOLUTELY FREE.

The Brotherhood of Light
BOX 1525 LOS ANGELES, CALIF.

UNION HALL RESTAURANT

1591 SECOND AVE.

Between 82nd and 83rd Streets

NEW YORK CITY

Meeting Rooms, Pleasant Surroundings, Moderate Prices
Best Hungarian cooking in town

Telephone Lenox 1878

John Létán, Prop.

Occult Series I., Vol. II.

THE NEW MESSIAH AND GOD'S DIVINE KINGDOM

and the JOURNEY OF THE SOUL and ETHEREAL WORLD, VOL. 1 — Book \$2.50

This book is a continuation of the Truths contained in Vol. 1, with many, as yet, unrevealed Truths.

The New Messiah — God's Divine Kingdom — The New Bible — Its contents — Who will write it — How will the New Order of things be established — Creation of the Earth — The First Race — Who were they — The earth's Solar Cycles — Lunar Cycles — Who governs the Earth — How — The Five Dispensations — Where is Christ Jesus — Why the man of Sorrow — Mary the Mother of Jesus — What is the Order of Melchizedec — His work — What are the Magi — What is the meaning of the Pyramids and the Sphinx — Who — When — How built — The mystery solved — Ursa Major — Pleiades — Southern Cross — What have they to do with Sacred Truths — Sixth Dispensation — How and when ushered in — The author's marvelous visions and prophecies — The Sixth Zone — The Seventh Zone — The First — Second — Celestial Heavens — From whence have we come — Whither do we go — The difference between Angels and Spirits — What constitutes a Christ.

The author, MRS. E. R. DROLLINGER.

Mailed on receipt of price.

2014 Camden Court, South Pasadena, Calif.

GENEVA RESTAURANT

Charming Surroundings—Moderate Prices

Excellent Cuisine

143 West 44th Street

F. WINNAI, Prop.

PLEASE MENTION YOU SAW IT IN REALITY

AP 30 '21

REALITY



*A Magazine Devoted to the
Elimination of Prejudice,
Religious, Racial and Class*

A REAL Magazine for REAL People

**Some Remarkable Prophecies
Abdul Baha's Message to the Jews
End All War Now or End of All
is in Sight, by *John Haynes Holmes*
Tolerance, by *Richard Manuel Bolden***

MAY, 1921

PUBLISHED MONTHLY

25 CENTS

✓ 3

Copyright, 1921, by Reality Publishing Corporation

THE ONENESS OF MANKIND

* OG1

TWELVE BASIC BAHAI PRINCIPLES

1. The oneness of mankind.
 2. Independent investigation of truth.
 3. The foundation of all religions is one.
 4. Religion must be the cause of unity.
 5. Religion must be in accord with science and reason.
 6. Equality between men and women.
 7. Prejudice of all kinds must be forgotten.
 8. Universal peace.
 9. Universal education.
 10. Solution of the economic problem.
 11. An international auxiliary language.
 12. An international tribunal.
-

These twelve basic Bahai principles were enunciated by Baha'o'llah over sixty years ago and are to be found in his published writings of that time.

REALITY

Editors

Eugene J. Deuth
Wandeyne Deuth

Consulting Editors

Albert Vall
Mary Hanford Ford
Howard MacNutt
Dr. Richard Manuel Bolden
Horace Holley

PUBLISHED MONTHLY BY

Reality Publishing Corporation

416 Madison Avenue

Tel. Vanderbilt 4537

New York, N. Y.

Eugene J. Deuth, President

Herold S. Robinson, Sec'y & Treas.

Single Copies, 25 cents. Sold at all Newsstands.

Subscription, \$3.00 per year

Money Orders Payable to Reality Publishing Corporation

416 Madison Avenue, New York City

Copyright, 1921, by Reality Publishing Corporation

Application for Second Class Mail New York, N. Y., pending.

Volume III

MAY, 1921

No. 5

Contents

Frontispiece

Some Remarkable Prophecies

Prophecies of Baha'o'llah and Abdul Baha

Abdul Baha's Message to the Jews

A Letter From Brazil Guido Gnocchi

End All War Now or End of All Is In

Sight John Haynes Holmes

Tolerance..... Richard Manuel Bolden

Abdul Baha Seeks in Manhattan Edith M. Thomas

New Lines of Interest

Bahai Activities



Abdul Baha in his Garden

The Bahai Movement

Rapidly spreading throughout the world, and attracting the attention of scholars, savants and religionists of all countries—oriental and occidental

For the information of those who know little or nothing of the Bahai Movement we quote the following account translated from the (French) Encyclopaedia of Larousse:

BAHAISM: the religion of the disciples of Baha'o'llah, an outcome of Babism. — Mirza Husian Ali Nuri Baha'o'llah was born at Teheran in 1817 A. D. From 1844 he was one of the first adherents of the Bab, and devoted himself to the pacific propagation of his doctrine in Persia. After the death of the Bab he was, with the principal Babis, exiled to Baghdad, and later to Constantinople and Adrianople, under the surveillance of the Ottoman Government. It was in the latter city that he openly declared his mission, . . . and in his letters to the principal Rulers of the States of Europe he invited them to join him in establishing religion and universal peace. From this time, the Babis who acknowledged him became Bahais. The Sultan then exiled him (1868 A. D.) to Acca in Palestine, where he composed the greater part of his doctrinal works, and where he died in 1892 A. D. (May 29). He had confided to his son, Abbas Effendi (Abdul-Baha), the work of spreading the religion and continuing the connection between the Bahais of all parts of the world. In point of fact, there are Bahais everywhere, not only in Mohammedan countries, but also in all the countries of Europe, as well as in the United States, Canada, Japan, India, etc. This is because Baha'o'llah has known how to transform Babism into a universal religion, which is presented as the fulfilment and completion of all the ancient faiths. The Jews await the Messiah, the Christians the return of Christ, the Moslems the Mahdi, the Buddhists the fifth Buddha, the Zoroastrians Shah Bahram, the Hindoos the reincarnation of Krishna, and the

L — 135

Atheists a better social organization! Baha'o'llah represents all these, and thus destroys the rivalries and the enmities of the different religions; reconciles them in their primitive purity, and frees them from the corruption of dogmas and rites. For Bahatism has no clergy, no religious ceremonial, no public prayers; its only dogma is belief in God and His Manifestations. . . . The principal works of Baha'o'llah are the Kitab-ul-Ighan, the Kitab-ul-Akdas, the Kitab-ul-Ahd, and numerous letters or tablets addressed to sovereigns or to private individuals. Ritual holds no place in the religion, which must be expressed in all the actions of life, and accomplished in neighborly love. Every one must have an occupation. The education of children is enjoined and regulated. No one has the power to receive confession of sins, or to give absolution. The priests of the existing religions should renounce celibacy, and should preach by their example, mingling in the life of the people. Monogamy is universally recommended, etc. Questions not treated of are left to the civil law of each country, and to the decisions of the Bait-ul-Adl, or House of Justice, instituted by Baha'o'llah. Respect toward the Head of the State is a part of respect toward God. A universal language, and the creation of tribunals of arbitration between nations, are to suppress wars. "You are all leaves of the same tree, and drops of the same sea," Baha'o'llah has said. Briefly, it is not so much a new religion, as Religion renewed and unified, which is directed today by Abdul-Baha.—Nouveau Larousse Illustré, supplement, p. 60.

EDITORIAL

Some Remarkable Prophecies

THE Prophets have come into the world with the knowledge of the potentialities of man. All of them have had more to disclose than the development of man had been able to assimilate at the time of their appearance. Hence they have prophesied. With the present advancement of mental science this might even be called "suggestion", for if you suggest to man that what he is today is unworthy, but that tomorrow holds opportunities of progress and happiness, you inspire hope and effort to that end. He begins to visualize himself as stronger and finer and more successful. Much of the healing and uplifting through different channels of advanced thought is done in this way. The subconscious mind is set in motion to re-build, construct and rectify. What is done for the individual by the workers in this class of scientific application of spiritual law was done and is being done for the human race collectively by the Prophets of the past and present. The Prophets have the vision and knowledge of the eternal progress of humanity, and also of the elimination through suffering of certain characteristics in the human race necessary for its ultimate attainment. They visualize the future. They live nearer to God than the rest of the race. They are in touch with Reality, and hence are able to see into the future and prophesy.

The senses of man will increase according to his spiritual progress, until such senses as "intuition" and "prophecy" are as well developed as touch and taste. In certain groups this progress has already been attained. It is a sign of the release of the human mind from outgrown limitations and the beginning of

spiritual development. Those possessing these powers are often ridiculed and misunderstood. It is a hopeful sign that fewer are imprisoned or put to death, as of old. The Great Masters, living for the guidance of humanity, have all endured persecution and have all known that persecution would be their lot. They have willingly given their lives and liberty to the end that man might advance nearer to God. The Prophets are to the spiritual world of attainment, what the far visioned inventor and discoverer of nature's secrets are to the material world. The Bell Telephone was offered to many minds for acceptance for years before its revolutionary, or rightly speaking evolutionary, possibilities were accepted, and the material means necessary for its development were forthcoming.

What built the aeroplane? Faith. What brings any development into the consciousness of mankind? Vision of the potentialities of man and faith in accomplishment. For this came the Prophets into the existent creation, as we mortals see it. Mind you, we mortals see it through a veil blindly. The Prophets came to rend asunder these veils and let the light of Reality into the world as represented by its inhabitants. Their message has always been and will always be for future generations, for their message is one of progress, their vision, the eternal vision limited not by individual development except as representing collective development. The prophecies of the Bible are being fulfilled in this day. Christ recognized the futility of giving His entire message during His physical life-time, stating this knowledge in the words, "I have more to tell ye, but ye cannot bear it now". The great literary geniuses throughout the ages have prophesied in prose and verse. Tolstoi glimpsed the future in his prophecies. This quality has always fascinated the human consciousness, and charlatans have duped a willing public through this fact. But that there are those who possess this gift and who use it wisely for human benefit cannot be denied.

The following prophecies of Baha'o'llah and Abdul Baha are perhaps not as widely known as their importance justifies, and should be given serious consideration.

The Editor.

Prophecies of Baha 'o'llah and Abdul Baha

Extracts from Tablets to Kings

O RULERS of America, Presidents, and Governors of the Republic therein!

Hearken to the strains of the dove on the branch of eternity, which are vocal with the melody of, "There is no God but me, the everlasting, the forgiver, the generous."

Adorn the temple of dominion with the embroidered garment of justice and virtue and its head with the diadem of the celebration of your Lord, the creator of the heaven and earth: thus doth the day-spring of the names command you on the part of the all-knowing and wise.

The promised One hath appeared in this exalted station, whereat smiled the mouths of existence of both the seen and the unseen.

O people, avail yourselves of the day of God! Verily, to meet Him is indeed better unto you than that upon which the sun riseth, were ye of those who know!

O concourse of Statesmen! Hearken unto that voice which is raised from the day-spring of greatness that: "There is no God but me, the speaker, the all-knowing!"

Assist with the hands of justice the broken-hearted (oppressed) and crush the great oppressors with the scourges of the commands of your Lord, the powerful, the wise!

Baha'o'llah. Tablet to America.

Remember! Where is he who was greater than thou and of more honor and dignity, and where are his possessions? (Napoleon the Third.) Awake and be not of those who sleep! Verily he (Napoleon) put behind him the Tablet of God when We

informed him of what had befallen Us on the part of the soldiers of oppression. Therefore humiliation surrounded him from all sides until he fell to dust with great loss.

Awake! Consider his condition and remember those like you who have in past times subdued the countries and governed the people. Verily, God has made them descend from palaces to graves. Consider and be of the mindful! Verily, we desire naught of you, but we advise you for God's sake, and We will be patient as We have been through that which has befallen Us on your part, O ye assemblies of Rulers.

(Frederick 3rd, then Crown Prince of Germany, during a pilgrimage to Syria, ignored Acca and the "Great Invitation," and for this he was warned in a message from Baha'o'llah that he should never rule his country. He was crowned on his sick bed and died three months later without having actually ruled Germany a single day.

Baha'o'llah revealed, in a Tablet to this sovereign the following concerning his empire: "O banks of the river Rhine! We have seen ye drenched in gore, because the swords of retribution were drawn against ye; and ye shall have another trouble. And we hear the lamentation of Berlin, though it be today in manifest glory.")

Baha'o'llah. Extract from Tablet
to Emperor of Germany, 1872-73.

— Look upon the past ages and generations and consider! Where are Alexander and his peers? Where are their victorious banners and their hoisted flags? Where are their pointed spears and their flying arrows? Where are their stretched necks and their lofty palaces? Where are their pitched tents and their spread and raised pavilions? Where are their effectual orders and their high strongholds? Where is the clanking of their swords and the neighing of their horses? Where are the warblings of their birds and the songs of their singers? Where are the cooing of their doves and the murmurings of their rivers? Where is he whose power has terrified the world and whose oppression has troubled nations? Where is he who boasted of authority and turned away from the Kingdom? Where is the

Kingdom of might? Where is he who ruled over all regions? Where is he who violated the Covenant? Where are the excellent beauties of graceful and elegant statures? Where are the palaces of the Kaisers and the Chiefs of the Pharaohs? Where is the might of Khorroes (Cyrus) and the power of the giants? Where is he who was deluded by the rank and file of his armies, seeing thousands of men behind him? Where is he who fled away in the atmosphere of deceits and turned away from the King of resurrection? Where are their powers, energies, might and potencies? Where are their treasures, ornaments, gold, commands and temples?

Verily, God has brought them down from the highest chambers of their palaces to the lowest abysses of their graves.

— We have forbidden all to work sedition and strife, and ordain that victory be gained only through commemoration and explanation. Thus hath the matter been decreed from before the merciful in His evident and clear Book.

Baha'o'llah. A joint Tablet revealed
for fifty-three of His followers.

It is recorded in the blessed Gospel: Travel ye throughout the world and call ye the people to the Kingdom of God!

Now this is the time that you may arise and perform this most great service and become the cause of the guidance of innumerable souls. Thus through this superhuman service the rays of peace and conciliation may illumine and enlighten all the regions and the world of humanity may find peace and composure.

During my stay in America I cried out in every meeting and summoned the people to the propagation of the ideals of universal peace. I said plainly that the continent of Europe had become like unto an arsenal and its conflagration was dependent upon one spark, and that in the coming years, or within two years, all that which is recorded in the Revelation of John and the Book of Daniel would become fulfilled and come to pass.

Abdul Baha. Star, Vol. 7, p. 85.

Isaiah, chapter II, verses 1 to 10: — This rod out of the stem of Jesse might be correctly applied to Christ, for Joseph was of the descendants of Jesse the father of David; but as Christ found existence through the spirit of God he called himself the Son of God. If he had not done so this description would refer to him. Besides this, the events which he indicated as coming to pass in the days of that rod, if interpreted symbolically, were in part fulfilled in the day of Christ, but not all; and if not interpreted, then decidedly none of these things happened.

For example, the leopard and the lamb, the lion and the calf, the child and the asp, are metaphors and symbols for various nations, peoples, antagonistic sects and hostile races who are as opposite and inimical as the wolf and the lamb. We say that by the breath of the spirit of Christ they found concord and harmony; they were vivified and they associated together.

But, "they shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord as the waters cover the sea." These conditions did not prevail in the time of the manifestation of Christ; for today various and antagonistic nations exist in the world, very few acknowledge the God of Israel and the greater number are without the knowledge of God. In the same way universal peace did not come into existence in the time of Christ; that is to say, between the antagonistic and hostile nations there was neither peace nor concord; disputes and disagreements did not cease and reconciliation and sincerity did not appear. So, even in this day, amongst the Christian sects and nations themselves, enmity, hatred and the most violent hostility are met with.

But in this marvelous cycle the earth will be transformed and the world of humanity arrayed in peace and beauty. Disputes, quarrels and murders will be replaced by harmony, truth and concord; among the nations, peoples, races and countries, love and amity will appear. Co-operation and union will be established and finally war will be entirely suppressed.

When the laws of the Most Holy Book are enforced, contentions and disputes will find a final sentence of absolute justice before a general tribunal of the nations and kingdoms and the difficulties that appear will be solved. The five continents of the world will form but one, the numerous nations will become one,

the surface of the earth will become one land and mankind will be a single community. The relations between the countries, the mingling, union and friendship of the peoples and communities will reach to such a degree that the human race will be like one family and kindred. The light of heavenly love will shine and the darkness of enmity and hatred will be dispelled from the world. Universal peace will raise its tent in the center of the earth and the blessed tree of life will grow and spread to such an extent that it will overshadow the East and the West. Strong and weak, rich and poor, antagonistic sects and hostile nations, which are like the wolf and the lamb, the leopard and kid, the lion and the calf, will act towards each other with the most complete love, friendship, justice and equity. The world will be filled with science, with the knowledge of the reality of the mysteries of beings, and with the knowledge of God.

One of the great events which is to occur in the day of the manifestation of that incomparable Branch, is the hoisting of the Standard of God among all nations: meaning that all the nations and tribes will come under the shadow of this divine banner, which is no other than the lordly Branch itself, and will become a single nation. The antagonism of faiths and religions, the hostilities of races and peoples and the patriotic differences will be eradicated from among them. All will become one religion, one faith, one race and one single people and will dwell in one native land, which is the terrestrial globe. Universal peace and concord will be realized between all the nations and that incomparable Branch will gather together all Israel; signifying that in this cycle Israel will be gathered in the Holy Land and that the Jewish people who are scattered to the east and west, south and north will be assembled together.

Abdul Baha. Some Answered Questions, P. 73.

Rev. 16:17. The seventh angel poured out his influence upon all the world.

It is said that he poured it on the air, because the air fills every place, and the continuing verses mean the Great War that is to come. After this war everything will be at peace.

Abdul Baha. Notes of L. B., 1909, Acca.

Abdul Baha is the servant of the Word of the Blessed Beauty and the manifestation of absolute servitude in the threshold of the Lord. He has no other station, grade, class or power. This is my utmost hope, my abiding paradise, my Masjid-El-Aska (Most Holy Sanctuary) and my Sadrat-el Montaha (Divine guidance).

The great Manifestation was fulfilled and consummated in the Blessed Beauty of Abha (Baha'o'llah), and His Holiness the Supreme (the great Bab) was the herald of the Blessed Beauty, may my spirit be a sacrifice to them! Thus was it ended and for a thousand years all shall receive illumination from His lights and obtain (favor) from the sea of his favors.

O ye beloved of God! This is my wish for ye and counsel to ye. Blessed is he who is aided by God to comply with what is written on this leaf.

Upon ye be Baha'o'llah-el-Abha!

(Signed) Abdul Baha Abbas.

A supreme tribunal shall be established by the peoples and Governments of every nation, composed of members elected from each country and Government. The members of this great council shall assemble in unity. All disputes of an international character shall be submitted to this Court, its work being to arrange by arbitration everything which otherwise would be a cause of war. The mission of this tribunal would be to prevent war.

One of the great steps towards universal peace would be the establishment of a universal language.

Difference of speech is one of the most fruitful causes of dislike and distrust that exists between nations. They are kept apart by their inability to understand each other's language more than by any other reason. If everybody could speak one language, how much more easy would it be to serve humanity.

Therefore appreciate Esperanto, for it is the beginning of the carrying out of one of the most important laws of Baha'o'llah, and it must continue to be improved and perfected.

Abdul Baha. Paris Talks, pp. 145, 146.

Regarding the rainbow: This rainbow is the Covenant of God and the Testament of the merciful One. The lights of the Kingdom and the heavenly illumination emanated from this rainbow. This rainbow is the sign of the removal of the wrath of God from all the people, and the sign of prosperity, tranquillity, universal peace, the oneness of humanity and the unity of the world of man. I hope that all the people may attain to worthy service in this paradise of Abha, and finally ascend to the supreme Kingdom.

Abdul Baha. Extract from Tablet to J. T. W.

Thou hast written regarding the tests and trials to be manifested in the American countries. Know this, that hardships and misfortunes shall increase day by day and the people will be distressed. The doors of joy and happiness shall be closed upon all sides, terrible wars shall happen. Disappointment and the frustration of hopes shall surround the people from every direction until they are obliged to turn to God. Then the lights of great happiness will enlighten the horizons, so that the cry of "Ya Baha-el-Abha!" may arise upon all sides. This will happen.

Abdul Baha. Tablet to I. D. B., 1904.

Thou who art guided by the light of guidance!

Thou possessed the perceptive eye to have perceived the Light. Thou possessed an attentive ear to have heard the Divine Call. Thou wast a living soul to have sensed the Kingdom.

This is the first step in the Path of God, but the distance of the way is great. I hope that thou mayest traverse that distance and reach the house of the object. That Pathway is that of severance from the world-tie, reliance upon God, baptism through spirit and fire; namely, to attain the spirit of the knowledge of God, and conflagration with the Fire of the Love of God; trustworthiness, faithfulness and firmness in the Covenant, steadfastness in the Cause of God, and service to the Kingdom of Peace which shall soon establish its tent in the center of the world; and the army of the oneness of the world of humanity will regenerate the world like heavenly angels. The sharp sword of this army is the love of God, and its power the knowledge of God. I hope thou wilt be of this army. Thus

mayest thou see Heavenly Power and witness the confirmation of the Kingdom.

Upon thee be greeting and praise.

(Signed) Abdul Baha Abbas.

The Descent of the New Jerusalem

A Tablet from Abdul Baha to E. E. Wrestling Brewster

O THOU wooer of the Truth and attracted one toward the Kingdom of God!

Thy detailed letter was received and its reading caused the utmost joy. For it was a glorious proof of the loftiness of thy aim and the exaltation of thy intention. Praise be to God, that thou art the well wisher of the human world; art attracted to the Kingdom of Abha, and art aspiring for the advancement of the realm of humanity. I hope that through the instrumentality of these lofty thoughts, attractions of heart and heavenly Glad-Tidings thou mayest become so illumined that through the mild-beaming splendor of the Love of God thou mayest shine and gleam throughout centuries and cycles.

Thou hast written that thou art a student in the progressive spiritual school. Happy is thy condition! If the various progressive schools join themselves to the Universal University of the Kingdom, such knowledge and sciences will be brought into light that men will see that the potentialities of the "Open Tablet" of existence are infinite; will realize that all the created things are as letters and words; will be instructed in the lessons of the degrees of significance; will perceive the signs of Oneness in the primordial atoms of the earth; will hear the voice of the Lord of the Kingdom; will behold the Confirmations of the Holy Spirit; and will find such ecstasy and joy, that being unable to contain himself in the vast area of existence, will prepare himself for the journey toward the Kingdom and will hasten to the immensity of the Realm of Might. As soon as a bird is fledged it cannot keep itself on the ground; nay, rather, it soars up toward the Supreme Apex, except the birds whose feet are tied, whose wings are clipped and feathers are broken, and who are soiled with water and clay.

O thou seeker of Truth! The Realm of the Kingdom is a Unit. The only difference lies in this: that when the season of spring dawns, a new and wonderful motion and rejuvenation is witnessed in all the existing things; the mountains and meadows are revived; the trees find freshness and delicacy and are clothed with radiant and bright leaves, blossoms and fruits. In like manner the preceding Manifestations for an inseparable link with subsequent Dispensations; nay, rather, they are identical with each other. Since the world is constantly developing itself, the rays become stronger, the outpourings become greater, and the sun appears in the meridian orbit.

O thou yearner after the Kingdom! Each Manifestation is the Heart of the world and the proficient physician of every patient. The world of humanity is sick; but that skilled Physician has the healing remedy and He bestows Divine Teachings, Exhortations and Advices, which are the remedy for every ailment and the dressing for every wound. Undoubtedly the wise Physician discovers the needs of the patient at every season, and then prescribes medicine. Therefore, when thou wilt compare the Teachings of the Beauty of Abha (Baha'o'llah) with the requisitions and necessities of the present time, thou wilt conclude that they are to the sick body of the world the swift-healing remedy, nay, rather they are the Antidote of the Everlasting Health. The prescription of the proficient Physicians of the past and the future will not be the same; nay, rather, they will be in accord with the ailment of the patient. Although the medicine is changed, yet all of these are for the sole purpose of the healing of the sick. In former Dispensations, the sick body of the world could not bear the strong and overpowering remedies. That is why His Highness the Christ said: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of the Comforter, Who is sent by the Father, is come, He will guide you into all Truth." Therefore, in this Age of Lights, specific Teachings have been Universal — in order that the outpourings of the Merciful One environ both the East and the West; the oneness of the kingdom of humanity become visible, and the luminosity of Truth enlighten the world of consciousness.

The descent of the New Jerusalem is the heavenly religion which secures the prosperity of the human world and is the Effulgence of the Illumination of the Realm of God. In reality Emanuel was the forerunner of the second coming of His Highness the Christ, and the Herald of the Path of the Kingdom.

This is self evident, that the letter is the organic member of the Word. This membership denotes subordination; that is, the letter draws its life from the Word and has spiritual relationship with it and is accounted a part of it. The Apostles were the Letters, and His Highness Christ was the Essence of the Word; and the significance of the Word, which is the Everlasting Outpouring, cast a splendor upon those letters. Since a letter is a part of the Word Itself, it is intrinsically identical with the Word.

I hope that thou shalt arise to perform all that which His Highness Emanuel has predicted. Know thou this of a certainty, that thou shalt become assisted. The Confirmations of the Holy Spirit are descending uninterruptedly: The power of the Word shall penetrate in such wise that the letter will become the reflective mirror of the Sun of the Word and the radiation of the lights of the Word shall illumine the whole Heavenly Jerusalem which is established upon the Apex of the world — the Holy of the Holies of the Almighty, which has hoisted Its Banner — comprehends and includes in It all the perfections and Teachings of the former Dispensations. Likewise, It is the Herald of the Oneness of the world of humanity; the Ensign of the Universal Peace; the Spirit of Eternal Life; the Lights of the divine perfections; the surrounding Bestowal of the realm of existence; the adornment and grandeur of the world of creation and the cause of the tranquility of the human-kind.

Turn thy attention toward the Holy Tablets. Read and reflect upon the Tablets of "Kharagat", "Tjalleyat", the "Words", the "Glad-Tidings", "Tarazat", and the "Book of Akdas." These Divine Teachings in this Day are the remedy of the ailments of the world of man, and the dressing for the wounded body of existence. They are the Spirit of Life, the Ark of Salvation, the Magnet of the Everlasting Glory and the penetrative Power of the reality of man.

Upon ye be greeting and praise.

(Signed) Abdul Baha Abbas.

Translated by Mirza Ahmad Esphahani.

Editor's Note. "His Highness Emanuel" refers to the brilliant scientist and religious teacher, Emanuel Swedenborg.

From the San Francisco Chronicle

October 4th, 1912

After a few questions and answers Abdul Baha was shown a copy of the Chronicle containing the full account of war preparations in the Balkan States and Turkey. He enquired if actual hostilities had begun and then asked "Will the Chronicle take a message from me to the American people?" Answered in the affirmative, he dictated an appeal for Universal Peace.

"Praise be to God! The United States has in reality made extraordinary progress, day by day they are advancing toward the Ultimate goal. The material virtues of the people are many: now they must think of the ideal virtues, so that the highest of the perfections of humanity may illumine the regions of America. Among the highest virtues is Universal Peace, the Oneness of humanity. The chief ailment of humanity today is international strife; **this militates against** the advancement of the material and ideal virtues.

The Continent of America is **isolated** so far as other countries are concerned: the Government is not thinking of making conquests, of enlarging the circle of Colonization. They are not thinking to contend with other nations so far as financial, commercial and political supremacy is concerned. They are not the rivals of any other nation. Their utmost desire is this: that the Continent of America be protected. They are engaged in the amelioration of internal conditions; they are not engaged in Warfare with any nation. Therefore, they have **the time and ability** to raise the Standard of Universal Peace and spread the doctrine of the Oneness of God. May their influence spread and permeate to all parts of the world.

Other peoples of the world have to contend with international difficulties. First, the nations are rivals with each other so far as commercial advantages are concerned. Second, they are thinking of National self-aggrandizement. Third, they are thinking of planting new colonies. Therefore it is difficult for them to step into this field, to uphold International Peace, because they are contending, warlike, victory loving people. They cannot be instrumental in promulgating International Peace.

But, praise be to God, the American Government is no warlike Government, the American Democracy is not founded upon warlike doctrines. Hence it becomes this Democracy to uphold International Peace and spread it throughout the world. Through the promulgation of this Doctrine will be distributed the greatest blessings. It will eliminate the darkness of prejudice, the darkness of war, the darkness of racial prejudice, the darkness of political prejudice. May this darkness be blotted out, and the light become widespread, universal. May the Oneness of Humanity become primordial, supreme.

His Holiness Baha'o'llah, fifty years ago spread broadcast this Great Movement, proclaimed the benefits of International Peace at a time when the thought was not in the minds of men, nor the words upon the tongues of the people. At the time he summoned people from all parts of the Orient. He addressed letters to the Sovereigns of Europe, setting forth the results to accrue from the establishment of Universal Peace. He invited all to participate in a Worlds Arbitral Court of Justice, to be composed of representatives of every Government of the World, the delegates thereof to be chosen and ratified by the Governments. Thereto would be referred disputes between nations for settlement. In case any Government or nation should prove rebellious concerning any decision of the Court, the other Nations should coalesce to force it into obedience.

A more fervent hope and a fonder desire concerning the American people is that their instrumentality shall be such as to enlarge the scope of this scheme and that earnest concerted action from the Nations of the World will result therefrom. This great Cause, which alone insures the happiness of the world, must receive support throughout the world."

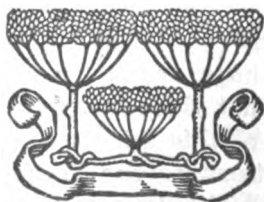
When in America, Abdul Baha was asked, "Is it not a fact that Universal Peace cannot be accomplished until there is Political Democracy in all the countries of the world?"

Abdul Baha replied: "It is very evident that in the future all the countries of the world be they Constitutional in Government or Republican or Democratic in form, there shall be no Centralization. The United States may be held up as the example of Government in time to come, that is to say, each province will be independent in itself, but there will be a union concerning the interests of the various independent states. It may not be a Republican or a Democratic form. To cast aside Centralization which promotes despotism is the exigency of the times.

This will be productive of International Peace. Another fact of equal importance in bringing about International Peace is Woman's Suffrage."

Being invited to deliver a talk at the Leland Stanford University Abdul Baha said "The duty of educated men, especially University Presidents of the Nation is this: To teach in the Universities and schools, ideas concerning Universal Peace, so that the student may be so molded that in after years he may help carry to fruition the most useful and humane issue of mankind."

In this talk Abdul Baha prophesied the great war, saying "The great war will break forth in 1914 and before 1917 catastrophes and cataclysms will rock the earth, kingdoms and countries will totter and fall." This was reported in the San Francisco Bulletin and other papers.



Message to the Jews

Address by Abdul Baha, Congregation Emmanu-el, San Francisco, Cal., (Martin A. Meyer, Rabbi), Saturday, October 12, 1912.

Translated orally by Dr. Ameen Fareed. Stenographically reported by Miss Bijou Straun.

Introduction by Rabbi Meyer.

BRETHREN of the Congregation Emmanu-El:

It is our privilege, and a very high privilege indeed, to welcome in our midst this morning Abdul Baha, a great teacher of our age and generation.

The heart of the Orient seems to be essentially religious, whatever else it might be, or might not be, and now and again, out of the heart of the Orient, the fundamental religious message of the world is stated and restated. Abdul Baha is the representative of one of the religious systems of life, and it appeals to us Jews, because we Jews feel that we have fathered that ideal throughout the centuries of men.

This morning he will speak in his native tongue, through his interpreter, Dr. Fareed, on "The Fundamental Unity of Religious Thought," and I know that what he will say will be of significance to us, and the message in advance we thank him for by reason of his consenting to address us at this service this morning.

Address by Abdul Baha.

The first bestowal of God in the world of humanity is religion, because religion consists in Divine teachings to men, and most assuredly Divine teachings are preferable to all other sources of instruction.

Religion confers upon man the life everlasting. Religion is a service to the world of morality. Religion guides humanity to Eternal happiness. Religion is the cause of everlasting honor in the world of man.

Religion has ever helped humanity towards progress. As a proof thereof, let us first investigate religion from an unbiased standpoint, and let us find out whether religion is the cause of progress and development, or whether it is not; whether or not religion is, after all, the cause of illumination; whether or not religion is the impetus which allows man to advance extraordinarily.

Let us investigate independently, not that we should be bound by blind limitations or dogmas, for were we to be bound by blind limitations, then some will believe that religion is a cause of happiness, and others will disagree, saying that religion has been a cause of degradation. Hence, we must first investigate as to this: whether or not religion is the cause of human advancement, and let us give it impartial and thorough research, so that no doubt shall linger in our minds.

How can we find this out? That is, how can we discover whether or not religion has been the cause of human progress or retrogression?

We will first investigate the founders of religions—the prophets. We will review the episodes of their lives, the events prior to their rise, and those subsequent thereto. But we will not present to you certain traditions which are subject to both credence and refutation. Nay, rather we will cite certain historical facts provable to all, certain facts and evidences well known throughout the world, and which are irrefutable. They are these:

Amongst the great prophets was His Holiness Abraham, who, being an iconoclast, and a herald of the oneness of God, was banished by the people from his nativity.

Let us observe right here how religion is an impetus towards progress.

His Holiness Abraham founded a family, and this family God did bless, and it was through the religious basis that the Abrahamic house progressed and advanced. Through the Divine benediction, noteworthy and famous prophets have issued from the Abrahamic lineage. There appeared an Isaac. There appeared an Ishmael. There appeared a Jacob. There appeared a Joseph. There appeared a Moses. There appeared an Aaron. David

issued therefrom. There appeared Solomon. The Holy Land was conquered by them and was theirs by right, and the great Solomonic wisdom was established, and this was due to the religion which they founded.

Hence, we learn that religion is the cause of honor, is the cause of advancement, is the cause of civilization, is the cause of the happiness of mankind, even as the Abrahamic episode well illustrates this fact, and even as his family clearly points thereto. Even unto the present time his household throughout the world is visible and manifest.

Let us discover, or consider, the greater phase of it.

The children of Israel were in bondage and captivity in the land of Egypt. They were subjected to the tyranny and oppression of the Copts (the Egyptians). They were in the utmost state of degradation. One Copt conquered, or subdued, one hundred Septs (Israelites). They could make use of them as working men or laborers.

The children of Israel were then in abject poverty, in the lowest abasement, in the lowest degree of ignorance, in the lowest degree of barbarism, when, suddenly, His Holiness Moses appeared amongst them.

When His Holiness Moses appeared amongst them, outwardly he was no other than a shepherd, but through the power of religion he exhibited such majesty and grandeur and efficacy they continue to be seen. His prophethood was well spread throughout the land. His law was the foundation of the law.

His Holiness Moses was single and alone, and this single, unique personage, through the power of religion, rescued all the children of Israel from bondage. He conducted them to the Holy Land, and there he founded the great civilization which has become permanent, a civilization and an education which are most noteworthy. Thereby they attained to the highest pitch of honor and glory. He saved them from their bondage and captivity. He imbued them with qualities which caused them to be progressive. They proved to be a civilizing people, an educated and a scholarly people. Their philosophy became noteworthy. Their industries were well known. In one word, along all the lines of advancement which characterize a progressive

people they did achieve progress. They reached such a pitch that at last they were the ones who established this Solomonic sovereignty, and their sciences and arts reached such an extensive state that even the Greek philosophers used to take journeys to Jerusalem, in order to study with the Jews philosophy and the basis of law. According to Eastern history, this is an established fact.

Even Socrates, the Greek philosopher, came to the Holy Land and consorted with the Jewish doctors, studying with them wisdom or philosophy. He studied with them the basis of their belief, and when he returned to Greece there he formulated his basis for Divine unity, and there he advanced his belief regarding the immortality of the spirit after the dissolution of the body. These verities Socrates learned, no doubt, from the Jewish doctors with whom he came in contact.

Likewise, Hippocrates and many other philosophers used to go to the Holy Land, to Palestine, and there they acquired lessons from the Jewish prophets, studying with them the basis of ethics and morality, returning to their countries with contributions which have made Greece famous.

A cause, or a movement, which renders a **weak** nation, such as the Jews were before, **strong**, and changes them into a mighty and powerful nation, which rescues them from captivity and causes them to reach sovereignty, which transforms their ignorance into knowledge and science, and which endows them with an impetus to advance along all degrees of attainments—(this is not merely a theory or a story which I am telling; it is an historical fact which is provable; it is history well established in the world)—makes it evident that religion is the cause of honor to man, that religion is the cause of the sublimity of man.

When we speak of religion we mean the **foundations** of religion, not the blind imitations, or dogmas, which have crept in afterwards, and which are ever destructive, which are ever the cause of the effacement of a nation, which are ever the cause of the hindrance to progress of nations. Even as it is recorded in the Torah, and confirmed in all histories, when the Jews were fettered with imitations, then the wrath of God became manifest.

When they had let go of the foundations of the law of God, then God sent Nebuchadnezzar, who came and conquered the

Holy Land. He killed all the men; he took in captivity the children and women; he made waste the countries and the populous centers; he set afire all the hamlets and all the villages. Seventy thousand Jews did Nebuchadnezzar captivate, and he took them with him to Iraki Ajam (Persia). He demolished Jerusalem. He destroyed the Holy of Holies, the great temple there. He burned, in short, the Torah. The Holy Bible—was he the cause of its burning.

Thus we learn that the foundation of the Divine religions is ever the cause of progress, and thus the holy foundation becomes, as it were, destroyed and beclouded, or surrounded by certain blind imitations, when it leaves the central axis. Then the reverse takes place; it is a cause of debasement, the cause of degradation.

Even so was the case with the Greek nation when they were the conquerors, and then the Jews became captives in their turn, and they were followed by the Romans. They proved to be the conquering nation, and they almost did away with the Israelites.

Under Titus, the Roman emperor, when he was a general of the Roman army, the Holy Land was laid waste and made a wilderness and the Israelites were scattered broadcast in the world, because he also killed their noteworthy men, their possessions were pillaged, and Jerusalem was made a heap of dust. And that was the scattering and dispersion of the Jews, which has continued ever since.

Hence, learn that the foundation of the religion of God, which was laid by His Holiness Moses, was the cause of eternal honor, was the cause of the advancement of the nation, was the cause of the life of the Hebrew people, was the cause of homage to be paid forever to this noteworthy people. The dogmas, or blind imitations, which later crept in, proved to be the destructive causes of the Israelites. They caused the Israelites to be scattered throughout the earth, and to be expelled from their land by right—the Holy Land.

In short, what is the mission of prophets?

The mission of the prophets is no other than the advancement or the education of the world of humanity. The prophets are the genuine teachers or educators. The prophets are the universal instructors.

Should we desire to find out whether or not any of these great souls or prophets has been a prophet, we will investigate the facts of the case, and the line of our investigation will be one of education. If he has been an educator, if he has really educated a people, if he has trained a nation, causing it to attain to the highest point of knowledge after it had been in the lowest abyss of ignorance, then we are sure that he is a prophet, and this is a plain and clear mode of procedure and irrefutable. We do not have to go to other proofs. We do not have to cite miracles, saying that out of rock water gushed forth, because such a miracle may be denied by others—they may refute it. We do not need such miracles.

The very deeds of Moses are proofs conclusive concerning his prophethood. We are in need of no further evidences—evidences which are usually refutable.

If a man be unbiased, be fair, and investigate reality, he will, without doubt, bear testimony to the fact that the personage of Moses was verily the man of God, was a great personage.

Let us not digress. Let us go to the subject. But here I wish to ask you to be very fair in your judgment, setting aside, for the moment, all religious prejudice.

All of us should thoroughly investigate or search for verities, because the purpose of the religions of God has been proved to be no other than the education of humanity and the cause of amity and fellowship among men. Therefore, I wish to cite this episode, and it is this: that the foundations of the religions of God I declare are one. They are not multiple, for they are realities.

Reality does not accept multiplicity, because every one of the Divine religions is divisible into two departments. One is concerned with the world of morality, and that is essential. It is concerned with the ethical sublimity of the human nature. It is concerned with the advancement of the world of humanity in general. It has to do with the knowledge of God. It has to do with the discovery of the verities of life. This is idealism; this is an essential division. This division is not subject to change or transformation at all. This is one; it is the foundation of all the religions of God. As regards that, all the religions are one and the same.

The second department, or division, has to do with the transactions amongst society, or certain conducts of men, which is not essential. That is subject to change and transformation according to the exigencies or the requirements of time and place.

To-wit: in the time of Noah, certain requirements demanded that all the sea foods be allowable, or lawful. During the period of Abrahamic prophethood it was considered allowable, because of a certain expedient, that man should marry his aunt, even as Sarah was the sister of Abraham's mother. During the time of Adam it was in vogue, or current, that man should marry his own sister, even as the children of Adam—Abel, Cain and Seth—married their own sisters, because so they thought it was the expedient of the time, but in the law of the Torah that became abrogated—that was forbidden. There were certain laws, that were lawful formerly, which, during the time of Moses, were forbidden. For example, camel's flesh, during the time of Abraham, was a food for man, but during the time of Jacob it was made unlawful.

Such changes and transformations in religious teaching have to do with the trifling things of life. They are not important.

His Holiness Moses lived in the wilderness of Terah, where retribution had to be done in direct action. There were no penitentiaries. There were no forms of punishment. Hence, according to the exigency of the time and place, it was a law of God that an eye was to be for an eye, and a tooth for a tooth. If a man's tooth were broken by another, his tooth would be broken. If a man, for instance, caused the deafness of another person, the other person would make him deaf. But you cannot do that now. You would not blind a man because he accidentally blinded you. Is it possible to carry such things out?

In the Torah there are ten commandments concerning the murderer. Is it possible to carry these out? Can these ten ordinances, concerning the treatment of murderers, be carried out?

Modern times are such that even the question of capital punishment—the one form which some nations have decided to carry out in relation to a murderer—is a mooted question. Wise men are discoursing as to its feasibility or otherwise.

So, everything that is valid is only valid for the present. The exigency of that time demanded that if a man committed theft to the extent of a dollar they would chop off his hand, but now you cannot cut off a man's hand for a thousand dollars. You cannot do it; it is impossible. This is true, for it was useful for that time, but things are useful in accordance with the exigencies of the time. Time changes, and when time changes the laws have to change. But, remember, these are not of importance; they are the accidentals of religion. The essentials which are spiritual in character, which have to do with morality, which have to do with the ethical development of man, which have to do with the faith of man,—they are ideal; they are necessary and permanent; they are one foundation, and they are not subject to change or transformation.

Hence, for the fundamental basis of the religion of God there is no change or transformation. That is the basis, the fundamental foundation of religion. That never, never changes.

The basis of the law of Moses His Holiness Christ promulgated. That selfsame foundation of religion was promulgated by Mohammed. All the great prophets have served that foundation. They have served this reality. Hence, the purposes and the purports of all the prophets have been one and the same. They were the advancement of the body-politic. They were the cause of the honor of mankind. They were the Divine civilizations of man, the foundation whereof is one, and, as we declared before, the proofs concerning the validity of a personage, the proofs of inspiration, are, after all, the very deeds of valor and greatness emanating from that prophet. If that prophet has proved to be instrumental in the elevation of mankind, undoubtedly he has been a valid prophet.

Again, I wish you to be very fair in the judgment of these following remarks.

At a time when the Israelites had again been put in captivity, at a period when the Roman Empire had dispersed and effaced the Hebrew nation, because the law of God had, as it were, passed from amongst them, and the foundations of the religion of God had been destroyed,—at such a time as this Jesus Christ appeared among them.

When His Holiness Christ appeared from the Jews, the first thing he did was to proclaim the validity of the Mosaic mission. He declared that the Torah, the Old Testament, was the Book of God. He declared that all the prophets of Israel were valid and true. He eulogized Moses, and through his recommendations Moses' name was spread throughout the world. The fame of Moses, through the Christian movement, was circulated broadcast.

Before the rise of Christ it is a fact that in Persia the name of Moses had not been heard. Throughout India they had no knowledge of Judaism, and were it not for the Christianizing of Europe it would not have had this knowledge of the Old Testament which it has. Throughout Europe there was not a copy of the Old Testament. But listen to this and judge it aright: It was through the instrumentality of Christ, it was through the translation of the New Testament—the little volume of the Gospel—that the Old Testament, the Torah, was translated into six hundred languages and spread throughout the world at large.

The names of the Israelitish prophets became household names everywhere. All the nations of the world believed on this, that the children of Israel were verily the chosen people of God, and that that nation was a holy nation, that the blessing of God attended that nation, and that all the prophets of God which had issued therefrom were the dawning points of Divine inspiration, were the daysprings of revelation, and each one of them glistened as to a star.

Hence, His Holiness Christ really promulgated Judaism, for He was a Jew, and He was not against Jews. He did not deny the prophetic validity of Moses. Nay, He rather promoted it. He did not efface the Torah. Nay, rather He promulgated it. At most, it comes to this: that the portion of that dispensation which had to do with transactions, that underwent change, and that is not important, but the essential teaching of Moses—that He did promulgate virtually. He did not leave anything undone.

Likewise, with the superlative power and the efficacious Word of God, He gathered together most of the nations of the East and West. This was achieved at a time when these nations were in the utmost of contention and strife. He ushered all of them beneath the overshadowing tent of the oneness of humanity.

He educated them in suchwise as to be united and agreed, even as the Roman, the Greek, the Chaldean, the Assyrian and the Egyptian nations were perfectly blended together, and the heavenly civilization was the result. Now, this efficacy of the Word, and heavenly power, which are extraordinary, undoubtedly prove conclusively the validity of His Holiness Christ. Consider how His heavenly sovereignty is yet permanent and lasting. Verily, this is conclusive proof and manifest evidence.

Then we see, appearing from another horizon, the prophet of Arabia—Mohammed.

Perchance you do not know that the first address of Mohammed to his tribe was this statement: "Moses, verily, was a prophet of God, and the Torah is a book of God. Verily, O ye people, ye must believe in the Torah, and in Moses and the prophets. Ye must accept all the Israelitish prophets as valid."

In the Koran, the Mohammedan Bible, there are seven statements—in fact, seven repetitions—of the Mosaic episode, and in all his historic sketches he praises Moses.

He states that His Holiness Moses was the greatest prophet of God; that God guided him in the Sahara, or the wilderness, of Terah; that through the light of guidance Moses harkened to the summons of God; that he proved to be the interlocutor of God; that he was the bearer of the tablet of the ten commandments; that all the contemporaneous nations of the world arose against him; that eventually Moses conquered all of them, because falsehood is ever defeated by veracity.

There are many instances of this kind by Mohammed. I am citing just a few.

Consider that His Holiness Mohammed was born among the savage and barbarian nations of Arabia, lived amongst them, and, outwardly, was illiterate and uninformed of the holy books of God.

The Arabian nations were in the utmost state of ignorance and barbarism, to the extent that they buried their daughters alive. They considered this to be the utmost valor and sublimity of nature. They lived under the Persian and Roman governments in the utmost captivity and bondage. They were scattered throughout the Arabian desert, subject to continuous strife and bloodshed.

When the light of Mohammed dawned, the darkness of ignorance was dispelled from the Arabian desert. Those barbarous nations, in a short space of time, reached a superlative degree of civilization, even as their civilization extended to Spain, and was established in Bagdad, whence it was transplanted to Europe.

What proof is there, concerning his prophethood, greater than this, unless a man should close his eyes to justice and appear obstinately unfair?

And now the Christians are believers in Moses. They believe that he was a prophet of God, and they commend him most highly. The Mohammedans are believers of Moses, praising him most highly, proving the validity of Moses, and likewise they believe in His Holiness Christ and praise Him highly.

Is it harm which has come to these nations, namely Christians and Mohammedans, because they have admitted the validity of Moses and have accepted him? No, on the contrary, it proves that they have been fairminded to that extent.

Then what harm is there that the Jewish nation should, in turn, now also praise His Holiness Christ, also praise His Holiness Mohammed, and by this humanitarian acceptance and praiseworthy view of the subject do away forever with this enmity and hatred which have faced mankind so many centuries, so that bloodshed shall cease, that this fanaticism shall pass away forever, so that all mankind shall be unified, and then this corruption shall cease as soon as this acceptance is established.

—They admit that Moses was the interlocutor of God. Why do you not say that Christ was the Word of God? Why do you not say just the few words that will do away with all this sort of thing, and there will be no hatred left, no fanaticism left, no warfare in the Land of Promise, no bloodshed whatever. Then there will be peace forever.

Verily, I declare now to you that Moses was no other than that interlocutor of God; that Moses was the most noteworthy prophet of God; that Moses brought the fundamental law of God; that Moses was the founder of the ethical basis which has proved happiness to humanity.

What harm is there in this? Do I lose by saying this to you, and believing it as a Bahai? Not at all. On the contrary,

as a Bahai, it benefits, and the founder of the Bahai movement, Baha'o'llah, is well pleased with me, confirms me therein. He says: "Well done; you have been fair in your judgment; you have impartially investigated the truth; you have arrived at the conclusion full well; you have believed in a prophet of God, in Moses; you have accepted the Book of God, the Torah."

Now, inasmuch as it is possible to do away with this prejudice, with such a bit of liberalism in the world, why not do it?

Why not do away with this continuous strife? Why not establish a bond which can easily connect the hearts of men? What harm is there in this religion that everyone should praise the teacher or the founder of another? Even as the other nations praise His Holiness Moses, and admit that Moses was the founder of Judaism, why not have the Hebrews also praise the other great men?

What harm comes from it? None at all. It is no loss to you at all. Nay, rather you are contributing to the welfare of mankind. Nay, rather you would be instrumental in establishing the happiness of the world of humanity. Nay, rather the eternal honor of man depends upon this modern liberalism.

Inasmuch as our God is one, and He has created all of us—He provides for all of us, He protects all of us—and we acknowledge such a kind and clement Lord, why should we—His children, His followers, fight each other? Why should we so easily break the hearts of one another?

God is so merciful and kind, and His aim in religion has ever been the bond of unity and affinity.

Praise be to God, the mediaeval ages of darkness have passed away, and this century of radiance has dawned—this century wherein the reality of things is becoming evident, this century wherein science has discovered the very mysteries of nature, this century which is in toto a service to the world of humanity, this century wherein we have established the foundation of the world of humanity. Is it becoming that we should still linger in our fanaticism and tarry in our prejudice? Is it becoming that we should still be bound with the old fables and superstitions, and be handicapped with the superannuated beliefs of past and dark

ages, again waging wars religious, again fighting one another, still shedding the blood of each other, shunning one another, anathematizing one another? Is it becoming?

Is it not better for us to be most loving to one another? Is it not preferable for us to enjoy fellowship together, and unite and sing anthems of unity towards God, and praise all the prophets in a good and praiseworthy spirit?

Then you will observe how the world will prove to be a paradise and the promised day shall come. That will be the day when the wolves and the sheep will quaff from the same stream, when, according to the prophecy of Isaiah, the quail and the eagle will enjoy the same nest together, and the gazelle, or the deer, will with the lion enjoy the same pasture.

What does this mean?

It means that contending nations are symbolic of this fact, that religions, which have been formerly as wolves and sheep, divergent creeds, will associate with each other. Notwithstanding their former status, they will then, through this liberalism, associate with each other in perfect fellowship, in the utmost of love.

This is the meaning of the statement of His Holiness Isaiah. Otherwise, you will never come to see a day when this prophecy will come to pass literally, for the wolf will never enjoy the companionship of the sheep, and the lion and the deer will never be seen together, because the lion and the deer will see each other, but the deer will be within the lion, and the sheep will ever be the prey of the wolf. As you know, the teeth of the lion are carnivorous. It has no molars to enjoy grass. Hence, it must eat flesh.

Therefore, this prophecy is symbolic of this state of affairs: When certain nations and races, symbolized or typified by lions and wolves and sheep, amongst whom there is no bond or fellowship or association, in that day of promise will be unified, and they will treat each other most kindly and liberally.

In a word, the age is ours when fellowship is to be established.

The century has come when all the religions are to be unified.

The century has come when all the nations shall enjoy international peace.

The century has come when all the races and the tribes of the world will do away with racial prejudice and associate perfectly.

The century has arrived when all the nativities of the world will prove to be one home of the human family.

Thus may human kind, in its entirety, rest comfortably and in peace under the great and broad tabernacle of the one Lord.

* (A glorious and liberal man.)

A Letter from Brazil

By Guido Gnocchi

THIS letter was sent to Mr. H. G. Pauli, Brooklyn, New York, dated November, 1920.

Dear Sir and Brother: —

I extend my fraternal greetings to you, in my name and in the name of all the brothers in Brazil.

I request you, beforehand, to excuse the long delay in answering your affectionate and appreciative letter, which delay was due to my trip to Rio de Janeiro, and also to the great amount of correspondence I have with respect to the Bahai campaign in Brazil, as well as to the several other activities in which I have taken an active part.

The thoughts contained in your letter touched me very deeply, for they confirmed my ideas with respect to the transcendent realities of the Spirit. I also believe that the Essence of the Spirit is Knowledge and Unity, and that the illusion of the separation and of the differences is only born from the personality, which is nothing else, than a reflection, in matter of our superior I. When the spark of the intuition awakes in

man, or the spark of faith, as some prefer to say, when the soul reaches the knowledge of its spiritual nature the illusion of the separation disappears and then, the Divine Light, beaming through the human nature, transfigures it, submerging it in the ocean of Unity.

In the descendant spiral, the spirit involves itself in veils of illusion ever thicker and thicker in their coarseness and the more it identifies itself with matter, the more it loses the consciousness of its divine origin and of Unity, and so, when the spirit reaches the extreme point of the creation circle, in which the descendant spiral ends and the ascendent one begins, all the passions, all the conventionalities, everything that separates it manifests itself with an intense force, and it starts a decisive struggle with that immortal impulse of Good and of Love, which always exists in the depths of human nature.

I do not believe in the reality of evil; everywhere from the atomic speck, which vibrates in the ocean of ether, to the superior worlds where the superior beings guide the great plan of evolution, there exists transporting in Light, Life and Harmony, the Eternal Spirit of Goodness impelling the creatures towards the extinguishless sun of Love, which is Unity, Beatitude and Beauty.

Evil is only the illusion of matter, and as long as man does not liberate himself from that illusion he cannot understand his spiritual nature, and for that reason, he is held by suffering, sorrows, and fears of a thousand species. Gautama, the Buddha, said, that from ignorance is born the desire of finite things, egoism, and the illusion of separateness, from these illusions is born suffering.

But in what does ignorance consist? And in what does knowledge consist? I have met many men acquainted with many things, who have discovered extraordinary secrets, while investigating nature, and I have noticed in their faces the same clouds of dissatisfaction, existing in the faces of those, who do not possess such knowledge. I have observed those, whom the world calls sages, suffer the same sorrows and the same fears, of which the ignorant ones are victims. I have become convinced that these great students do not possess real Knowledge, that is to say, they have not reached the Light of Truth. Had

they possessed Truth, they would have overcome their weakness, they would have dispelled their illusions, because Truth, is the Light that conquers Darkness, and it is the Force that gives life. Knowledge is not therefore, the learning of many things. Knowledge is that which realizes the emancipation of man from all illusions and from all limitations. It is the knowledge of one's self. If man possesses knowledge of the composition, laws, and relations, of the material of every species, and does not know himself, he is very far from eternal Truth, which as Christ said, liberates and saves. The phrase of Socrates "Nosce te ipsum" (know thyself) is all knowledge can express in human language, and one must take note, that this teaching forms the basis of all religions. It is known that the Hindoos look toward Atma, that is the superior I, of whom Sakia Muni said, "In thyself is the Light, that must guide thee" of whom Lao-tzeu said, "The Tao, that is the road, is man." — It is also known, that the great Envoy from Palestine, proclaimed this great Truth when He said: "The Kingdom of heaven is within you." What is that which Jesus called the Kingdom of heaven, which Lao-tzeu denominates the Road, which Sakia Muni called "Illumination" and which the Hindoos call Atma? It is our superior "I" that part of human nature which manifests itself through matter, but which does not constitute matter, because it survives matter, and because it maintains itself immutably, notwithstanding all the changes, the latter suffers.

The true man is spirit, and spirit is the life force, which organizes matter and shapes the forms; it is the light that has its focus in the brain, and which reveals itself as thought, to irradiate far away from the organic limits, and so embrace the Universe. It is the beauty, which in the plant crystalizes itself in the flower and manifests itself in the perfume: in the human soul it lifts its devotees, its priests, to the extremely pure heights of ideal. This is the reason by which Vyasa and Kryshna gave the message of life, teaching that Brahma could be discovered everywhere: in the trembling of a lightbeam, as well as in the pulsation of the worlds: in the fall of a leaf, and in the passing of a falling star: in the singing of a bird as well as in the eternal murmur of the sea. This is the reason by which the Initiated spoke to the disciples at the pyramids of

Egypt, of the Gospel of Light, which had been transmitted to Him by Hermes Trismegistus, when he said that the same Osiris, which is the Light of the world, is the same Osiris, which is in the heart of Man. Just as the light of the world is transformed in the primordial vibration, organizing all things, so the great Architect of the Universe is organizing the world of intelligence, making it mystical, in order to manifest in matter the divine radiance and the divine Love, creating a sage, in order to discover the forces of nature and to distribute them for the benefit of humanity: producing an artist, to reveal the harmony of the spheres, the ecstasies of the superior worlds through music, to surprise the most delicate colors, the softest transparencies and to reveal to us the Dream of God in its most sublime aspects, manifesting in magic forms and color, to idealize the movements of man, and render eternal a smile, a desire, a thought, an expression of sorrow or of enthusiasm, in marble, in stone, or in clay: and drape in beauty the deepest emotions by means of that exquisite magic melody which constitutes poetry.

If there exists, art, science, and life, expressing the soul through time space and matter, it is because there exists in man, a beauty, that may make itself apparent, because there is in him a truth, which may manifest and define itself in thoughts capable of manifesting themselves in the domain of reason, or develop through intuition: because, finally there exists deep in human nature a source of energies, ever new and ever ready to manifest themselves, as soon as one finds in matter the proper conditions.

This sublime and divine Trinity which exists in the human soul, is after all, but a reflex of a universal Trinity, which is celebrated in all religions and which forms the soul of all theologies.

We certainly cannot define God, because He is the Unknown, but we can feel His Presence. By liberating ourselves from the illusion of separation, we shall be able to know the inner life of truth and beauty and become free.

When man reaches the knowledge of himself, he is one with all the beings, and with the Infinite Spirit of Goodness: he

realizes then Unity and this Unity manifests itself, in Love, through the human heart. The more perfect man is, the more he loves.

Here in Brazil, the **Message of the New Day** has been given. Many are eager to satisfy their spiritual thirst.

I request you to transmit to the brothers in New York the fraternal greetings which their brothers from Brazil extend to them.

I greet you in the Name of the Lord, and I am your humble brother

Tolerance

By Richard Manuel Bolden

THE great need today among individuals and groups is the development of the idea of tolerance. We see no reason in the life of the people in this new age tolerance should not be classed as a virtue and a fundamental principle. Much of the trouble in community and nations is due to individual community and national misunderstanding. And this misunderstanding is manifested because there is not enough tolerance displayed. Nervousness, impatience, indifference, seem to characterize most of the people.

A continuance of this state of mind and attitude does not develop good-will among men, and where there is not good-will, strife and warfare in various forms exist. This condition is not good for either the individuals or the masses, and it does not develop righteousness in government and among nations.

Since preachers, priests, educators, social and industrial leaders make high sounding proclamations and offer prayers and organize and push what they claim as community benefits, we do not see why tolerance has not been urged by them as a very important principle. The general mass of people are well aware of the narrow-mindedness of all religious sects; from

earliest times until a few years ago, political and industrial leaders, and many infidels showed a broader, humanitarian feeling. The clergy, the ones who should be the embodiment of the spirit and life of the humble but loving Saviour, as a general thing, in a crisis hang on to some dogmatic opinion regardless of whom it injures or destroys. On the other hand, many of them are opportunists and yield and take sides they think are popular. This spirit of the leaders in what are called Christian nations, when men have become intellectually and spiritually awakened, forces many of them to look upon so-called sacred and divine institutions with contempt, for the representatives of many of these institutions are not true and do not possess the spirit and life of the author and the founder of that Holy Institution—the Church of Our Lord.

We would urge on the part of people who think they differ in opinions and habits from others to begin a closer study of themselves, and sympathetically in the light of their own faults and failures study the other person. We are sure then the idea of tolerance for short-comings in others will possess us, and on the other hand we will behold so many beautiful things in the other person that we will have no desire or pleasure in pointing out their fault or failure.

It seems to us that scientific minds have and are, entering the field of thought and action that is making the idea of tolerance a most important principle. The philosophical religious and political schools of thought should have pushed this idea as a most important one. Anthropologist and Sociologist by their investigations, collections and assembling processes discover beneath and running through all the information they gather their similarity, unity, a common purpose and a common good. And upon reflection they discover a natural organization. This reveals an element working for the good of all. They find these studies tend to make them as students more tolerant as their investigations continue. Since they are not interested in any moral or spiritual element, it is great compliment to this class of thinkers and leaders that they focus our attention upon what we regard as a great principle — Tolerance.

End of all War Now or End of All Is in Sight

**John Haynes Holmes Declares Plan to Curb Chemical Warfare
Is Pious but Ridiculously Fatuous While War Itself Remains**

EDITOR of Reality: — It would be interesting to know just what are the exact facts as regards the progress of chemical invention in the field of warfare.

It is evident, from reports which are appearing these days with alarming frequency, that the governments of the world are pressing investigation and experimentation in their chemical laboratories with feverish urgency, and have now, or will soon have, in their control various kinds of poisonous gases for use as weapons against enemies in war, deadly beyond anything that man has ever known.

In the next international conflict armies and navies, apparently, will count for little. Immediately upon a declaration of hostilities the contending governments will send great fleets of airships to rain down upon non-combatant populations gases which are capable of extinguishing millions of people in a period of a few hours or even minutes.

Cities and towns, vast areas of inhabited countryside, will be wiped out upon the instant; and that nation will triumph which has surviving, after these competing downpours, of "ghastly dew," some miserable remnant of gasping, blinded, tortured men and women.

Such possibility seems fantastic, but as a matter of fact it constitutes the grimmest reality in modern life. For the first time in history, owing to these hideous inventions in the field of chemistry, man holds within his grasp the power to compass his own universal destruction. What has existed hitherto only as the mad dream of romancers of the type of H. G. Wells in his early years, is now become at this latter day a sober truth. We can destroy ourselves if we so will.

The seriousness of this situation is becoming apparent to everybody who has the faculty of facing facts and thinking upon these facts. Such persons, in sheer terror at the impending catastrophe, are beginning to urge that the use of chemical gases in warfare be forbidden by solemn agreement between the nations of the earth.

This is a pious suggestion, but its fatuousness is as ridiculous as it is pathetic. For what truth has been more certainly taught us by the experience of the great war than the truth that a country, embattled in a life and death struggle with its foes, will resort to any weapon which promises to be effective in offensive or defensive operations, whether that weapon be sanctioned or not by the laws of nations and the conscience of mankind?

Once loose the passions and the fears of war, and there is no limit of horror to which belligerents will not go to compass victory and avoid defeat. As well expect to bind the winds in some secret corner of the horizon after a cyclone disturbance, or hold the flaming lava inside the volcanic crater after an eruption, as to expect to forbid successfully the use in war of any weapons which will do the business of killing humans.

And why not? For, if war is permitted, why should not all weapons of war be permitted? If it is right to slaughter men in one way, why not in all ways? Why stick at the gnat of dum-dum bullets and poison gases, and swallow the camel of armed conflict as a method of settling international disputes? The business of war is the destruction of life on as large a scale and at as speedy a rate as possible. No piety is blind enough, no sentimentality stupid enough, to cover up this fact, which grins hideously upon us like a naked skull. This means that the war-maker is logically justified in laying his hands on any weapon which will suit his purpose of destruction. The more horrible its character, the more complete its effectiveness, the better. To deny the war-maker his weapon, while crowning his work with glory and honor, is inanity of the first order!

What we face to-day is one of those supreme crises in the career of humanity which calls for action that is as drastic as it is fundamental. Mankind has one task before it today. Not the

restriction of warfare to this or that weapon or mode of fighting, but the abolition of warfare altogether!

We must get rid of this "abomination of desolation," as the price of racial survival! Hitherto we have found it inconvenient, to be sure, but still possible to live with war as an occasional diversion or horrible debauch. Now we awaken to discover that war has suddenly grown to such proportions of disaster that we can no longer hope to keep house with it.

One or the other must go. The world is no longer large enough or strong enough to hold both war and man! What the programme for the abolition of war involves is a question of controversy. I believe that nothing short of disarmament, free trade, the organization of an international government to supersede the independent sovereignties of existing states, the transformation of capitalism into some form of collectivism, the education of the race to the use of the scientific method and to the service of the religious ideal will do the business. But to get a programme of some kind, to put it through and try it out — this is the only thing that is worth to-day a moment's consideration. We solve this question now, or the end is in sight!

John Haynes Holmes.

Editor's Note—This article appeared also in "The Globe" of March 28th. John Haynes Holmes possesses a profound spiritual vision, important to the human race at this critical stage of decisive action. Individuals, nations, planets, can be made or destroyed according to spiritual growth. At first this statement seems one of visionary illusion, but that it is one of FACT is becoming more evident every hour, and the world at large owes a debt of gratitude to such minds as John Haynes Holmes for bringing this knowledge before them in so forceful and convincing a manner as given in the above article. Reality takes this opportunity of thanking Mr. Holmes for the privilege of being one of the mediums for its transmission to all countries and peoples.



Abdul Baha Seeks in Manhattan

By EDITH M. THOMAS

WHERE these centuries has slept Firdusi?
 Where Saadi? — or Hafiz, golden-tongued?
 Dropped asleep while singing waked, a dreamer,
 Seeking body for his dream divine,
 Love-of-God and World-round Kinship teaching:
 Wandering Westward, thus our City greets.
 Mildly wonders at our vaunting fabrics —
 At our granite shafts that aim the star,
 Vistaed lamps in diamond diminution,
 Air-swung bridges, marts and palaced wealth —
 All the tideless, daily, urban pageant!
 Marvels at our churches — not averse,
 Opening doors, as to a looked-for pilgrim!
 Pilgrim not to any Mecca bound,
 Bearing in his heart a shrine of holies —
 World-round Kinship, Love-of-God — his Word!
 Goes he up and down our brave Manhattan,
 Unbewildered through its soundful maze;
 Childlike seeker — child and seer in challenge,
 Subtlest when most simply he demands —
 Affable yet penetrant inquirer!
 Asked by someone, "Have you seen our Parks?"
 Softly he makes answer, "I have seen them.
 Very noble. Gardens for a king.
 But no rose therein have I seen blooming,
 And no nightingales therein I heard!"
 Wistful smiling, turns he on the questioner
 Eastern eyes with mystic zeal aglow:
 "Is there anyone that in the garden
 Lists to be a rose — a rose-in-bloom?
 Is there anyone that in the garden
 Lists to be a nightingale, and sing?"
 Thus, the pilgrim goes his way among us,
 World-round Kinship, Love-of-God — his Word. . . .
 What finds he of lack in brave Manhattan,
 What, forsooth, the "rose" and "nightingale?"

N. Y. Post, 1912.

New Lines of Interest

REALITY intends to widen its boundaries as far as possible. The activities of the world are manifold, and the seed of a new evolution is germinating everywhere, the bubbles of the coming spiritual civilization are penetrating the dark waters of materialism. To note these evidences of new life is always interesting, and departments are to be added to the magazine with that end in view.

Henceforth each number of the periodical will contain an art department and one devoted to the drama. The art section will be under the management of Mrs. Mary Hanford Ford, and the dramatic section will be taken care of by the editorial force at present.

We wish to correlate the forces of the New Day, and bring into evidence those heavenly tendencies which are rapidly transforming darkness into light — and tradition into illumination and glorious achievement. This is manifest in every direction, but sometimes remains unobserved unless the careful student declares its presence.

REALITY is the Herald of the New Time, and wishes to cry out, wherever the light appears. So the additional departments will be edited with a feeling born of sympathy and not too much hampered by tradition.

Bahai Activities

The Monday evening meetings of Mrs. Florian Krug and Miss Ann Boylan continue at the Bahai Library, 416 Madison Avenue.

Tuesday evening, Mrs. Mary Hanford Ford presides at the Bahai Library, 416 Madison Avenue.

The Wednesday evening public meetings will continue.

Friday evening meetings are conducted by Miss Juliet Thompson.

The Bahai Forum is open to the public on Sunday evenings. These meetings begin at 8.15 sharp. All welcome. Come and bring your friends.

A definite program for the next three months is being arranged by the Consulting Group of the Bahai Library. This program will consist of addresses by notable speakers within the circle of the Bahai friends, noted scientists and public men and women throughout the country. Due notice will be given through the columns of REALITY, the newspapers and announcement cards.

Attention is called to the fact that on the nineteenth day of every month a feast is held in the Bahai Library, 416 Madison Avenue, to which the public and the friends are cordially invited. The Bahai Revelation attaches great importance to the law of hospitality, and the followers of Abdul Baha are required to perform this obligation every nineteen days. Owing to the many meetings held in the Library, it was found impracticable to hold this feast every nineteenth day, as it conflicted with other meetings, but the Library has set aside the nineteenth day of every month for this purpose. These feasts are largely attended and produce a spirit of love and harmony. It has been found to be beneficial to the friends themselves and they have manifested to the strangers, the love and cordiality which the knowledge of the Bahai Revelation gives to its followers. We earnestly hope you will avail yourselves of this invitation.

Much interest is being felt in the Inter-Racial Congress to be held in Washington the latter part of May. Those desiring information regarding this matter, can obtain it by writing to REALITY or by addressing Mrs. Agnes J. Parsons, 1818 N Street, N. W., Washington, D. C.

The Bahai Temple Convention to be held in Chicago, April 23rd, will bring together again the Bahais from all over the world. The Temple model now displayed in Chicago is attracting interest and admiration from all types and classes of people who welcome the thought of a Universal temple, the symbol of the oneness of God, and the oneness of humanity, in its material and practical manifestation.

During the month of April Mr. and Mrs. Harlan Ober spoke in the Bahai Library, 416 Madison Avenue. Mr. Ober's subject was "Man, The Collective Center of the Universe," which he handled in a marvelous manner, displaying a depth of insight and spiritual vision which places him in that group of advanced thinkers doing so much for the evolution of the human mind to a higher consciousness of Reality. "REALITY" hopes to be able to print Mr. Ober's lecture in full in a forthcoming issue.

On Wednesday evening, April 13th, a business meeting was called in the Bahai Library, 416 Madison Avenue, but it was so largely attended by the public, that the Bahai message was given. The speakers were Mr. James F. Morton, Jr., Mrs. Mary Hanford Ford, Mrs. Florian Krug, and Miss Juliet Thompson.

"REALITY" announces the return of Mrs. Ford to New York. She is in constant daily attendance at the Bahai Library.

It will bring happiness to friends throughout the country to know of the safe arrival in New York of Louis Bourgeois, to whom the world is indebted for the marvelous model of the Mashrakel Askar, or Universal Temple.

It has been the hope of thousands of friends that this Temple would be built in New York, which Abdul Baha has called "The City of The Covenant." This would not in any way conflict with the model about to be built in Chicago. The consummation of this desire rests with the awakening of the entire community to the importance of uniting all the religions of the world in the Universal Fatherhood of God and Brotherhood of Man.

Special Announcement to Reality Readers

Beginning with the May number REALITY will be 25 cents a copy and \$3.00 a year. We will, however, accept renewals at the old price (\$2.25) from one to five years, providing they reach us before April 30, 1921.

Here is a splendid opportunity to save 75 cents on each annual subscription.

Reality Publishing Company
416 Madison Avenue New York

PLEASE MENTION YOU SAW IT IN REALITY

Are You Fighting For The Cause?

Pleasant and profitable employment may be obtained by securing subscriptions for REALITY.

We are doing what we can to win the world to higher ideals.

This can only come about when people intelligently demand the TRUTH.

How shall they intelligently demand better conditions if the TRUTH is withheld from them?

Your eyes are perhaps open, due to the REALITY magazine, but very likely your neighbor is yet "blind." We can also benefit your neighbor, but not until you introduce us to him.

THE REALITY PUBLISHING COMPANY

416 Madison Avenue, New York City

I am interested in your suggestion of calling on my friends and acquaintances for subscriptions to the REALITY MAGAZINE.

Name

No. and Street

City State

PLEASE MENTION YOU SAW IT IN REALITY



Consider the Mystery!

Electrons exist everywhere.

We gather them in a power house.

We apply a certain mechanism and we get heat.

We apply another mechanism and it keeps our refrigerators at freezing point.

We apply a third mechanism and we get power to move our cars, and run our machinery.

Still another mechanism applied to the same mysterious force, and we have light.

The same force carries your voice a thousand miles, or flashes a message across the continent.

Always the same mysterious force. The only difference is in the mechanism to which the force is attached.

Consider the Mystery!

Mind exists everywhere.

We gather this Mind into our power house.

In one brain this mind is transformed into a beautiful picture.

In another brain it is converted into some noble philanthropic act.

In another it is converted into a wonderful invention.

Still another uses the same Mind for financial gain, fame or power.

Other brains use the same Universal Power ignorantly or carelessly, and thus cause their own self-destruction.

Always the same power, but producing different results in accordance with the different brains through which the power passes. Our business then, is to regulate our thinking machine so as to utilize this cosmic force, constructively instead of destructively.

The operation of this Principle has been known to a few in all ages, but nothing was more improbable than the unauthorized revelation of this information by any student of the great esoteric schools of philosophy. This was true because those in authority were afraid that an unprepared public mind might not be ready to make a proper use of the extraordinary power which the application of these principles disclosed.

Mr. Bernard Guilbert Guerney, the celebrated author and literary critic, has made an investigation of these laws, and given to the world the result in a wonderful book. This book, however, contains such remarkable and astounding revelations that we prefer not to let it get into the hands of the unintelligent or the unappreciative. It will therefore not be sold or given away, but we will be glad to lend you a copy if you send your name and address to The Master Key Institute, 216 Howard Building, St. Louis, Mo.



C O O K ' S

TRAVEL SERVICE

ESCORTED TOURS AND CRUISES

INDEPENDENT TRAVEL

BANKING AND EXCHANGE

INSURANCE

HOTEL COUPONS

AERIAL TRAVEL

AUTOMOBILE TOURS

BAGGAGE AND CARGO SHIPMENTS

COOK'S TRAVELLERS' CHEQUES

**Special Facilities
for Travel in
Egypt, Palestine, etc.**

We Invite Correspondence

THOMAS COOK & SON

NEW YORK

PHILADELPHIA BOSTON CHICAGO LOS ANGELES
SAN FRANCISCO MONTREAL TORONTO

Offices and Correspondents Throughout the World

PLEASE MENTION YOU SAW IT IN REALITY