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REALITY

A Monthly Magazine Devoted to Harmonizing Religion and Science; applying the Principles of the Bahai Movement.

For Constructive and Progressive Thinkers

PERSONAL DEVELOPMENT AND POISE
By Sarah Frances Smith

THE NEW BIRTH
By Catherine Phillips

WHAT OF THE SOUL?
By K. P. Alexander

SPIRITUALITY AND FREEDOM
By A. Buckland-Plummer

VOL. X JULY, 1925 No. 1

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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 Buddah, the Zoroastrians Shah Babram, 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 Illustre, supplement, p. 60.

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TO SOLVE THE WORLD PROBLEMS

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.**

The Bahai Message is a Call to Religious Unity and not an invitation to a new Religion, not a new Path to Immortality, God forbid! It is the Ancient Path cleared of the débris of imaginations and superstitions of men, of the débris of strife and misunderstanding and is again made a clear Path to the Sincere seeker, that he may enter therein in Assurance, and find that the Word of God is One Word, though the Speakers were many.

—ABDUL BAHA.

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REALITY

An Independent Bahai Magazine

Devoted to the spread of the Bahai Principles in the broadest sense, and co-operating with all other movements having the same universal aims as these Principles, irrespective of the title of such movement.

"REALITY" offers a free forum for discussion of all vital subjects, with the object of arriving at the truth in all things by candid and fearless presentation of various points of view.

This magazine is not controlled by any organization, but seeks to spread the Bahai Principles simply on their own merits, without fear or favor. Discussion and criticism of these principles and their applications are invited.

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Editorial

THE BOOTLEGGERS

In all the hue and cry about the foreign smugglers and the laws of the United States being flouted, while we marshall the dry navy and the prohibition army at staggering expense, it is forgotten that there is a large section of American citizens who want the stuff, or otherwise there would be no profitable trade in attempting to supply them. Moreover this section is not a wicked depraved minority, but possibly even a majority of "otherwise good and respectable citizens." It seems that the "laws of the United States" are being enforced with over-zeal and at huge expense at a time when rigid economy is being preached and practiced elsewhere.

That alcohol even in small quantities is good for the human system we do not contend. The evidence seems to indicate the reverse. But this is not a question of physical hygiene but of personal freedom, a mental idea such as that for which our ancestors fought and died, and on the basis of which they founded this republic. Personal freedom and personal responsibility with it is the standard from which we have fallen. If everybody must practice virtue, as we consider virtue to be, because the law prevents him from doing otherwise, then perhaps we have produced uniform virtue, as we conceive virtue to be, but we have not strengthened character. We have weakened it. The strong man, the man of character, is not the one who does no wrong because it is legally impossible, but the one who steers a course of virtue amid opportunities and temptations. We are cultivating a race of milksops. Moreover, we belittle our own powers. If we see what is right and healthy, can't we prove it to the other fellow so he will be virtuous of his own volition? Must we slip over a law or an amendment while nobody has the nerve to say "no," and then raise the cry that this is "the law of the land" and all have got to obey, or here comes the prohibition army and navy and we pay the bill? Is this an absolute monarchy? Is an amendment to the Constitution the Word of God? Repeal the Eighteenth Amendment.

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Dr. Butler Expounds His Political Faith

He Recognizes No Reactionary Save the So-Called Radical

(Through courtesy New York Times)

By Silas Bent

This is a courageous and clear-headed survey of American social and political conditions. Clear-headedness we expect from one of Nicholas Murray Butler's scholastic eminence; but courage is a rare quality in a university President. The twenty-two papers gathered into this volume bespeak that quality, as well as an admirable balance and wide erudition. For the most part they have been written during the last three years; but one "A Voyage of Discovery," goes back eight years.

From these pages is projected Dr. Butler's confession of political faith. But to appreciate it we must first know that he was excommunicated from communion with either of the great parties, that person we used to call a Conservative. It is not excommunication, precisely; it is the announcement of a metamorphosis, a rebirth. Whether or not the true Conservative knows it, he "has now pretty generally passed over into the Liberal camp." What becomes, then, of those who were even more deeply dyed than the Conservative? Apparently they are dead, but Dr. Butler does not designate the necropolis. He recognizes no reactionary save the so-called Radical. At one stroke he has despoiled our "Liberal" weeklies of a whole vocabulary. He has stricken from their lexicons such adornments as Bourbons, Tories and stand-pats. He has paralyzed the vocabularies of our best Radical orators. He has waved a whole legendary class out of existence and changed the very face of American politics.

It is a popular misuse of the word to name as Liberals those who are "opposed to the existing order," Dr. Butler thinks. It may be that this is true. Probably Socialists would prefer to be called Liberals, but then Socialists are hardly numerous enough in this country to make their misuse of the term popular; and by the rank and file of both the great political parties they are classified as Radicals. Such persons Dr. Butler regards as the true enemies of Liberalism. Socialists, Communists and their ilk seek uniformity and conformity, using the weapons of compulsion and prohibition; but the true liberal "knows the difference between true

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progress and those reactionary policies and purposes which so often steal the name of that progress which they so vigorously combat." The true Liberal is a "believer in liberty, whether that liberty be intellectual, civil, political, economic or religious." But he does not believe that liberty means equality.

Very well, then. What does the true believer in liberty stand for? He is an unwavering supporter of a Government based on the written Constitution, the Constitution of the fathers; he advocates the strict separation of Government into the legislative, judicial and executive branches; he frowns upon governmental regulation of business, upon "blocs," upon the multiplication of laws; he would maintain our civil liberty and our private property intact from legislative invasion; he believes in propaganda, but not in force, to make war upon subversive Socialist notions; he believes in collective industrial bargainings, but reprimands the unionized striker; he laments the cumbersome machinery our republic has erected, and the disinclination of the electorate to listen to wiser counselors; he knows that neither virtue nor prosperity can be legislated into a public; he looks askance at the League of Nations but favors our entry into the World Court; he preaches faith in America.

Liberals of this type are to be found alike among Republicans and Democrats. Dr. Butler dwells at some length on the familiar fact that party names mean little or nothing, and "have only the reminiscent significance of the label on an empty bottle of champagne." We are witnessing, and presumably witnessed in the national campaign which has so recently drawn to a close, "a mock battle with wooden guns." So long as this continues, Dr. Butler warns us, Radicalism will gain increasing influence and do increasing damage, "to the great entertainment, you may be sure, of Beelzebub and all his admirers."

The time has come for the formation of a Democrat-Republican Party (the name has been used in this country) "which would represent the predominant Liberalism of our people. Over against such a progressive Liberal Party there would naturally be organized a distinctly Radical Party. * * *" Dr. Butler observes with satisfaction that this suggestion, which he has made several times, found support in the editorial columns of The New York Herald and on the part of former Secretary of War, Lindley M. Garrison. Now it happens that I wrote an interview with Mr. Garrison which, so far as I know, was his only public outgiving upon this topic, and which

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appeared in this newspaper; and it happens that what Mr. Garrison said was: "The political division which is ahead of us will take this cleavage, then: the Conservatives of both parties against the Radicals of both parties."

Mr. Garrison at that time, two years ago, did not know that there were no Conservatives in either party, only Liberals and Radicals. But need we quarrel about definitions? It was Jacq Tannar's uncle, I believe, who said in "Man and Superman:" "I was a Liberal, my boy, before you were born." Dr. Butler was a Liberal before those who cast their first votes in the last election were born. Some of his utterances in this book, when they were set forth a generation ago, were regarded as positively subversive. He was a Liberal then; he is still that kind of Liberal.

Dr. Butler reads aright the signs of widespread discontent, not with democratic principles, but with multiplying mechanics of government. He sees clearly that to make democratic institutions workable the electoral and governmental machinery must be simplified. The thing is not to be done by twisting and distorting these institutions into shapes incompatible with republican principles. It is not to be done by a Constitutional amendment to enable the imposition of an income tax, which "levels to the ground all the immunities that hitherto existed to protect private property." The Congress of the United States, Dr. Butler says, has put private property now wholly at its mercy. It is not to be done by the prohibition of alcohol; but Dr. Butler's address on the Eighteenth Amendment, delivered last April, aroused such reverberant controversy that there is no need to dwell here upon his position. It is not to be done by governmental interference with business through the erection of such agencies as the Federal Trade Commission.

Not that the Federal Trade Commission, as organized, couldn't do a lot of good. (The Chamber of Commerce of the United States sponsored it.) Dr. Butler thinks it little short of pathetic that after "some of the best brains of the nation" have organized an industry to reduce the cost of production of a staple, to extend American trade into new lands, and so on, they should find themselves violently denounced by the commission or brought to book by the Attorney General. The commission has "preferred to persecute business rather than to protect and develop it." It was meant to advise business about business practices and guide its footsteps through the twilight zone

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where monopoly begins; instead it has sought "cheaply won applause."

Yet it is true, as Dr. Butler observes, that since the industrial revolution business activities have become so complex that Governments everywhere are building up huge political machines to maintain contact. The tendency is to multiply these functions, and he fears that the result may be to transform the republic into an autocracy of office-holders and inspectors. He does not tell us just how we are to check the tendency.

We have, for instance, the Interstate Commerce Commission, the Railway Labor Board and other similar agencies to deal with industrial and commercial problems; and each of them merges in some fashion the executive with the legislative power, or the judicial with one or both of them. May they not be a consequence of that very division of powers in our Government which Dr. Butler so staunchly upholds? May they not bridge chasms? May it not be that the Constitution, which was written before the industrial revolution began, is an instrument not quite equal to measuring the new world which has come into being. May it not be, bluntly, that the Constitution has been found wanting?

Lest it be supposed that the immediately foregoing reflections were a paraphrase of anything Dr. Butler has said, let this reviewer hastily assume responsibility. They were prompted by the author's presentment of our business life, not by any conclusions he drew nor by any questions he asked. If our Government moves slowly and with difficulty, he says, this is one of the penalties for its excellencies. If any one is to blame it must be Montesquieu. "It was Montesquieu," Dr. Butler observes, "who taught the division of powers—power administrative, power legislative, power judicial; and that separation of powers was written into the American Constitution and has become a fundamental principle in American public life." But Heavens! Montesquieu died half a century before the industrial revolution began. If he could have foreseen the developments of new methods in production and new doctrines in economics, if he could have known that man would harness steam and electricity to his use, would he have been a stickler for the division of powers? Would he have thought that each should be separate and independent? It begins to look as though we might need to unify them in some fashion or to exercise their forces jointly, if we are to cope with an industrial and

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commercial growth which Dr. Butler himself likens to a Frankestein.

Business is big and Dr. Butler begs it to be good. Frequently in these papers he dwells upon the importance of morality, not only as between business men, but as between them and their employees. Contemplating immorality in our public official life, he is shocked and ashamed.

All around us (he says), at Washington, at our State capitols, in one form of public service and another, there are pitiful examples of low standards, of bad morals, of common, vulgar associations and of cheap exploitation of the public service and the public welfare. Can that kind of Government, can a Government so staffed and manned deal with the grave problems of private industry on the basis of principle? Does not the question answer itself?

Dr. Butler is a Republican. He has attended seven national conventions of the party as a delegate and in 1920 he received a substantial vote for the nomination as Presidential candidate. But he believes, as we have seen, that there is no longer any real difference in principle between the two major parties. "One cannot maintain with a straight face," he observes, "a party division based upon the question whether a given rate of duty on imports shall be 20 per cent, or 35 per cent." And having thus disposed of the tariff, he tells us (in another paper) that "State rights" no longer means what Calhoun meant, the right to secede from the Union. That has been settled by war; and he quotes the Supreme Court dictum that the United States is "an indestructible Union composed of indestructible States." But he is not quite sure the States are indestructible. Observing the encroachment of the Federal power and functions, he says that "the present danger is that the States may be destroyed."

And so, in the present-day sense, Dr. Butler is a "State rights" man. It is an attitude not uncommon among Liberals in his party.

Nor is Dr. Butler an isolationist. He devotes a good part of an eloquent address to demolishing the superstition that this nation is committed to aloofness from world affairs, or that aloofness is a tradition of our Government, or that we can prosper if we stand aside. But he is disquieted at the showing made by the League of Nations. Time, he says, has served to bring into relief the weaknesses and errors of the Treaty of Versailles and to raise serious doubts as to the adequacy and

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competence of the League of Nations as now constituted. The conviction grows in many lands that there must be, in fact if not in form, a reconsideration of some of the settlements made in the Treaty of Versailles if Europe and the world are to regain their economic and political feet.

And he goes on to enumerate what he considers some of the outstanding faults of the treaty.

In a true society of nations, Dr. Butler observes in another paper, one test of membership would be the test in a society of individuals: "willingness and capacity to observe loyally the principles and follow earnestly the ideals which are the characteristics of civilized States." The inadequacy of the existing League he finds to be due, not to any lack of excellence in its underlying thought, "but rather to the fact that * * * it does not correspond to the real conditions which exist in the world."

We are so familiar with Dr. Butler's sustained, lucid and simple manner of writing and speaking that we hardly expect to encounter a sentence which has almost the manner of an epigram: "Perhaps the chief business of the common people is to produce uncommon people." This came out in a talk made at the Columbia commencement last June. In that same address he observed that "the university is the natural home of liberty." One of Dr. Butler's best claims to the title of Liberal is that under his administration Columbia has come to be known as a place where freedom of thought and freedom of expression prevail to a greater extent than in most of our Eastern universities.

Personal Development and Poise

By Sarah Frances Smith

In developing the mind we must learn to think right. To develop the physical expression we must learn to think right, and to give the expression vocally we must think right. In countenance-expression we must think good, uplifting thoughts to have an admirable expression. So when we analyze expression it is based on Right Thinking. Then if it is by right thinking that we must first begin our building, we must find some way of controlling the haphazard thoughts and bring them to constructive thinking. All expression is the result of thought and it is according to the character of our thoughts

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if our expression is of the nature that wins friendship or has an impelling, loving reflection.

Our bodies have habit centres or leading physical agents which are the controlling points in all our expression. It is from the degree of their poise, that people form their opinion of character, together with the development of the features and bumps on the head and the type that these things are read by experts, and it is by intuition that people read the character, who are not trained.

We have the pleasure of training ourselves at will, to make of ourselves what our ideals lead to, instead of just letting nature lead. What are your ideals and where are they leading?

Go with me to the wild woods and see what nature does. Flowers and weeds intermingling in such a way that there is degeneracy of production. Then let man with his ideas and intuition take hold of that wilderness and see the prolific change.

We can do that with ourselves, but to do this we must recognize "That God without man is not perfect expression nor is man perfect expression without God."

We learn to know God as our strength, as our inspiration, our guide; but to have this beautiful expression we must have continuity, we must work with a purpose, for without purpose we are like a ship without a rudder.

Now to bring about this expression we must first of all have our thoughts so the whole world could read them and we would not have a care, for when we know that our thoughts are not harmful to anyone, but we hold kindly thoughts, they shine through. Next we must have self-control and self-respect.

Now to develop these there are laws and principles that we can direct in a systematic manner of practice that will bring poise mentally and physically. By the application of these rules our habits will become what we desire and admire.

To do this one will have to direct the mental and physical responses along the channels of purity of thought, for without purity the expression will not be what one wants, but will be colored.

Now the latest development is that we can make over our body mind and soul absolutely. Now perhaps you wonder about that, but it is true; this body is more flexible than we have any idea.

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By directing the thought to control the agents or nerve centers of control of our bodies that lead in expression, we can make of ourselves almost what we will.

But the thing I want to impress is not to let oneself go in any way and say it is the work of nature, for I have shown how the development of nature is improved.

This thought-directing force is going to be the education of the future. We are drifting to that very fast. This world is progressing so very fast we must keep our bodies, our minds apace with the movement, or our lives will be shortened before the middle age period and be worn out by hard grinding. We must have proper care and rest for our bodies. We must have the impelling, commanding, directing thought to definitely increase the active energy in our bodies.

In character-building we must have a systematized set of laws to carry out the development. To do this we arrange system in ourselves and build four-square life, feeling, purpose and intellect, with the directing thought of developing the physical along these same steps of growth, bring a harmonious development of the physical and mental growth which assures us of an expression we would not hesitate to express.

We must first build in a general way and after we have the body and mind so it will do our bidding, we are then ready to take the specific development that will build up the weaknesses in our character. By properly directed thought we can change our physical and mental capacity.

Sarah Andrews Thornton was a pioneer in teaching this art of character building and expression, and just at this time when such work is so much needed it is a pity that she should be called to the "Home Over There."

Expression means much to us individually, for after consciously expressing grand uplifting thoughts it becomes part of ourselves, the subconscious mind controls automatically and

"'Tis as easy now for the heart to be true,
As the grass to be green or the skies to be blue,
'Tis the natural way of living."



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THE LIGHT OF TRUTH

By Edwardus

The Alpha and the Omega so moved
Upon the void in Majesty of Will;
Thence fire-mists arose, fanned by His might,
And elements obeyed His Master's skill.

Creator in dominion of His sway!
The Formless One so formed as mists adhered;
And chaos vanished; into rhythm flowed
As ages rolled and cosmic worlds appeared.

Great Heart-throbs borne of that Eternal Source!
Intelligence Supreme decreed the plan;
Whence worlds from substance drawn invisible
To visibility became to man.

When he: Through epochs on the shores of time,
As from Eternal deeps evolved to be,
The tiny fragment from the Oversoul,
With heritage to share of destiny.

The germ Divine of vast potential force,
Clothed with the body of this mortal frame;
Endowed with power creative to unfold
And fashion from within life's noblest aim.

The outward seeming real but transient here,
Yet needful for progression of the soul,
To function where the inward deeps respond
And manifest in Truth, with mind's control.

The stage of earth projected with intent
The part here well to play of greater good;
The inner shrine, to find Reality
Of immanence with God there understood.

And on the record played of every act,
Intensively apply creative power;
The scenes depict unfoldment's growth designed,
With that Eternal law each sacred hour.

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Keen and alert as vision of the soul
Portrays sublime the noble part to play;
In concepts where the character becomes
In imaged likeness of the Christ-like way.

And in the closing scenes of life on earth,
'Mid tranquil calm enthroned with joy to share
Life's curtain falls! Dissolves in grander view
Of greater life beyond awaiting there.

In objectivity revealed to be
The source from whence reflected earth was shown;
The outward, seeming real, but shadow found,
The inner shrine Reality alone.

And Master-Key which so unlocked the door
To enter at the portals found ajar;
The fragment merged with Oversoul to see
Shine forth the Light of Truth's Eternal Star.

The New Birth

By Catherine Phillips

The Virgin Birth, Christ's Birth, is the greatest event in the life of man, the raising of the son of man consciousness to the Son of God consciousness. In other words, the old man, Adam, (material mind) must be dethroned and the new man, Christ, (Spiritual mind) enthroned. The Bible is a wonderful book, but it must be read in the Light of Spirit; instead it has been read in the letter, or from an intellectual view point, and we have failed to understand the Scriptures. The way the Bible has been interpreted is a crime, and is the cause of practically all existing suffering. The term Christ, has been confined to one glorious Son of God, and denied to all others. The claim that Jesus was of different origin has been the great stumbling block, hindering man's spiritual growth. It removes the bond of sympathy and helpfulness which Jesus established between us and the Father. Jesus plainly taught of the Christ principle which he brought forth existed before Jesus' personality. Man is an individual expression of Divine Mind. Created in the Image and likeness of God, he is the Christ, the only Begotten Son. Jesus said, "Your Divinity is identical with mine."

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"Follow me. Understand the law of life, and live the life as I do, and greater works you will do than I do." All over the people are talking about the Christ, and the majority are referring to Jesus. They make no distinction between the Christ principle, the Son of God, and Jesus, the son of man. Jesus the son of man is the consciousness of Self, while Christ the Son of God is the universal Spiritual pattern which self must copy. Jesus said, "The New Birth is of supreme importance to man." The mind is not only changed but broadened, strengthened and given greater power of thought and comprehension along all lines. Heaven is within, joy, health, happiness; it is a perfect happy state of consciousness. Paul says, "Let Christ be born in you. Let Christ be formed in you." He understood the New Birth as it was in Jesus Christ. If man has not thought of himself as the ever living Christ, he has not begun the New Birth. Peter saw the living Christ within the natural man. Isaiah saw the ideal man Christ not in the personality of Jesus, but as a possibility in all men.

In Galatians, Saul tells us when he was revealed to himself how he discovered that Christ, whom he was persecuting was his own true self. God's Son in me the Christ (Father mind).

When we know Truth, we will have the Christ consciousness in us, we will be born anew. Christ, the Son of God is a Spiritual entity, not a physical child. It is only through Christ-like thoughts, words, and deeds we express Christ, or see Christ. Paul says, "Christ is an exalted idea sown in the mind and matured by the Soul."

At this stage of unfoldment, the soul is sufficiently released from error thoughts, about the Truth of Being, having overcome the lusts of the flesh, illusions of the world, or Adam consciousness, to have union or contact with God consciousness. This is the marriage of the Lamb. The overshadowing of the Holy Spirit, (is the experience of all who have been born anew.) The result of this union is the Immaculate Conception of the Virgin Christ. The New Birth, the Virgin Birth, is the indwelling Christ, the Son of God, in man. Again the Virgin-born Christ is the God-like character, the God-like Love, the God-like Spirit, dwelling in the heart of every one. All Saints, Seers, Holy men, and women, are a unit in claiming the Christ has been born in them. That the Real Self, Father Mind, Christ within, leads and guides them in all ways.

Mary, the Mother of Jesus, was a Holy Woman, and when

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she was engaged to Joseph an angel came to her (as to others) and prophesied, saying she was highly favored (all who are born again are the Lord's favored ones) telling her that she would conceive the Holy Spirit. Luke, first chapter, 35: "The Angel said unto her, 'The Holy Spirit shall come upon Thee and the power of the Highest shall overshadow Thee, and that Holy Thing shall be born is the Son of God!" Then Mary, like others who have been born anew, before and since, did not understand the Angel informing her the difference between the Son of God and the son of man. Mary, like all others was filled with fear. Bible: "The Glory of God shone around them and they were sore afraid."

All who are born again, know the day and hour the Christ is enthroned within. The Christ mind is then in dominion of the Adam Mind. They have given up worldly things for Spiritual things, or given up the foolishness of man for the Wisdom of God. Also the Angel interpreted to Joseph telling him that what she would conceive was a Holy Thing, the Son of God, that the Son of God, Christ, is Spirit, Image of God invisible. This confusion is the cause of all the misunderstanding, the ignorance of the situation relating to Mary and Joseph's marriage.

Then after their marriage, Mary was born again. Which is in other words, the cleansing, the transmuting of mortal mind to Divine Mind.

After this Spiritual event, Jesus was conceived in wedlock. A short time ago, I heard a famous scholar and teacher claim that Joseph, Mary's husband, was Jesus foster father.

In Mathew the first chapter, we have the record, which must be scientific, that there were twenty-eight generations between King David and Jesus. Joseph, the father of Jesus, was a lineal decendant of the house of David, not Mary, Jesus mother. Paul refers to Jesus as the son of Joseph. Revelations, 22nd chapter, 16th verse, Jesus himself, claims: "I, Jesus, have sent mine Angel to testify unto you things in the churches. I am the root and offspring of forefather, David." The Angel also phophesied to Mary when she was engaged to Joseph, that she would conceive (not that she had conceived) a son and call his name Jesus, Luke 1:31, Luke 2:21, and he would be great, and would be given proof that Joseph was Jesus earthly father, born in wedlock to him and Mary. Any further seeming contradiction in Scripture or arguments weaken in the presence of High Truth.

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MODERN YOUTH AND THE CHURCH

By Alden Harness

In restless thought the signs we trace
Proclaim the age is near,
When Right shall conquer and efface
The tyrants' greed and fear.

Forever in Her wide research
Moves Science on and on.
Her students far beyond the church
To sunlit shores are drawn.

Remaining in her stagnant night
The church prolongs her strife
To shroud the all-revealing light
Which Science throws on life.

By aid of Science men unveil
The vast age of the earth,
And find the records which detail
The Bible's pagan birth.

The making of the earth begun
And finished in six days:
God's fatherhood of Mary's son,
Reversing Nature's ways:

Such myths and legends far behind
We now begin to leave.
Dogmatic creeds no longer blind,
Nor cause us to believe.

A wrathful God sits on a throne,
Dispensing death and blight,
And tortured spirits writhe and groan
In hell-fire's lurid light.

Diviner knowledge shall be won:
The truth the world shall know.
The ancient, white, bewhiskered One,
The skyman God must go.

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He is receding far away
And growing vague and dim.
The God, whom thinkers now obey,
Does not resemble Him.

God is supreme, eternal Mind:
He dwells below, above.
His peace is with us and we find
He rules the world by love.

Unlocking Nature's secret door
To God whose laws they learn,
A perfect world, unknown before,
Keen-sighted men discern.

The church shall yet know God aright
And by His laws abide:
The Church and Science shall unite
And progress side by side.

What of the Soul?

By K. P. Alexander

What is, whence come, and whither goes the "Soul"? This idea, though wholly unconceived by the earlier ages of man, now interests more persons than perhaps any other subject, save food, in the civilized world.

Dictionary definitions are, of the "Soul": "the seat of real life, the immortal part of man, a disembodied spirit"; of "Spirit": "life independent of corporeal existence, the immortal part of man"; of "Immortal": "eternal, imperishable." These were the conceptions of one hundred years ago.

In the old Testament the first verse pertaining directly to the soul is Genesis 2:7, "God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Though the old Testament writers indicated man to be a living soul, they did not define soul as continuing after bodily life ceases. Neither did earlier Hebrew thought. It was therefore a later conception.

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The early Greeks conceived all natural objects as possessing souls. Originally, the word "soul" stood solely for the principle of life, in both men and animals. But, as the subsequent thought of after-life developed, which was long after the days of cave men, the idea of soul for animals was abandoned. Later conceptions considered the soul as the ego, as a refined and intangible material being, but not as having existence apart from consciousness. The early Christian writings mentioned body, soul and spirit, but John Calvin, as theologian, restricted the idea to body and soul, thus considering the soul and spirit as one. Many of the present-day ideas of the soul appear to be of later theological rather than of early scriptual conception.

Assuming that universal rather than special laws must govern all constructive thought as well as all other creative development and progress, as would seem consistently probable, it would appear evident that, everything which exists, whether of substance, of form, of thought, of function or of conditions, was primarily an indefinite, and at first a seemingly untenable, semiconscious conception. However, faint foreshadowings of gains accruing from possible future progress and achievement, for which there arose effective individual creative desire or consciousness of need, seem to have distinguished all early life, and likewise would precede all future developmental progress.

Reasoning both inductively and deductively in the light of current knowledge, it is apparent that (regardless of whether at the moment correct or incorrect), a very slender thread of either instinctive or conscious thought rather than pure logical reasoning, has necessarily preceded all past and must precede all future structural, biological and mental advance. Therefore, to a truly marvelous degree, it seems certain that whatever man can reasonably conceive, is likely within the realm of the possible. The creative power of wisdom-born mental conceptions therefore fully accounts for the innate or potential enablement to all past and consequently to all future creative achievement.

The constitution of all conceivable matter, considered in the light of the latest scientific knowledge, is in the progressive order of the primal element known as electrons, from which we have successively atoms, molecules, gas, vapor, liquids, solids, masses and planets. After the planets had sufficiently cooled, in due time there evolved inorganic elements and compounds, and thence organic compounds, culminating finally in the living cell. Thus appears to have gradually evolved from

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electrons the multicellular organisms, of which man now stands at the head.

Complex differentiation of cells, in response to consciousness of need, resulted in nerve cells and lastly in brain cells. Then, through interaction of the brain cells evolved instinct, conscious thought, subconsciousness, and through brain cell refunctionings finally developed memory. Aside from the original electrons, from their inexplicable presence filling the Universe to the highest reaches of human intellect and of soul, no new or extraneous element other than electrons appears to have existed or been added. An exception to or contravention of natural law seems inconceivable. Every material thing existent, regardless of innumerable modifications, appears to have not only come from but must ultimately go back, so far as science has yet shown, to electrons.

The soul, if existent apart from consciousness or the life-principle, would appear to be the culminating resultant of purely evolutionary processes beyond and higher and more subtle than either the consciousness or the subconsciousness. Most conceptions of the soul seem to be chiefly theological hypotheses. However, many of our conceptions are natural effects of emotionally-produced preconceptions rather than of our deliberately reasoned and open-minded search for logically based facts. We must nevertheless give due consideration to the fact that all reasonable conceptions, whether presently tenable or untenable, have at least seemingly adequate causes. We can make very few reasonable guesses of which nature and science shall not, in the lapse of ages, enable man to correctly solve.

Thompson J. Hudson, who pondered the subject deeply, says, "The facts of psychic science confirm the essentials of the Christian religion." He thus puts his summary relating to the soul in syllogistic form: "(1st) Every faculty has a normal function to perform; (2nd) Some faculties perform no normal function in this life; (3rd) Therefore, some faculties of the human mind (the subconsciousness, or soul) are destined to perform their normal function in a future life."

Based upon the universal laws of being, the soul may be defined as being the culminating power conceivably possible for beings to possess. Physics and chemistry both positively prove that matter and energy, regardless of its form and refinement, cannot be annihilated; that all that exists merely change form, function, place or condition. Physically and mentally we ap-

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pear to have evolved from the simple to the complex,—from the consciousless single cell to the highest and most complex type of subconscious multicellular beings.

Scientific consideration of the soul, predicated upon **deductive analogy** of known affecting facts, would seem to strongly indicate that: (1st) The soul is a psychic refinement, a supermental evolvement of power, an extension of the subconsciousness, its greatness being proportionate to the Golden Rule type of moral attitude rather than to chiefly intellectual perception, of perhaps all organic beings; (2nd) Subconsciousness is an effect produced by the functioning and refunctioning of conscious-impressed brain cells; (3rd) Brain cells, particularly in memorizing, are physically modified in response and in proportion to concentration and repetitions of conscious desire for hoped-for gains which such modifications may more easily or may ultimately enable; (4th) Brain cells result from differentiation of the innumerable cells constituting all multicellular beings; (5th) Every cell in organic beings is a living entity, possessing power to initiate action and to react to stimuli; (6th) Primordial unicellular life, originally evolved in some inexplicable manner from the elemental electrons which constitute all that exists; (7th) Whether the soul, or life-principle, retains individuality after consciousness ceases (which appears improbable), or, evolves to a higher quality and of as unlimited universality as the electrons from which it itself appears to have evolved (as seems highly probable), is beyond present limits of definite conception. Eternal existence, of individual rather than of universal life, whichever may be true, appears to be born of egoism more than of logical analysis of either facts or reasonable probabilities.

What, then, is a reasonable conception of the soul? Its origin, its self, its destiny? An inscrutable Primary Power, or God, is assumed. Thence, from the scientific view point, each stage of matter and of life distinguishing the continually succeeding rhythmic cycles of existence of all planets in the Universe may be **inductively synthesised** as being in the following sequence of universal evolution: (1st) Electrons, constituting matter and power potentially equal to the natural creative processes and modifications of all that has been or may ever be; (2nd) Mineral substances, evolved from the electronically integrated planets; (3rd) Unicellular vegetable life, a further extension of electronic evolution; (4th) Unicellular animal life, inexplicably evolved from vegetable life; (5th) Multicellular

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organisms, or confederations of differentiated single life cells; (6th) instinctively functioning nerve cells; (7th) Brain cells; (8th) Consciousness; (9th) Subconsciousness, due to the interaction of brain cells; (10th) Memory, a psycho-physiological arrangement of brain cells within their containing tissue; (11th) Soul, an evolved reaction developed from all preceding it,—a refined extension of the powers directly promoted by the exercise of our subconscious and memory faculties; (12th) Eternal and universal existence, the essentially necessary corollary of the law of physics that nothing created is subject to annihilation.

All we are, or can become, would appear to have been gradually generated from the primal elements constituting the great Cosmic Whole, whose innate characteristics we necessarily must inherit, and to whose universality, in either some form or some condition, all life appears to eternally and inevitably tend.

SUICIDE

R. A. Hoffmeister

Sometimes life seems most dark;
Fear creeps into the heart;
But why on this earthly plane,
Destroy life with a ruthless hand,
Life which the Creator giveth thee,
And in shame, cast it out to sea?

Sometimes the load seems hard to bear,
But our Creator placed it there.
What though life's way be strewn with thorn,
To such mere mortal man was born;
The weaklings fall beneath the blow,
While brave men onward, upward go.

Did not our Savior teach us how
To wear the thorns upon our brow?
Take not the life you cannot give,
But with faith and love forever live,
So when this life's great trials are past,
We'll find eternal peace at last.

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A Note on James Harvey Robinson's "Mind in the Making"

By Axel Emil Gibson

It is surely a serious sign of our present attitude to life, when a book with the purpose and limitations of Dr. Robinson's philosophy, can hold the center of interest in the reading world of today. In our Public Library it has been placed in the "bonus group" a distinction only held by the most popular and most valuable literary productions of the day.

From beginning to end this book levels a most inconsiderate and undermining criticism against principles and ideals which form the sustaining basis and holding center for what America at present depends on for the success of its self-determining citizenship in a government, which under the protective agencies of wise laws and balanced leadership is recognized by every nation of the civilized world as a safeguard for the orderly progression of a moral and civic evolution.

From the standpoint of Dr. Robinson, the Bolshevic principles of government hold a far superior claim for recognition than the tested and tried bulwark of our own constitution. In calm judgment, chapter after chapter, the author throws the entire weight of his sympathy and citizenhood into the balance in favor of a form of government which through its national, blood-gushing revolutions and civic outrages has proven itself to the satisfaction or rather dissatisfaction of the world that the minds both of the rulers and the ruled of that nation are still in the unripe age of the juvenescence of mankind.

With ill-hidden contempt he speaks of the "patriotic" service of the Lusk Committee, and of "the culpable stupidity, common dishonesty, empty political buncombe that passes for present statesmanship." He even sends a fling at Mr. Coolidge for his confidence in the sacredness of private property with the inspiration and blessedness of the present system.

Notwithstanding the fact that our school system has been used by European education as a model of efficiency and systemic mastery, Dr. Robinson finds nothing but an "elaborate futility in our present educational methods" . . . . . "because the teachers dare not be honest enough to tell the boys and girls what would be most **useful** for them in **social reconstruction**"—a reconstruction by which the author unmistakably

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means the subversion of every present standard of social, politic, domestic and religious principle.

Typically bolshevistic in its aim, the book points to unrestrained individual freedom as the panacea for every national ill-freedom in action, freedom in speech, freedom in love, which in other words means freedom to do to others what we could not have have others do to us; freedom from the imposition of law.

The great recurrent plea of the book is the right and duty of the individual to throw off traditional restraint. The sole purpose of evolution is the setting free of man's emotions in terms of sensory expression; while a growing materialistic science furnishes us new opportunities to discover new powers and new methods for the extension and consummation of the instincts of liberty in mankind.

In the entire volume, not one reference is made to man as a creature of duty, of faith, of immortality. The soul is reduced to a mere figment of theological speculation; while the human "mind in its making" is according to the author a long accumulation of sense-experience with the struggle for existence as a means, and the survival of the fittest as a consummation. In other words, the program of human evolution is the triumph of mind over morals, of intellect over feelings. The world is a foot ball game on a gigantic scale, and the one who wields the sharpest wits and strongest muscles becomes the master of the game. Whatever in human nature cannot be explained in terms of biology, anthropology and physicology is not worth finding out.

The book introduces nothing that elevates or strengthens the altruistic, ethical or spiritual ideal of humanity. His message to man is to live for the sake of living,with all what that phrase suggests. With the big apes as his evolutionary grandsires, and with food and drink as the only promoting and sustaining forces of evolution, he can find no evidence in the past that can serve as substratum for a spiritual unfoldment of the future. From his vantage ground of academic reasoning, which has nothing but a smile of pity for our ancient faiths and fundamental virtues, the author gives his full sympathy to the fullest accentuation of liberty and freedom. In place of finding elements of duty and self-restraint in the mind in its making, he finds an urge that entitles the individual to the fullest expression of his emotions. In place of encouraging a practice of the ancient maxim, "to eat our bread in the sweat of our

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brow," he breaks down the last vital support of an already tottering individual self-respect by giving the Bolsheviki-principle of "getting something for nothing" a perfect moral and social sanction. "How much execrable reasoning," he exclaims, "and how many stupid accusations would fall away if this truth the right to get something for nothing was accepted as a basis of discussion."

Limiting his estimation of the human race to the point of man being a "mere curious incident in the universe" the author asks that paternal guidance, both in religion and in politics, both in the family and the state, be made to step aside and give way to individual self-expression and self-determination, with a subsequent and consequent diminishing of personal responsibility. In fact the very word "religion" is taken as an antiquated concept of life, which has its more adequate expression in the term: "humanism"; while faith in God, and immortality of the soul are meaningless and valueless concepts in a world-view which accepts cosmos as mere succession of mechanistic phenomena.

In other words, the author of the "Mind in the making" introduces the human being as a mere haphazard and ephemeral registration of chemical-biological forces on a substratum of pure matter, starting as a bacterium in the protoplasmic slime. Without any internal or external aid the senseless infursarian is credited with the power to select, accumulate and organize into increasing complexity the mental, moral and spiritual evolution of a Plato, a Humboldt or a William Shakespeare, secreting out of the formless, inanimate clod the ruling emotions, the flashing genius, the leading thoughts of these master minds.

What strange paradoxes we find in the mind of man! The same mind which launches rebellion against the "special creation" of an almighty God, find no difficulty in accepting the power of a speck of protoplasm to rise from its inanimate slime and create out of nothing the long series of staggering phenomena, carrying abreast both the past and the future, both its defeat and victory in its struggle with environments created and staged by itself. The special creation has at least in its favor the starting point of an alleged omnipotent God, while the materialistic theory of a self-generative soul-less mechanism has no other basis or starting point than in the false refractions of a myopic intellect.

A house on the roadside, no matter how primitive its construction, leaves us in no doubt that some intelligent agent was

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present in the fashioning of its crude walls into a preconceived design, but our libraries are at the mercy of authors who in their work of education urge us to believe that the structures of inventive genius, the power of a world conquering will, or the intuitions of a self-sacrificing faith, have sprung from a basis of nothing, by the power of nothing and for the purpose of nothing.

It was Cartesius who, in the consciousness of impending dissolution once exclaimed: "Cogito Ergo Sum:" I think, hence I am indestructible! Do we really, soberly, seriously, in calm intelligence think out our problems of life before we thrust them into the mould in which we allowed our minds to crystalize?

It was Victor Hugo, who after a long lifetime of exhaustive struggle to find man's true place in the universe, that he admonished his world-wide audiences to open the windows to the intellect and let the light of the heart shine into it. The intellect, he said, is dark, but is always ready to respond. The heart is full of light, but silent. Then let us hush the boastful intellect for a season and give the heart a chance to speak.

EDITORIAL COMMENT

The editor finds himself in the peculiar position of agreeing with the statements of fact of Dr. Robinson's book and also with the conclusions of Dr. Gibson. Dr. Gibson objects to Dr. Robinson's conclusions because he does not agree with his premises. He wishes account to be taken of the supposed spiritual forces. We are willing to consider the argument from the materialistic basis, yet we do not agree with Dr. Robinson's conclusions. The difficulty, we think, is that Dr. Robinson argues from an individualistic view-point. What is an individual? Every collector knows. It is a specimen of a species. Millions of individuals constitute a species, but the individual is not the biologic unit; the species is. It would be as well to talk to one of my red blood cells and tell it how it could behave. It can behave in only one way, and that way is in consonence with the needs of my system. Therefore I quite agree with Dr. Gibson that it is useless and injurious to advise individual freedom and uncontrolled action. The individual must behave in consonence with the welfare of the species. Individual license and over-liberty is not to be deduced from the most

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materialistic biology except by strained reasoning. That the human mind is in the making, as Dr. Robinson's title reads we well believe, and doubtless it will improve further; we hope so. But we do not expect to see the present social system supplanted by bolshevism—not if the human mind continues to improve.

DISCIPLINE

By Lua M. Getsinger*

A block of marble caught the glance
Of Buonarotti's eyes;
Which brightened in their deeps
Like meteor-lighted skies.

And one who stood beside him.
Listened smiling as he heard;
For—"I will make an angel of it,"
Was the sculptor's word.

Soon mallet hard and chisel sharp
The stubborn block assailed;
And blow by blow, and pang by pang
The fairy form unveiled.

A brow was lifted high and pure,
The waking eyes outshone;
And as the Master fiercely wrought,
A smile broke through the stone.

Beneath the chisel's edge, the hair
Escaped in floating rings;
And plume by plume was slowly freed
In the sweep of half-furled wings.

The stately bust and graceful limbs
Their marble fetters shed;
And where the shapeless block had been,
An Angel stood instead.

O blows that smite! O hurts that pierce
This shrinking heart of mine;
What are ye but the Master's tools
Forming a work divine?

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O hopes that crumble at my feet!
O joys that mock and flee!
Ye are only mists that hide
God's greatest gift from me.

Sculptor of souls! I lift to thee
Bound hands and burdened heart;
Spare not Thy chisel. Set me free,
However great the hurt.

How blest if all these seeming ills,
Which drew my thoughts to Thee,
Should only prove that Thou will make
An Angel out of me.

*Poem written by Lua M. Getsinger about six months before she passed on to the Higher Life.

The Greatness of Man

By Frances Guerrettaz

Most people are merely adrift upon a shoreless sea. No chart marks a destination, no rudder holds a course. They are at the mercy of every adverse condition, and if they have made a little progress, when the twilight falls at the end of life's journey, it is because they have been borne onward by the ceaseless tide of evolution, and not because thay have grasped the opportunities for a fair and prosperous journey that lie within the reach of every human being.

In order that we may avoid this aimless drifting we must know something of the great unseen law of cause and effect, whose operation can bring us a life of misery and disaster, or a life of light and love.

In the universal plan every man is to know self-expression and freedom through self-expression. We are not free until we can think our own thoughts, free and independent of another, and likewise express ourselves. Expression is life and life should be expression. Expression is always pressing out into a fuller and wider unfoldment and this brings power.

The very word, Power, intrigues the soul of man and in his struggle to reach the summit of attainment he sometimes forgets the source from whence it comes.

Power is a product of the inner self. The Master said "thou couldst have no power over me except it were given thee by

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my Father," so remember the source of all power and be thankful. The greatness of man is within the kingdom of God, is enthroned there, seek it and his righteousness, and all things will be added.

To-day's expressions are the effect of the thoughts we liberated yesterday and to-day's thoughts are the cause of tomorrow's effects. This is the law. Man is endowed with creative power. He was a thought before he was a thinker. Thought is dynamic energy, and the character of one's thinking determines your rate of vibration. Thought measures it and determines its dynamic creative power, the higher your thoughts the higher the rate of vibration.

Therefore, the secret of all power depends upon the method of thinking. Eliminate all evil thoughts and tomorrow will be perfect. You are the instrument through which this all-power works. You are power, nothing but power. What are you doing with it? Are you using it for good, or evil; happiness or misery? Remember it is the application of this great creative power that brings forth the manifestations.

The world's greatest reformers, scientists and leaders of men achieve their greatness through power generated by inspirations and application. Job says, "There's a Spirit in man and the inspiration of the Almighty giveth him Understanding."

If we are to understand universal law and it's static or potential energy and how it manifests through the individual, and understand thoroughly that the individual that manifests only through the universal; they are one, as the great philospher Trismiste says "As above so below."

A simple illustration may help here, instead of using the word Universal Mind or Law we will say the "Soul," it is that which gives life and movement to the body, in fact, it is that great within, the ego of life. It is this within that molds and shapes our destiny.

The world within is the universal fountain of Supply and the world without is the outlet or Stream.

It is the natural trend of the mind to produce in the material the thing it thinks on most, therefore, you should control your thoughts so as to bring forth only desirable conditions which will correspond with its origin.

All growth is from within, this is evident in all nature. Every plant, every animal, every human is a living testimony of this great law and the error of the ages is in looking for strength or power from some outside source.

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A practical understanding of this law will replace abundance for poverty, wisdom for ignorance, harmony for discord, and freedom for tyranny.

We are all looking for happiness. To have happiness we must have a certain amount of prosperity; the two go hand in hand.

God, our loving father, has given every man, woman and child all of his unlimited riches; but only those who can make use of them are enjoying them.

We are all surrounded by abundant air, but the man who breathes deeply gets more benefit from the air than the man who scarcely breathes at all.

If we should have abundance we must have a consciousness of abundance and must appreciate and use it. If you do not have a consciousness of abundance even the things that are given to us are not enjoyed.

Jesus, the great wayshower, stated a Universal Law when he spoke these words "For unto every one that hath shall be given and he shall have abundance; but from him that hath not, even that which he hath shall be taken away." Let us see how this Law works.

We all want to be happy as I have stated before. Do we go to a "grouch" to get it? No, we instinctively seek happy people and our happiness mingles with their's and we all have greater happiness. Happy thoughts grow through proper use into happy surroundings.

Prosperity thoughts also grow by use, we naturally go to a happy man with our happiness, a successful man with our money, a busy man with our work because we know that these people know how to make proper use of what we have and that will render an increase.

Inspiration is that quality of the mind that makes it possible for us to construct useful ideas and things from past ideas and conceptions.

Almost every original thought in the world has been through the mind of some other, but the application of an idea by you may be very much different from the application of the idea by another. This inspiration comes from the ego or God spark in man, the creative principle of man. Nature, the outer or Adam man is fallen, but the inner or natural man is erect. By fault of our own dullness and selfishness we are looking up to nature, but when we are convalescent, nature will look up to us.

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If our own lives flowed with the right energy we would put the small streams to shame, for man carries the whole world in his head (the whole astronomy and chemistry) suspended in a thought.

How little do the masses of people realize the true value and the real effect of their own thoughts. How little do we realize that our entire outer circumstances are shaped and formed by our inner thoughts, circumstances do not make a man, but it reveals him to himself.

Men do not attract that which they want but that which they are. The divinity that shapes one's end is in oneself. In fact, it is our very selves.

Our wishes and prayers are only gratified and answered when they harmonize with our thoughts and actions.

Man does not tie his shoe without recognizing laws which bind him to the very farthest regions of nature; God is nature and nature refuses to be tampered or flirted with. Emerson says "We are escorted on every hand through life by spiritual agents."

We cannot bandy words with nature, or deal with her as we deal with persons, if we deal harshly with nature the law of compensation quietly but surely takes care of us.

Nature (or natural man) is the incarnation of a thought, and in the process of evolution, evolves back to a thought, just as water becomes ice and ice becomes water, in fact, the whole world is mind precipitated, crystallized, and its essence is forever escaping again into a state of free thought.

Man is God's thought in a crystallized form, the same chemical that draws and holds the human body together, disintegrates it and dissolves it away into the ethereal air, and back to earth.

Man who understands nature knows that it never calculates, he knows that her methods are salutary and impulsive, we live by pulses, our organic movements are such nature will not allow us the smallest leaf of laurel, it is all from God. All writing comes by the grace of God and all doing and having. "Life has no memory," "Nature, as I know her is no saint," she comes eating, drinking and singing; she dares, she does, she is great strong, and beautiful; and if we should be strong and beautiful with her we must not harbor discontent and dissatisfaction, but cultivate cheer, contentment and beauty.

We become the thing we think on most; if our thoughts are beautiful then our lives will become beautiful. It is a natu-

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ral process governed by a natural law, five minutes really lived correctly today is worth much more to us than five days in the next millennium.

Let us be great, be poised and wise and our own today, let's treat men and women as if they were real; maybe they are; perhaps divine, and again Emerson says "A divine person is the prophecy of the mind; a friend is the hope of the heart." "He lives most who loves most." "Love is God, God is Love."

EDITORIAL CORRESPONDENCE

Editor of REALITY,

My dear sir:

I am not pleased with REALITY because it does not present the real purpose of the Bahai Movement to its readers.

Baha Ullah (glory be to Him!) said in His "Letter to the Pope:"

"This is indeed the Father whereof Isiah gave you tidings and the Comforter whom the Spirit (i. e. Christ) promised. Hasten unto Him and follow not every denying infidel."

The editor of REALITY ignores and tells the readers of REALITY to ignore the Personality of Baha Ullah.

Concerning future existence, Baha Ullah (great is His justice!) has stated in the "Hidden Words:"

"O Son of Existence! Examine the deeds of thyself each day before thou wouldst be judged, because death cometh suddenly to thee and thou shalt be obliged to stand for the judgment of thyself."

Cordially yours for clearer Bahai realities,

Joseph G. Hamilton.

THE EDITOR SAYS:

Abdul Baha tells us that "Religion is not for enmity nor hatred. If religion be the cause of enmity, if it should prove the means of alienating men, assuredly non-religion would be better. For religion and the teachings which appertain to it are as a course of treatment which is for healing. If the treatment does not heal, it should be abandoned."

Religion thus, according to the Bahai Movement, is a means to an end, not an end in itself. It is for giving men the moral or spiritual outlook upon life and not to explain natural

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facts nor to support any definite theory about those facts. Taken in this sense, it is easy to see how religion and science can be in accord and support each other, as the Bahai Movement requires.

Now to take Baha Ullah literally, to consider him the personal incarnation of Deity as Mr. Hamilton would have us do, is to do just what the Bahai Movement does not stand for, namely to make a statement of certain natural facts as true. These supposed facts are not proved by science nor supported in any way, merely assumed. If a personal God does not exist, how can He have been incarnated in Baha Ullah and given direct commands in the first person? The whole idea falls to the ground and your religion is shattered, because what you are trying to uphold is not religion itself, but a certain set of supposed facts which science has latterly demolished. It is true that Baha Ullah spoke in this language and adopted this theory of reality. He could scarcely have done otherwise and made any impression, for these ideas were universally held in his time and place. To have given an interpretation of religion that omitted a personal God or allowed room for the inductive method of reasoning, would have consigned his message to oblivion. Baha Ullah must have perceived this, and also perceived that what was necessary for him then would handicap his message in the future. So he appointed Abdul Baha as his "interpreter." Why did apparently perfectly plain language that we would today call "fundamentalist" need "interpreting?" Because it was couched in a certain set of terms that were necessary then but would later be detrimental. It was Abdul Baha's task to keep the spirit of his father's message but to wholly reclothe it in the phraseology of a later generation. Religion must be based on some world-theory, or it is unintelligible. Baha Ullah based it on the one current in his day. Abdul Baha restated it for us. It was like a proposition stated in arithmetic in which every quantity must be finite. We must know exactly what God is before we know how we ought be behave toward Him. But this statement is for children. Older heads can comprehend a broader statement of the same proposition, using algebraic symbols, in which the quantities are indefinite, but their relations are ratios are brought out all the more strongly. Religion is this relation and ratio.

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Editor of Reality,
New York City.
Dear Doctor Dyar:—

As a "teaser into thought" you are pastmaster at the art. May I commend your bringing into the discussion the theory of epigenesis?

> "Most all of you consider man's spiritual powers to be something which he possesses inherently and by nature, but which he has to discover and develop."

Admirably put. Education is a "leading forth."

> "Out of nonliving matter, life appeared."

Is your distinction relative or absolute? "Nonliving matter?" "There ain't no sich animal!" Mass and energy, according to Einstein, are interchangeable. "As we trace matter down to the almost infinitesimal constituents of the extremely minute atom," says Luckiesh, "we find that apparently it does not exist at all as the realistic matter which we have supposed it to be." "The Electrical Theory of Matter emphasised the lack of distinction between matter and energy," says Sir Oliver Lodge, "and began to suggest that after all they might be different aspects of one thing." Science is certainly progressing from materialistic to idealistic monism.

Going the scientists one better and thinking energy, Aristotle, Leibnitz, Hegel, and others, variously asserted that matter and mind are a distinction without a difference. The many systems of thought the world over can be classified roughly according to their emphasis on one or the other aspect. And the same may be said of religions with respect to Christ as God and Man.

Nihilism is unthinkable because we think. Leaving that out, there are four fundamental philosophies or hypotheses of existence. I will give them in order of their development and emphasis.

First. Polytheism, confusion of mind and matter, God and nature, though leaning to dualism. It was later refined as pantheism, a phase of monism, "that which evolves an effect out of itself is one with it."

Second. Theism, dualism, holding that there are two ultimate principles of being, God and Nature, Mind and Matter, Good and Evil.

Third. Atheism, or, at best, agnosticism, materialistic monism, the mechanistic concept of the universe, explaining mind as an outcome of material energy.

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Fourth. Monotheism, idealistic monism, explaining matter as a modification of mind

Epigenesis, the theory that out of something something more proceeds, that life is evolving in ever widening circles, is a phenomenon, an appearance only. Noumenally, in reality it was inherently there all the time, the subconscious passing through the conscious into the superconscious phase. An elementary text book on physics (Higgins) says:

> "We cannot make something out of nothing; neither can we take something and make nothing out of it."

Does not that dispose of the argument?

Sincerely,
Smith Tassin.

EDITORIAL COMMENT

Dear Mr. Tassin:

You find no distinction between living and non-living matter. Ah, but to the biologist, that is the one distinction in nature. It is not a distinction in substance, for there are no chemical elements found in living matter that are not found elsewhere in the non-living state; it is a question of form. Would you, from your point of view, find no difference between free electrons and those combined to form the molecule of iron? If it is a difference in substances you have in mind, of course there is no difference, and we agree with you; but with our present ideas of the constitution of matter, there is no difference in substance anywhere; all difference is a difference in form. Thus we find a very sharp and radical difference between free electrons and iron, and the same sharp and radical difference between non-living and living matter. As the electrons. grouped, form iron, so the elements carbon, nitrogen, hydrogen and oxygen, grouped in the cell form living matter. Iron can combine with other elements and form various salts and non-living minerals; but in the living cell we have a wholly new plane of existence with the possibilities of the development of thought and mentality. How can you say there is no difference?

We imagine that the reason the philosophers turn to theories of exogenesis first is because with such a theory the "why" is already expounded. By their very philosophy they put the "why" in first. There is nothing to explain, and hence results the mental satisfaction of a solved proposition. With epigenesis,

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on the other hand, we do not know the "why." All we know is these facts that we can demonstrate. But we have no antecedent theory to hamper us. We can go withersoever those facts may lead.

It may seem from your very clear catalogue of philosophies, that the ultimate difference between your third, materialistic monism, and your fourth, idealistic monism, is a vanishing one. But the difference is really vital—a difference in the possibilities of accomplishment. Whether we say that mind is a form of matter, or matter is a form of mind, may seem at first sight trivial; but it is not so. If mind is a form of matter, all the possibilities of scientific experiment and research are at our command; indeed we must use them if we expect to find out anything. But if matter is a form of mind, then this road is no longer open to us, but we are reduced to metaphysical speculations and dreams. What one mind may thus evolve is as good as that of another. All tests and comparisons are voided and no approach to actual knowledge is secured. The metaphysician may, at a jump, arrive at the ultimate solution; but he does not know that he has arrived there until science, plodding slowly along, proves it to him—or shows him that he is very far astray in the woods.

Editor.

Reality Magazine,
New York City.
Dear Friends:

I am reading your magazine with much pleasure and interest. It is very instructive and should do much good in the World.

Yours Sincerely,
John H. Ford

Reality Publishing Corp.,
New York City.
Dear Friends:

Reality is wonderful and heartily wishing your magazine the long and continued success it merits and the noble cause it represents, I remain,

Yours Sincerely,
Edward Blair

To the Editor,
"Reality Magazine,"
New York, N. Y.

June 12, 1925.

My dear Dr. Dyar:—

I heartily agree with Mr. Hoffmeister in his article "What is Love" in the June number of Reality. I believe Mr. Hoff-

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meister has the right idea in discriminating between true love, —the love which uplifts, sacrifices and adores,—from "sex love," and love of body, etc. which is nothing more than sense gratification and desire of man's animal nature. Anything which brings pain, misery and distress upon anyone is certainly not love, but extreme selfishness and brute desire.

People who call sex-attraction and sex desire love are "kidding" themselves. They are applying a spiritual and noble term to a worldly, animal-like desire to make that desire sound more attractive. Many so-called "needs" of the physical man masquerading under the name of love, are merely a thin veneer of sentimentalism, a sort of gilded cloak under which Dame Nature hides her real ends and motives. Untaught humanity is the constant dupe of a ruthless, implacable nature.

In truth, the origin of love is instinct, and in the higher forms of animal life, becomes a kind of adoration and blind devotion. In man it leaves the realm of mere bodily attraction and partakes of divinity and godliness.

Sincerely yours,
A. Geary Johnson

REALITY MAGAZINE
New York City
Dear Friends:

I am enclosing $3.00 for a 12 months subscription to your splendid publication, and wish you all the success in the world.

Sincerely yours,
(Mrs.) Adaline D. Miller

Dear Friends:
Reality Magazine

I am heartily in sympathy with your movement and like your magazine enormously. Best wishes from California.

A. M. B.

"Clark Is Dead!"—*A Story*

By Harrison G. Dyar

Gus and Frank sat over the mugs that he had left them and glowered at each other. Gus voiced the thought that was uppermost in both minds. "I wish the train would wreck," he said.

"You wish it, eh?" retorted Frank. "Would you do it?"

Gus emptied his glass. "What's the use?" he observed.

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"Use in wishing, eh, Gus? While you're wishing, wish that Clark had never crossed our path. Wish he was dead."

"I wish he was dead, amen." Gus reached over and finished Frank's mug for him; then he sat down with his head in his hands.

Frank looked at him a minute; then he lit a cigarette. "He paid for the drinks," he remarked.

Gus did not answer and Frank arose and looked out of the window into the dark. He gave a little start and looked again. "He's coming back—alone," he muttered.

"What?" cried Gus. He leaped up, extinguished the light and joined his companion at the window.

The two could see better now. The figure advanced stealthily along the path, in cloak and hat of peculiar design—Clark's cloak and hat; of that they felt no doubt.

"What's it mean? What is he doing? Where are the girls?" Gus whispered.

"We must follow him," Frank returned, equally low. "He is not stopping here."

Sure enough, the figure passed by. The two silently opened the door and emerged into the night. At first they thought they had lost their man, for no sign of him showed on the road. Then a click of boot heel on pebble gave them their clue. He had taken the path over the hill.

"He's going back to the house," Gus whispered. "What in heaven—"

"Hush," Frank answered. "Not so loud. Fate has given him into our hands. I believe the journey was a ruse. He never went. He never meant to go. Now we have got him."

"Then where are the girls?" cried Gus.

Frank hesitated. "I don't know," he muttered. Then: "What does it matter? We know what he has done. He has taken them from us. He has made them false. We are betrayed. We wish him dead, do we not? Come, let us put our wish to fruition. We must not lose sight of him."

"What do you mean?" Gus gasped.

"Are you afraid?" Frank asked. "Come on."

They followed stealthily. He was some distance in advance and they could not see; but once in a while a sound betrayed him to them.

"What weapon have you?" Frank hissed.

"Weapon?" Gus answered, appalled. "I? I have none."

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"Then we must get weapons. Clubs. Here, let each cut a good cudgel from the hedge."

"I dare not," Gus murmured, yet he was busy with his knife.

This delayed them again; so they hastened. And now Gus was in advance, for the feel of the stout club in his hand bolstered his faltering courage. Had he not sworn that he wished the man dead?

They came upon him suddenly, close by the door-step, on his knees. Gus smothered a cry and fell back, catching Frank's arm. Frank pushed the other aside and cursed the darkness. What was the fellow doing, there by the road, **on his knees?** He never moved a hair.

"We must be quick," Frank whispered; "and sure. We must not alarm him."

Gus took courage. "I will advance quickly and strike with all my force," he said.

"I will be close behind you," Frank added grimly.

So they stole cautiously forward, then ran. Still Clark never moved. Gus swung his club with all his strength and smote. With a resounding crack, his heavy stick broke in two and Gus tripped and fell. The figure never moved. He did not fall, nor sway; he did not groan, he did not turn his head. He did not move at all.

Frank, advancing quickly behind his brother, fell over him. With a squeal, Gus grappled him and the two rolled back and forth in a desperate struggle. Gus got Frank by the throat; then a glance from his eye showed him Clark, still kneeling there and he released his hold. But a queer think struck him about Clark. His hat was tipped to one side and now a gust of night air blew it off. There was no head under it!

Gus stared till his eyes goggled. Frank slowly arose and tugged at his collar. "Where's Clark?" he muttered. "What a fiendish grip he has. Gus, why didn't you help me?"

"Look," cried Gus, "look there." And the two gazed at the strange object in the dark.

It was long before they dared investigate. When they did, they found they had attacked Clark's empty hat and cloak, hung on a hitching post.

Gus was for retreating forthwith to the ale-house, and they did retire some little way; but Frank persuaded him to pause.

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"Listen, brother," he said. "He has played this scurvy trick on us on purpose. We have betrayed ourselves. He knows we mean his death, and he will not be long in planning ours. We have only one chance. We must get him tonight—now. He will be in the house, without his hat and cloak. He will soon emerge, thinking we have gone and we can get him yet. It is now or never."

Gus agreed and he cut another stick. They cautiously approached the house. A half moon now leered at them over the tree-tops. The night was all too bright. Yet it served their purpose, too, for now he could not sneak out and escape them. They lurked in the black shadows.

There stood the hitching-post without adornment. Evidently Clark had recovered his apparel. So the two waited, and they spoke not at all.

Then suddenly they saw him and they nudged each other. Creeping around the corner of the house, noiselessly, his hat hanging low. He was coming their way. They grasped their sticks anew.

He made a detour and kept in the moonlight. He seemed uncannily dwarfed—shrunken—as if old and withered in the moon. But he avoided the shadows. This put the conspirators at a disadvantage and gave Clark a start.

At the first dark place in the path, they made a rush. He seemed to hear them at once, and he ran. And how he ran! Fleet as a deer, light as a feather, he fled before them on the path like a shadow!

Gus and Frank could not keep the pace and at last they lost him, sight and sound. When they reached the high road, he was nowhere to be seen, and they could not tell for certain which direction he had taken. There they stood, panting for breath, blowing and puffing.

The ale-house loomed dark near at hand, lights all out, door locked, doubtless. Should they go home? They looked at each other in unspoken question. Yet a doubt remained. The man was at large and they had betrayed their purpose to him—twice. It behooved them to ensure their safety.

"Frank," said Gus when he had somewhat recovered breath, "if we but knew where he had left the girls."

"Right," returned Frank. "What does reason say? He took them in the buggy to catch the train and left us here to drink his health. Yet he did not take the train. That is certain, for we saw him. Therefore he either sent the girls

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alone or kept them here. Or they missed the train. That is more likely. And he came back for some trinket that the one or the other has forgotten. Then they will be at the inn at the station. We may get him yet before day. Come, Gus, is your breath good for the task?"

"So we take our own gait, it is," he replied. "And get him before morning we must, or perish ourselves." So the two walked to the station.

The moon was higher now, and it gazed over their heads with a supercilious stare. At first they walked boldly, as who had a better right to the high road. Then, as they approached the station, they thought better of it, and skulked by the hedge-rows.

Late as it was, lights burned in the inn; but they burned low and dim, with a faint and ghostly glimmer. Gus shuddered and glanced at his companion.

Frank was turning up his coat collar. "Guests," he observed. "They must be all here. How ever can we come at the man? He will not come forth now."

But, as he spoke, as if to belie his words, Clark appeared. They recognized at once his hat and coat. He appeared from behind the inn, mounted upon a powerful horse, and he rode right past them up the road away from the station, and presently broke into a canter. There they stood, open mouthed, and forgot to hide. For the third time he had slipped through their fingers.

But even as they stared, and hardly had the sound of the horse's feet died into the distance, when the man again appeared, walking, coming down the road toward the inn, walking slow and wearily. He seemed smaller than he had on the horse, old and shrunken by the moon, as before he had appeared to them by the house. But there was no doubting that hat and coat.

He stopped short on seeing them and looked about fearfully. Gus was for withdrawing into the shadow, but it was too late. Frank spoke roughly to hide his fear. "Is that you, Clark, you scoundrel, or your ghost? Are you dead already, or must we do for you now, as we have sworn?"

The man seemed to shrink and waver like a flame. He looked about fearfully again; then he spoke, but it seemed to them no mortal voice—a high, shrieking treble:

"Clark is dead! Clark is dead! Ha, ha, ha!" And he fled again like a shadow behind the inn.

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They made no attempt to follow him. They stood rooted to the spot, the chills running up their backs. Their work was done for them, by whom they did not know, though they saw the ghastly result.

Long they stood there before either dared to speak. At last Frank tried his voice. "Then the girls are here—alone. They must turn to us and all will be well."

Gus tried twice to answer him. "Yes," he whispered huskily.

A cloud passed across the moon. The gloom seemed laid upon them like a chilly hand. Gus's teeth chattered. "I can stand no more," he wailed. "I wish I were at home."

"More wishing," replied Frank harshly. "If you could act up to your wishing—"

Then he paused, for one of the windows above was opened. An uncouth object slowly and plainfully emerged, slid down the porch roof and tumbled to the ground, a shapeless mass. The moon came out again and showed the hat and cloak of Clark lying there, his arms helplessly outstretched, his face large and white and seemingly featureless, his body swollen and protruding, as if far gone in putrefaction.

With a shriek of terror, Gus fled; and Frank followed. Neither paused nor spoke till they had passed the ale-house; but there weariness and loss of breath compelled them to halt. In their flight they had lost their sticks, but little they cared for that, so that their skins were whole.

They sat beside the road. They would rest a while before seeking their home. But Clark, though dead, would give them no rest. From up the road came the sound of horse's hoofs in a canter!

Frank cursed, Gus screamed; both tumbled into the bushes. The horse swept past, big and powerful—with an empty saddle!

The light of day was coming when the two exhausted men at last rached home.

On the morrow, they compared notes. Undoubtedly, Clark was dead. That they had seen his ghost—a most foul and uncanny ghost at that—might not bear the telling; yet dead he undoubtedly was, and the noise of it would soon be abroad. Would suspicion fall on them? They had wished his death, had tried to encompass it and might well have been seen. Where was his corpse? All depended on that. The corpse had been wandering last night. It had visited the house; it had ridden up the road; it had slid loathesomely from the window

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of the inn. Was it there yet? If so, all was lost. They were irresistibly attracted to go and see. And they went.

At the inn, all was confusion. A little knot of the idly curious stood in the doorway. Frank and Gus elbowed in. They must know the truth; and, if arrested, they were resolved to fight. They had not killed the man.

The crowd was centered about a girl. Ansie, it was; Dorma was not to be seen. She was leaning in a chair and, every little while, she would say: "Mr. Clark is dead; I know it."

She did not seem to recognize her friends. She would not look at Gus, though he strove to catch her eye. She had no other word to utter.

So matters stood till, at last, the County physician arrived. "What is this?" he cried cheerily. "They tell me a man is dead. Let me see; let me see."

The crowd parted. "Mr. Clark is dead," said Ansie from the chair.

"So? So?" the doctor asked, soothingly. "Mr. Clark? One of our leading young citizens. Where is his body?"

"No one knows," replied Ansie, wearily, but promptly.

"Then how do you know he is dead?"

"Nothing but death would part him from me," she replied in a lovelorn tone that wrang Gus's heart.

The doctor had no answer to that, and he looked around to others.

"My horse was ridden hard last night," the landlord ventured. "I found him saddled, neighing without the barn this morning."

"Then, perhaps, Mr. Clark has ridden away and is not dead at all," the doctor said, cheerily again. "Come, let us not borrow trouble."

Then Gus spoke up. "No," he cried and all eyes turned on him, even Ansies's now; "after the horse went up the road we saw his dead body lying here by the inn, didn't we, Frank? We were passing by and we—er—we—that is, we saw it, didn't we, Frank? We recognized his hat and cloak."

"What's that?" the doctor asked sharply. "You saw his body after the horse went up the road? What do you mean?"

"It is true, sir," Frank put in.

"Then why didn't you report your discovery at once?"

The brothers looked at each other. Frank shrugged his shoulders. "We had been at the ale-house, sir, and our wits were jumbled. We saw strange things and were frightened.

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But this I'll swear: That we saw his body here. Dead he was, and decayed, too; bloated like a bladder, his features rotted off. Indeed, we saw too much and were in no state to make any report last night. But a dead man we did see, as Gus says."

A silence followed his words, while the doctor looked narrowly at the two. "Where is the body now?" he asked. "Did anyone else see it early this morning? Did you, landlord? Did you, Miss Ansie? Come, now, was the body visible from the house? When did you first learn that you were deserted, Miss Ansie?"

Ansie had watched Gus and Frank with some animation while they spoke; now her listless manner returned. "I knew it in the night, doctor, by the great ache and void in my heart. I dreamt that he walked with me to my father's home; then he seemed to ride past me on a great horse; then I heard a voice cry: 'Clark is dead!' and I awoke to my misery and widowhood."

"Fiddlesticks," said the doctor. "The man was not your husband."

"Our hearts were one," she answered patly.

"I am not sure of that," the landlord observed. "Clark came here last night with the two girls, Ansie and her sister Dorma. They said they missed the train; but they had plenty of time for it if they so wished. However, that was none of my business. They wanted rooms, and I gave them my best. Good front rooms on the second floor. They sat up too late for me; I went to bed. But this I'll say: Clark paid as much attention to the one as the other. And as for Dorma, my wife is nursing her in bed; prostrated she is. She takes his—er—death harder than does Ansie here."

The crowd exchanged significant glances. The doctor pursed up his mouth. "Death!" he said. "Huh. If it wasn't for the testimony of these two drunken loafers—but evidence is evidence. Come, you two, tell us more."

Thus encouraged, Gus and Frank described how the corpse had slid loathesomely from the roof till the crowd was agog and tittering. The doctor was plainly disgusted, yet he could not dismiss the evidence as naught. Nor could he wholly reconcile it with a consistent theory. Perhaps, indeed, Clark had tumbled from the window and so met his death; yet why then was the body unfound? And how did the borrowed horse come in? Frank and Gus swore that the horse had passed them before they saw the body.

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At last they told all the sorry tale—all but their evil wishes and attempts—how Clark had been at the house, on the horse and dead at the inn. The doctor scratched his head.

Then Ansie spoke as if to herself. "Yes, Gus and Frank were there—I saw them in my dream. They killed him as they had sworn and hid the body. Gus was my lover once and Frank was Dorma's and so they hated him. They hated him; they killed him. Now they shall HANG!" She shrieked the last word and pointed an accusing finger.

Gus and Frank stood back to back and drew the knives with which they had provided themselves. The crowd recoiled; the proprietor dodged behind his desk; the doctor took in his breath with a hiss. Gus and Frank stood condemned already and they knew it. They were prepared for this; the crowd was not. With a yell, they broke through and rushed together up the road, the bolder of the crowd straggling behind and soon outdistanced.

It was the evening of the third day after. Gus and Frank sat on a log, high in the hills, beside their improvised camp. They were outlaws, and they did not know when the posse would come. They had some food, and they knew where they could steal more. Except for the suspense, their case was not so bad.

Frank balanced his rifle on his knee. "We are pretty well placed," he observed. "No posse can come up the road but we shall see them at the bend and fight or hide as we choose. We can go over back of Spencer's wood and so to the waterfall. I am not afraid of any living man."

Gus looked fearfully around! "Nor I," he said, "of any living."

"What do you mean?" cried Frank savagely. "We were drunk that night. We will see no ghosts here."

The dark was falling and the grass felt wet and chill. Some crickets chirped mournfully. The two fell silent then, and the dusk deepened. Then, among the noise of the crickets, came a different sound—the cracking of a twig. They started and grasped their weapons, for a horse's head arose above the bushes and behind it a man, in a hat and cloak of peculiar design, a design all too familiar now. And he appeared behind them, not from the road.

Gus pointed his rifle with trembling hand, but his brother struck it down. "Don't," he whispered; "Clark is dead." Then, louder: "Go away, Clark, why do you haunt us? We did not

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kill you. You have no right to haunt us for our thoughts. Can you hear, you dead man? Can you hear, I say?"

The apparition faced them, but they could not see his face, for his hat was fallen forward. He stood so for a minute, while the chills ran down their backs; then he reined his horse, turned and vanished in the gloom.

Gus almost screamed with relief. Frank sought shelter in their camp. But the satisfaction of both had fled. If they were to be haunted by the dead, they wished they might surrender to the living.

So, in the morning, they decided to change their camp, being possessed of a new restlessness. They spent the day looking for a new place, but none could they find as good.

"This is no use," cried Frank at last. "We cannot dodge him. He can follow—to hell. We might as well go back. If we retire before dark, we shall not see."

"Then we had best hurry," Gus replied. "It is late. I was not so much frightened by him after all."

Frank sniffed, and they made their way back. It was coming dark again as they arrived, and each felt more fear than he cared to own. They listened for the sound of horse's feet; they looked for the sight of a horse's ears over a bush. They were so occupied that they were fairly upon their camp before they noticed that another was there before them. He had lighted a fire and was making free with their provisions.

Frank was about to call out angrily; Gus fingered his gun. But neither moved, for they recognized their unbidden guest! His hat and his cloak—oh, how they wished that they were in the hangman's cell!

The figure turned. "A truce," he cried. "Outlaws should all be friends. What I have taken, I will repay."

Gus started and screamed. His rifle took Frank in the side. Frank cursed, but the shock steadied him. "Can you speak, then, Clark, though dead?" he muttered. "Why will you not leave us in peace? We are no murderers."

The ghost of Clark regarded them in silence. Then he spoke in a hollow and sepulchral tone, unlike his first cheery words. "Wretches and renegades, why are ye outcasts if ye have done no wrong?"

"You know that, Clark," replied Frank pettishly. "You took away both our sweethearts and we would have killed you if we could. But your real murderer is hidden and blame fell on us. Tell us who killed you, Clark, and let us go."

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The ghost seemed lost in thought. "Tell us," cried Frank in a higher key, and, "we implore," Gus added, falling to his knees.

"If I tell you that dread secret, will you do my bidding?"

"Anything," they both screamed.

The ghost paused again—too long. The dark was deepening and the crickets chirped. They had no fear of the restless dead. Suddenly there came the sound of a breaking twig and again the horse's head loomed over the bushes, and behind, that of his rider! Clark's ghost again on schedule time, but, so help us Saint Ann, two ghosts!

Clark's ghost by the fire gazed at Clark's ghost on the horse; Clark's ghost on the horse gazed at Clark's ghost by the fire. As for Gus and Frank, their eyes goggled in their heads from gazing this way and that and their wits nearly deserted them.

Then the rider quickly dismounted and rushed upon him by the fire. "Have I found you at last?" she cried in the voice of Ansie. "Oh, Clark, Clark, now you know who loves you best. Now you may choose. Take me, marry me, let Dorma go. She is only mooning and wishing, but I followed and found you."

"By my faith," cried Clark, "you are right. So you followed in my cloak and hat; and that is what became of them. It is lucky I had duplicates. Ansie, sweet girl, you have won my heart. Dorma shall go as you say. And if Frank here wishes her back, he is welcome."

She cuddled close. "Beware of Frank and Gus, Clark. Trust them not. They would have killed you. When you would not choose between us, I took your hat and cloak and went home, thinking to pique you. I left your things on the hitching-post so Father would think you stood without. They tried to kill you then. Then I went back and you passed me on the horse and I knew you had fled. But I was in part glad, for you were safe from these murderers. I told them you were dead. I stuffed your clothes with pillows and thrust them out the window to frighten the villains. Then I pretended to have dreamed. But come, I have the horse. Ride with me to the parson's this night."

Clark arose and took her in his arms. "I cannot get there quickly enough, sweet maid," he said.

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As the last sound of their cooing voices disappeared and the last tread of the horse's foot sounded on the road, the crickets' notes supervened.

Gus gazed at his brother. "Shall we go home?" he asked.

"No," cried Frank, "never. Let us go far away and begin life anew, where we will see no more of Clark, dead or alive."

"But your sweetheart, Dorma?"

"I take no man's leavings," Frank said sullenly and struck his rifle on the ground.

The Menagerie Within

THE PIG

By Luella F. Phelan

The pig represents physical appetite, lust and the baser passions. He personifies greed, avarice, covetousness, and his salient traits are to squeal and to root for what he wants. He is insensible to all the better conditions of life.

He swills his stomach full, grunts, wallows in the mud hole, sleeps and is altogether a good vehicle in which to herd devils and then drive them into the red sea. Do you want him in your Temple?

Everybody knows the Old Bible Story of the swine that ran down to destruction after the unclean spirits had entered their bodies. Human beings today, many of them, are possessed of evil spirits—Unrest, False Pleasures, Vanity, Gluttony etc. that carry them down to destruction—as the swine were carried down by the evil spirits that went into them. At the last moment they look as they go over the brink of dissipation, drink and self indulgence.

You are quite familiar with this type of man. You have seen these traits displayed by men in business, in politics, in church, in street, at the theatre, at the table—in fact we are so accustomed to this animal that we have not only domesticated him but we have made him a pet. He has been tolerated until he is the accepted evil of civilized and polite society.

This is a sad but true commentary on the world's estimate of refinement, culture and esthetics. It is a worse commentary on our estimate of morals.

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According to the story of Mark there were two thousand swine in the herd driven into the sea, which indicates that at least two thousand demons tormented the one unfortunate distracted man. With one devil in each pig, what chance had the poor pigs? 'Needs must, when the devil drives' is an old saying. And these poor animals, condemned to receive legions of the evil spirits could not help themselves. With human beings it is different—they haven't any such excuse, yet the bootlegger goes his rounds, visiting his eminently respectable customers; the hard drinking of alcoholic poisons, in a nation that the Constitution labels 'Prohibition' grows daily; the young and the old, men and women, rushing to destruction, in frenzy, as did the those grunting animals, dashing down the steep slope to the sea.

Would you divide your Temple with a pig? You might give the pig a pen made of gilt bars but that would only accentuate his grossness and the odor of his filth.

The pig swills his slop, roots his trough over with his snout and then sprawls himself in it and snores. There are human beings who do the same thing. You can forgive the pig—not the man.

Spirituality and Freedom

By A. Buckland-Plummer

Every war that has ever been waged was fundamentally a struggle for freedom; every rebellion has indicated a step towards human liberation. Every invention that has aimed to relieve human drudgery and add to human convenience has broken some fetter and opened up a freer and larger life. The agnostic who fights superstition, the true religionist who works for union with God, the scientist who paves the way for the release of new energy, the sociologist who strives for economic justice and social harmony, the psychologist and metaphysician who lay bare the potencies of mind, the occultist who scientifically breaks through the threshold dividing the visible from the invisible universe, are all soldiers fighting in the cause of liberty.

This concept is necessarily predicated upon the thesis that freedom is a condition which has to be won by persistent and militant effort, that its warriors appear in many different uni-

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forms, and that they can only be recognized by those who sincerely aspire towards, or who have attained, a relatively free state of consciousness. Furthermore, it implies that there are opposing forces which constantly conspire against and do their best to impede the onward and upward movement of the progressive armies. Yet even these opposing elements contribute a vitally necessary factor to the ever accumulating result. It is the old battle of Eros and Anteros, between light and darkness, truth and error, positive and negative, and conscious life results from the interplay of these apparently opposing forces. If this is clearly understood, life loses much of its bitterness, it takes on the aspect of a game, and the whole universe is seen by the enlightened perspective as the perfect work of a perfect Being, manifesting in a myriad diverse forms, which make-up and guarantee the unity of the whole.

But having arrived at this quite necessary and tolerant attitude, it behooves us not to sink into a state of philosophic inactivity as a result, but to buckle on our armour and follow the good occult dictum of "As Brothers fight ye." We may easily determine that spirituality and freedom equal each other, as we observe the gradual assumption of control by that infinite and unknown factor we call Spirit which becomes evident as each conquest is gained over the restricting influences of matter, emotion and mind, yet the perplexing question still remains as to just what attitude or activity contributes **directly** to the unfoldment of the spiritual principle which is alone to bring us nearer the goal of freedom. It is this which we shall endeavour to answer.

If we compare the basic difference between primitive man and the highest type of idealist, we find it consists principally in the degree of self control which the latter exercises as compared with the former, that whereas the one is a slave to his appetites and tendencies, the latter subjugates these things to his Will by whose power he is able to transmute the substance of his lower desires into higher aspirations and give life and reality to the same. Philosophers and psychologists may disagree over such questions as the freedom of the will, or whether the will is superior or inferior to the imagination, but experience shows plainly that the Master of life is he who has conquered himself and external circumstances by the progressive use of his faculty of self determination, which we call will, and which alone distinguishes him from the animals and the lesser developed types of mankind.

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Will and power are the basis of all individual attainment; without them, no amount of well-meaning aspirations is of any practical use, and when these are balanced by beneficence, compassion, justice and love, the individual becomes a conscious unit in the struggle for human liberation.

A cursory study of the Qabalistic Tree of Life makes this very plain. Not until the aspirant reaches the second triad in which he contacts the spheres of Strength on the one side and Mercy on the other, is he really free from ordinary human limitations, or is it possible to determine whether he will use his power for the evolution of the race or against it.

But if he equilibrates himself by balancing strength with mercy in what is known as the sphere of Tiphereth or Love, he then comes directly under the will of God, and is therefore incapable of using his strength for purposes of cruelty or oppression, or of manifesting compassion in such a way that it aids and abets evil.

As space will not permit of an adequate study of the process whereby the aspirant climbs the Tree of Life to the vantage points of freedom, we may briefly say that the first thing for all who aspire to the heights is to recognize and demonstrate the Spiritual principle which resides within. In ordinary Biblical language it is the first duty of man to discover his Divine nature, and this he does by proving his will in the battle of life.

Having uncovered his Ego, his next task is to acquire sufficient power to use it to provide him with vehicles which will place him in conscious touch with the sources of Divine wisdom as distinguished from ordinary knowledge. Thus, the constant question of the aspirant up to these points must be, 'Do the ideas I hold, or the practices I indulge contribute directly to my strength, wisdom and perfection.' And in differentiating between these things he must learn to distinguish between that which is positive and negative.

For instance, he may find it advisable to inhibit certain indulgences and appetites in order to conserve and gain energy, but he should never make the mistake of imagining he will get to the Kingdom of Heaven by virtue of these restrictions, which at the most are but part of the self discipline incidental to his training, and of no positive value in themselves. We all know of non-smokers, vegetarians and celibates, who are purely negative, first class bores and very far from God.

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St. Augustine stated the law of progress beautifully, "Love, and do what you will." Love, is of course predicated upon the sense of unity which the conscious unit experiences towards the life surrounding him. His action under Will implies the control of his lower emotions and appetites, and as it is sanctified by love, it further indicates that he has discovered his true Will which automatically relates him in consciousness and action with the true Will of the Universe or God.

As every phase of Universal life is vibrant with motion, it is clear that he who aspires to attunement with the Cosmic Will must engage in constant activity in accord with the same, and ever endeavour to create and mold new forms which bear the imprint of his own unique nature.

Thus, man becomes a true Magician, creating an universe from the unfoldment of his own being, of which he becomes the central star or Sun, even as the Supreme Magician has created this and other universes, and illuminates and nourishes them with the rays which proceed from the depths of His Being. As man approximates to this state he enlarges his measure of freedom, and as this becomes evident his spirituality is manifest.

BOOK NOTICE

The Great Work in America, a monthly magazine published by J. E. Richardson, 8186 Marmont Lane, Hollywood, California.

Most magazines, as Mr. Richardson justly remarks in his introduction are simply commercial ventures, published for profit. Magazines with a serious moral purpose and which expect to run with a deficit are few and far between. Among these scattered landmarks, Mr. Richardson has established another. It is well done, and we of REALITY extend our congratulations. All too few are the beacons to guide the sailor on life's tempestuous voyage.

The object of the magazine is stated to be "giving to the world an authentic statement of the teaching and findings of the Great School of Natural Science." These words must be taken in a special sense, for they do not refer to the study of natural science—biology—but to a school of Spiritualists. We apologize to Mr. Richardson for using this word—he strenuously objects to being called a Spiritualist—but no other

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word will convey our meaning, as words are ordinarily used in English. The underlying philosophy of Spiritualism we take to be that souls of men, originating at birth, continue to live after death of the body in another "world," state or condition. This is Mr. Richardson's philosophy, and therefore he is a Spiritualist; the reason he does not wish to be so called is because he has a different idea of the way in which Spiritual phenomena should be studied from those of medium and seance. We recognize the difference, Mr. Richardson, but there is no other term that explains your philosophy as nearly. You cannot use the term "Natural Science." That has another meaning and use already in the language.

The desire to continue to live is natural and intrinsic in human beings. Indeed it is necessary, for if none of us had cared much for life our race would have been long since extinct. Now, judging by an obvious analogy, we know that all of us must die, so how comforting is the thought that we shall continue to exist individually in another state. That the desire and hope of immortality is nothing but a projection of the instinctive love of life seems to us evidenced by the fact that nobody cares for what or where he was before he was born. From the point of view of absolute dispassionate investigation, one problem should be as interesting as the other—and as difficult. Any theory that postulates a life after death is sure of an audience, and Mr. Richardson's theory is familiar to us under the name of Spiritualism. However, he does away with proof, and in this it seems he falls behind the Spiritualists. No communications, no mediums, no hypnosis, no"ectoplasm"—for these things we are told are destructive and injurious—but each one may learn for himself how "one must live and what he must do to enable him to demonstrate the fact of another life constructively." This information may be had by reading Volume III of "The Harmonic Series" entitled "The Great Work."

We detect just a touch of Theosophy in this preliminary explanation. The "Ancient School of Wisdom" is mentioned and we look for some of the fantastic notions of Madame Blavatsky to peep forth; but they remain discreetly hidden. The future life only is the bait; but that is on the end of a string, for it will not be proven to us, but "any individual who has the intelligence to know, the courage to dare and the perseverance to do, may accomplish the 'great work' of self-development and self-completion, and constructively make the demon-

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stration of a spiritual life after physical death." Dear friend, that is a long hard road to travel. In a little while we shall know it anyway—when each of us shall start on his last lone journey.

"Strange, is it not? that of the myriads who
Before us passed the Door of Darkness through,
Not one returns to tell us of the Road,
Which, to discover, we must travel too."

Note. Our good friend, Mr. E. E. Gore, has been kind enough to send us the following transcription of the celebrated evolutionary poem of Professor W. H. Carruth of the Kansas State University, with the request that we publish it. Nothing could give us greater pleasure. However familiar the lines may be, they can never be too often repeated. They breathe the very spirit of Bahai toleration, conjoined to enlightenment, that REALITY is trying to express.

Editor.

EACH IN HIS OWN TONGUE

By William Herbert Carruth

A fire-mist and a planet,
A crystal and a cell.
A jelly-fish and a saurian,
And caves where the cave-men dwell;
Then a sense of law and beauty,
And a face turned from the clod;
Some call it Evolution,
And others call it God.

A haze on the far horizon,
The infinite, tender sky,
The ripe, rich tint of the cornfields,
And the wild goose sailing high;
And all over upland and lowland
The charm of the golden-rod;
Some of us call it Autumn,
And others call it God.

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Like tides on a crescent sea-beach
When the moon is new and thin,
Into our hearts high yearnings
Come, welling and surging in;
Come from the mystic ocean,
Whose rim no foot has trod;
Some of us call it Longing,
And others call it God.

A picket frozen on duty,
A mother starved for her brood;
Socrates drinking the hemlock,
And Jesus on the rood;
And millions who, humble and nameless,
The straight, hard pathway trod—
Some call Consecration,
And others call it God.

A Review of "Heart Phantasies."

In "Heart Phantasies"* Ahmad Sohrab has written a love song which touches upon the vast similitudes of Eternity. For the love of man and woman is but a phase of the great love which penetrates humanity, uniting and sustaining all. To become perfect, the masculine-feminine love must be merged in the cosmic love. Long ago at the close of the 13th century, Dante wrote his Vita Nuova, showing how deep human love could reflect the divine and become one with it.

Now again a wonderful lover of the East, feeling the essence of love to be rooted not in the flesh but in heaven, has called upon the stars and the sun to radiate his happiness and become partners in his joy as well as his pain.

We have had many love stories of late which have depicted to perfection the symptomatic details of fleshly passion: so, it is a relief to turn to the pages of "Heart Phantasies" and find the words of the spirit as interpretations of the power of this love which has become divine love. Here we meet the ecstacy of music, the fragrance of roses, the majesty of the pines; but above all and constantly, the breath of the spirit, the con-

*"Heart Phantasies" by Mirza Ahmad Sohrab of Esphahan, Persia. Persian-American Publishing Co., Los Angeles, California.

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sciousness of celestial reality, the real oneness of mankind and God.

Once more in the 20th century, as long ago in the 13th, love has become the Eternal Guide to heaven, and heaven as we recognize it is the wonderful "Placeless" where the goddess abides! So may all the lovers of every land read the "Heart Phantasies" and if they have not yet realized in its fulness the ecstacy of their love, they will begin to penetrate it, through these eloquent and inspired pages. As the author concludes his chapter on "To what things I liken Thy love:"

"Thus, beloved, in all my passive and active contemplations of life, thy love speaks to me with thousand voices of nature. At thy approach the trees dance, the waves laugh, the breezes smile and the birds celebrate at the purple twilight with an orchestral gala".

Mary Hanford Ford

When Christians act according to the teachings of Christ, they are called Bahais; for the foundations of Christianity and the religion of Baha Ullah are one. The foundations of all the Divine Prophets and Holy Books are one. The difference among them is one of terminology only. Each springtime is identical with the former springtime. The distinction between them is only one of the calendar—1911, 1912, etc. The difference between a Christian and a Bahai therefore is this: There was a former Springtime and there is a Springtime now. No other difference exists because the foundations are the same. Whoever acts completely in accordance with the teachings of Christ is a Bahai. The purpose is the Sun itself and not its dawning points. For though the Sun is one sun, its dawning points are many. We must not adore the dawning points but worship the Sun. We must adore the reality of religion and not blindly cling to the appellation, "Christianity." The Sun of Reality must be worshipped and followed. We must seek the fragrance of the rose from whatever bush it is blooming, whether Oriental or Western. Be seekers of Light, no matter from which lantern it shines forth. Be not lovers of the lantern. At one time the Light has shone from a lantern in the East, now in the West. If it comes from the North, South, from whatever direction it proceeds, follow the Light.

Abdul Baha.

(Dublin, New Hampshire, Aug. 5, 1912).

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The Inner Work of the Soul

By Wilfred Gordon

"There is a material body and there is a spiritual body."
Paul.

"O Possessor of two eyes! Close one eye and open the other... I fear that, without seeing the beauty of the Rose, ye may return to the water and clay."
Baha Ullah

The soul inhabits at least two bodies. And just as there are physical workshops in which the work of maintaining the material body in the physical world is done, so there is a work in the inner finer world that must be done within one's own being.

Each individual intelligence, that is each soul, expresses itself on the material plane through the coarse physical body with which all are familiar; and it has been scientifically apprehended by all the great seers of the world since Pythagoras and Plato that there is an inner finer body composed of substance too fine for the chemist to demonstrate by ordinary laboratory methods, too intangible for the physicist to handle, and too subtle for the materially minded to apprehend, yet definitely tangible and cognizant to those consciously inhabiting it. This inner finer body exists, contiguous to and within the physical one during all our life on earth; its vigor and beauty augment or diminish according to the degree of constructive cooperation with known laws, similarly as with the coarse material body; and it is the form in which the soul or individual intelligence consciously functions when the physical body has ceased to serve and has been left to disintegrate to its original elements by the process called death.

How important then it is to realize the inexorable nature of these laws and to determine to learn them and consciously cooperate with them.

The physical body has senses for perceiving all the grades of its environment such as light, sound, warmth, with power to manipulate the external world of matter. So the inner finer body has means to enable the soul to sense its environment on higher planes and to consciously contact the inner finer world of matter. It is the opening up of this inner life to consciousness by constructive methods while still in the physical body on earth that constitutes the great accomplishment of the internal work of the soul.

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The attainment of this too brings its own reward, for in proportion as the inner finer body is developed and organized through Divine Love immortality becomes a consciously understood fact; there comes an awareness of the method for continuity of life, and a definite knowledge that ineffable peace and happiness are the privilege of all who strive earnestly to find the right way. The Great Father who guides in all the spheres of this planet speaks thus to those who will listen: "The plain of being is a pleasant plain if thou dost reach it; the home of immortality is a goodly home, if thou wilt step beyond the dominion of mortality; the ecstasy of wine is sweet, if thou drinkest it from the chalice of inner significances passed by the hand of the Divine Servant. Shouldst thou attain to these degrees thou shalt become free from mortality, affliction and error."

Through another He said: "Whosoever will lose his life for My sake the same shall save it." He who gives the life of the physical body and his possessions in sacrifice or service will become conscious of far more free, rich and beautiful life in the inner finer body as a direct result of the law of compensation. There is also a Latin axiom to the effect that "He who serves must lose," which is another way of saying that we must give without hope or expectation of reward on one plane in order to receive on another higher plane.

The motive power in the Workshop of the Soul, which makes all the machinery run in the right way, is Divine Love. It is the only power that is sufficient, and it is free to all who are open to receive and know how to turn on the switch. Unrequited human love, thwarted hopes and disappointments are Nature's means of diverting the direction of desire and increasing the longing for Divine Love to flow into the soul. We may have it this way—by suffering—or we may have it another way, which Christ and others came to earth to show—the voluntary heartfelt yearning for the transformation of the soul by Divine Love expressed in constructive action.

Experience consists of the things to which we give attention, and too often we do not voluntarily give attention to that which results in permanently satisfactory experience until we are driven to it by being made to realize the utter futility of all else. But sooner or later by one means or another, each one learns the right way through the inner doorway to begin the real work of progress.

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REALITY

A Monthly Magazine Devoted to Harmonizing Religion and Science; applying the Principles of the Bahai Movement.

For Constructive and Progressive Thinkers

EXCERPT OF AN ADDRESS
BY ABDUL BAHA

DO YOU BELIEVE IN PRAYER?
By Andrew J. Hornung

GLIMPSES OF A FORMER LIFE
By Alden Harness

MAN'S ORIGIN AND ONENESS WITH GOD
By Catherine Phillips

THE RELIGION OF PERSONAL EXPERIENCE
By Rev. R. Nicol Cross, D.D.

Vol. X AUGUST, 1925 No. 2

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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 Buddah, 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 Illustre, supplement, p. 60.

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TO SOLVE THE WORLD PROBLEMS

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.**

The Bahai Message is a Call to Religious Unity and not an invitation to a new Religion, not a new Path to Immortality, God forbid! It is the Ancient Path cleared of the débris of imaginations and superstitions of men, of the débris of strife and misunderstanding and is again made a clear Path to the Sincere seeker, that he may enter therein in Assurance, and find that the Word of God is One Word, though the Speakers were many.

—ABDUL BAHA.

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REALITY

An Independent Bahai Magazine

Devoted to the spread of the Bahai Principles in the broadest sense, and co-operating with all other movements having the same universal aims as these Principles, irrespective of the title of such movement.

"REALITY" offers a free forum for discussion of all vital subjects, with the object of arriving at the truth in all things by candid and fearless presentation of various points of view.

This magazine is not controlled by any organization, but seeks to spread the Bahai Principles simply on their own merits, without fear or favor. Discussion and criticism of these principles and their applications are invited.

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Editorial

RELIGION AND SCIENCE AGAIN

Professor J. Arthur Thompson finds no conflict between religion and science, and yet he places them in different fields. Professor Thompson's ideas have attracted wide attention, on account of this supposed anomaly, a religious scientist. In later years, we think, such a case will be no anomaly; but we also think that Professor Thompson goes rather too far in his attempt to placate the contemporary religious mind. "We must learn to render unto science the tribute that is its due, and to God the things that are His." "We cannot by scientific searching find out God." And yet he admits that "God is the constitutive principle of the universe."

Now what else is the aim of science than to find out the ultimate cause of things? This ultimate cause is God, the ultimate object of science. Perhaps when this ultimate cause is found, it will not prove to be instinct with the majesty and power commonly associated with the word God. What difference will it make? Yet possibly the unformulated fear that science may arrive at some such outcome is what keeps religionists hugging their religion and trying to protect it from examination. It is a false position. To know the truth is better than to preserve, however indefinitely, a set of preconceived notions in a glass case.

AN OUTSIDE VIEW OF THE BAHAI MOVEMENT

"The Forum" for July, 1925, contains an article on "Babism and Bahaism" from the pen of Jules Bois, the veteran French journalist. In spite of M. Bois' long familiarity with the subject, his view is that of an outsider, for his long familiarity has been a superficial one; but in this we find an especial interest in the answer to the question, What impression is Bahaism making on the world?

To M. Bois, Bahaism is an outgrowth of Mohammedanism, and he cannot understand the, to him, anomaly that American Christians should adopt the religion of those they are accus-

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tomed to regard as "heathen." Yet he recognizes the inclusiveness of the movement, that "Bahaism aims to be a super-religion that welcomes members of every creed." He quotes from several Bahai writers, and gives a general account of the history of the Movement from Bab to Shoghi; but all mention of dissenting groups is omitted.

His conclusion is not that here is a possible world-religion; no. He recognizes the potentiality of the idea, but he flies back to Christianity with it. "Here," he says, "take this plan and these weapons and Christianity shall become universal. Let Christianity quickly adopt Bahai methods and Christianity shall become supreme." And does he leave a place for the Bahai Movement? Oh yes. "It is quite possible that Bahaism has a mission to pacify and spiritually quicken races and tribes which we have so far been unable to evangelize."

THE AIM OF THE BAHAI MOVEMENT

In the June, 1925, issue of the "Star of the West," styled "The Bahai Magazine," it is stated editorially that the aim of the Bahai Movement is the establishment of "A world-State based on broad principles of brotherhood, co-operation and equity." That is to say that the Bahai Movement, aside from its spiritual aspect, has a definite political and social program. As to what this program is in broad outline, we are not left in doubt; we visualize a form of international socialism, anti-nationalistic, anti-capitalistic, but a little dubious of Bolshevism.

Now we hasten to assure our readers that the Bahai Movement is nothing of the sort. It has no secular policy, positively it has not; and we are led to wonder how our friends have come into this state of mind. It is a case of short-sightedness and misappreciation of values, which at the risk of verbosity, we should like to consider.

The key to the true appreciation of the situation is found in Abdul Baha's words: "This is not a new religion; it is religion renewed." The point has not been apprehended, and our friends have proceeded to promulgate a new religion. In consequence of this mistake, all their deductions are false and all their conceptions mistaken.

For a new religion to have a secular policy as well as a spiritual one is familiar. The Pope has only comparatively recenty relinquished secular power and an army. "A religion" may have this, as history recounts to the sorrow of men, but can

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"religion renewed" have such a policy or any policy? It certainly cannot. Therefore all the exposition of our contemporary magazine is seen to be beside the mark; they are not expounding the Bahai Movement as they imagine, but the Bahai Religion, a new sect come to join the general mêlée of "thus saith Zarathrustra."

Now we have had many new religions in the world; they spring up like weeds in the night; and some of us are concerned how rather to diminish the existing number, than to welcome a new one. And Abdul Baha says this is not a new religion and that settles that. But what is "religion renewed?"

We do not pretend to be able to say exactly what Abdul Baha had in mind; but judging from the context, some things seem fairly clear. Religion renewed is not any of the things that would constitute a new religion. It is not any belief, nor creed, nor organization, nor policy whether spiritual or secular. By these things we would know a new religion, how it differed from other religions, being of the same genus as they, but a new species of that genus. Religion renewed cannot have any of these qualities.

The essential basis of every religion is belief, certain postulates which are taken as the groundwork of fact. Two religions which had the same belief would not be two, but one. Two religions which are not the same have different beliefs, and are thus intrinsically different and hostile. Each must think itself right and the rest wrong, for they differ in their fundamental assumptions. How can any one religion encompass the world? Only by swallowing the rest—a sorry outlook, friends.

Now the belief of every religion has assumed a world-theory as a part of its belief—how could it do otherwise? And when the growing knowledge of mankind has shattered this world-theory, there is nothing left for the advocate but to boldly deny with William Jennings Bryan or to equivocate and dodge the facts of science. "Religion renewed" has no world-theory nor policy nor secular program. It is simply the religious attitude based upon the facts that we have; it is the religion of science.

Followers of such a broad idea as this will have world-theories and policies of their own; they should have them; but they are not a part of "religion renewed." That has no fixed policy, but ever stands for that which shall prove to be the best in its time and place.

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A BAHAI MAGAZINE

It has come to our ears more than once that individuals reading REALITY say: "But what is the Bahai Movement? Here is REALITY, a Bahai Magazine, and yet from reading it, we do not know what the Movement is."

We wish we were able to give a complete account of the history and philosophy of the Movement in every number of REALITY, without taking up the whole number and without repetition; but it cannot be done. We conduct an open forum for the expression of the sincere opinions of our contributors, and it may very well happen that a single number selected at random may be filled with views which the editor does not in the least agree and which do not in any sense elucidate the Bahai Movement. We print on our cover an old but condensed account of the Movement, and on the first page give the so-called twelve principles and an illuminating quotation from Abul Baha. If we have piqued curiosity, we have done all that could be expected.

To us the Bahai Movement is simply religion, freed of every creed, philosophy or cosmic conception. It is simply the reverential attitude of mind toward the universe and its cause or causes. A Bahai is one who has the universal attitude and a non-Bahai is one with an individualistic self-centered attitude. A Christian believes in God, personal immortality and the Savior; if his attitude is universal and he desires the salvation of mankind, he is a Bahai; if he is concerned only about his own salvation, he is a non-Bahai. A scientist does not have predetermined beliefs, but tries to find out what are the actual facts of existence by experiment and reasoning. He is a Bahai if his attitude is universal and constructive, a non-Bahai if individualistic and self-seeking.

We call it the Bahai Movement because as the outcome of the teaching of Bab, Baha Ullah and Abul Baha, the latter arrived at this conception. The idea, of course, has been in many minds and has been otherwise expressed, but not as the basis of an extensive religious movement, and therefore we call this movement the Bahai Movement.

RELIGION AND SCIENCE

REALITY has for one of its aims the harmonizing of religion and science. Some of our contributors propose one method and some another, while others frankly say that they

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do not think it can be done. Now religion has always been a hindrance and a detriment to science—there is no doubt of that—even when religion was not in active opposition. The reason is, we think, that religionists do not understand what religion is; they never did understand it and most of them do not yet. They think that religion means that you must accept something, whereas religion is really only an attitude of mind. If you must believe something in order to be religious, then of course you are opposed to science, for the first requisite of scientific investigation in not to believe anything, not to take anything for granted, but to retain a mind open for evidence and to follow the truth wherever it may go even if it seems to dodge this way and that. If you think that religion means belief, then you cannot follow the truth, you do not want the truth, because you will not take the chance that the truth might not coincide with your belief. You know that your belief has never been tested, and you dare not trust it to the crucible. You will oppose science, which is the unbiased investigation of truth, you will fight science and you will crucify science, you are doing it today—look at Mr. Bryan!—but you will not accept science for the reason that you believe something that has to take precedence over truth and reality.

Now, dear friends, you are wrong. You do not know what religion is. Belief cannot be reconciled with science; religion can. For religion is not belief; it is simply an attitude of mind. It is the appreciation of Creation and the desire to be a constructive factor in it. Do not personify or literalize this feeling, and it will adapt itself to any stage of the knowledge of reality, past, present or future. But if you lay hold of any certain theory, good in its day perhaps, and say, "Here is the truth," then you have adopted a belief. Don't do it. The true spirit of religion is as adaptable to science as to any set theology.

AN ACROSTIC

R eality advancing broadens mind,
E xcels in progress to uplift mankind,
A pt where constructive Principles aright
L eads forth in love which gleams as Beacon Light.
I llumined sweetness borne where all may glean,
T houghts woven in exquisite texture seen,
Y ielding to man the light—in life serene.

Edwardus.

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THE BAHAI CONVENTION OF 1925

REALITY was represented at the Convention of the American branch of the Organized Bahai Cause by our Mr. Robinson. A Bahai Convention is generally a very interesting affair; much public attention is aroused in the place in which it is held, the Bahai principles shine forth and Fundamentalism is in the background. Consequently the Bahai Cause appears at its best at the annual Convention, especially when held in a large city, as has been heretofore the custom.

In the present instance, however, custom has been departed from in two instances, quite apparently not for the better. First in the matter of time. This meeting has been held customarily in April at the time of the Feast of the Rizwan. This year the meeting was postponed until early July, for the single purpose, apparently, of allowing Mr. Mills to get back from the Holy Land, where he had been detained since last August. The change in date was made by special permission of Shoghi.

Second as to place. Instead of a large city where ample public notice would be assured, the Convention was held at Greenacre, Maine. Greenacre is not even a village, but a group of former farm-houses, now the country estates of well-to-do city dwellers. There is a small hotel on the grounds, which was, of course, filled double and to overflowing by the delegates themselves. The nearest town is Portsmouth, New Hampshire, where our delegate made his headquarters.

Mr. Randall welcomed the Convention, as trustee of the Greenacre Fellowship. He recalled the fact that Abdul Baha was here in 1912, walked over the place and spoke from the same platform that he was himself speaking from. Mr. Randall prophesied that the meeting would be so full of love, that people would marvel at it, and it would show the world what a Bahai really is. He thought this the happiest moment of his life that he should be able to welcome a Bahai gathering to this spot, made sacred by so many memories of Abdul Baha.

In the absence of any effective public audience, the addresses were made principally to the delegates themselves, and attention was principally focussed on details of administration and election.

Mr. Sheffler said that when he was appointed last year to supervise the construction of the Temple, he thought it would be a simple financial matter; but examination showed him that it was a difficult proposition, and would require from a million

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to a million and a half to complete. He said that the lack of completion retarded the Cause and was a reproach to the friends, and he urged all the Bahais to "give till it hurt," and then to multiply the contribution by ten. Mrs. Morton, treasurer of the National Assembly, reported certain matters unattended to which should have been settled long ago, not because the money was not on hand, but because the donors had specified the purposes for which their funds were to be used. She strongly recommended that future contributions be made without restriction, in order to give the Board greater freedom of action.

About $100.00 a month has been sent to Shoghi Effendi during the past year as contributions to the International Fund.

Mr. Holley, secretary to the Board, reported that he had answered over a thousand letters, which he found a serious encroachment on his time. This office had expanded beyond all anticipation, and he thought that in the future it would be found advisable to establish a central office with a paid secretary.

Mr. Mills, President of the Board, extolled the character and personality of Shoghi, with whom he has been in frequent contact during his stay of nearly a year in the Holy Land, to which he expects to immediately return.

Mr. Mills further said that the Organized Bahai Cause would probably become a legally incorporated body, so that various individual opinions about the Bahai Cause could be more effectively controlled.

A large amount was raised for the Temple fund by pledges, and when no more was forthcoming, Mrs. Krug offered to add another thousand provided it could be matched by other pledges. The time to meet this challenge was extended to Christmas.

After Mrs. Morton presented her financial report, a motion was made that the report be accepted by the Convention. Mr. Hooper Harris objected that this was out of order, because the report was that of the treasurer of the National Spiritual Assembly, a Spiritual Body (and he used such words as holy and divine), and therefore it was akin to impiety for the Convention to accept the report, acception implying the possibility of rejection, and it was unthinkable to him that the work of this Body could be subject to examination or review, work done in its character of a Spiritual Institution. He thought that the only function of the Convention was to gratefully

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recognize the work of its Board and the sacrifices of the individual members, and to submit gratefully to what had been done. Out of a spirit of politeness, this view was allowed to prevail; but it occurred to our delegate, if not to others, that there was an incongruity here. The National Spiritual Assembly is an elected body, and all elected bodies are properly responsible to the electorate. If it was desired that the National Board should function as a House of Cardinals, then the members should not be elected, but appointed by the head of the Order, Shoghi Effendi, as the Cardinals in the Church of Rome are appointed by the Pope.

Dr. Alain Locke, of Howard University of Washington, D. C. and Mrs. A. S. Parsons spoke on the subject of the amity between races, which the former thought was spoken about very beautifully at meetings, and urged that when the members get to their homes, they should not forget to extend that spirit individually.

Our delegate frankly reports that many of the speeches savored to him of old matter, good no doubt, but not calculated to attract progressive and thoughtful people. In other speeches there was too much leaning toward dogma and creed, which should be excluded from as new a movement as this.

Jenabe Fazel gave personal reminiscences of the Master. He further said, that there were two sides to the Bahai Cause, the visible side, which meant more Bahais every year, and the invisible or spiritual side, which meant that thousands of people are living the Bahai life but do not know it. These nevertheless contribute to the growth and advancement of the Cause.

Jenabe Fazel has been in the country for the last two years, but will go back to Haifa in the latter part of July.

The following were elected to serve on the new National Spiritual Assembly, 1925-6

Mountford Mills, Chairman.....New York City
Roy Wilhelm, Vice-Chairman....New York City
Horace Holley, Secretary.....New York City
Mrs. Florence Morton, Treasurer..Massachusetts
Siegfried Schopflocher .....Canada
Alan McDaniel .....Washington, D. C.
Carl Scheffler .....Chicago
Mrs. Collins .....California
Ali Kuli Khan.....Persia

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ALTERNATES

Alfred E. Lunt.....Boston
Mrs. Agnes Parsons.....Washington, D. C.
W. H. Randall.....Boston
Mrs. Mary Maxwell.....Canada
George Latimer .....Oregon
Louis Gregory .....Boston
Mrs. Greenleaf .....Canada
Mrs. Miriam Haney.....Washington, D. C.
Mrs. Keith Ransom-Kehler.....Chicago

The Inside of the "Ouija Board"

By Axel Emil Gibson

As a toy for old children with more leisure than ideas, the Ouija Board by most people is considered quite innocent, though lately some occurrences connected with its practice have rendered its propriety and safety gravely questionable.

After having watched the "Ouija Board" craze with a keen professional eye, Dr. Wm. J. Hicson, Director of the Psychopathic Laboratory of Chicago, makes the statement that an amazing percentage of his demential cases, especially of the "Praecox" and "Obsession-Mania" class, have been "Ouija Board fans" or "spiritualistic seance habitues." In response to this constantly increasing type of sufferers, who have been scientifically classified under the new denomination "Ouija Praecox," the doctor has even been obliged to equip a new department in his psychopathic establishment.

Now "Praecox" in its ordinary pathologic application, signifies a mental disorder, expressed in the lack of interest of an individual in any practical form of business, while surrendering to a state of systematic uncontrollable weakness and a desire to get away from the world of fact with its burden of individual and communal responsibilities.

We go to the "Ouija Board" either as doubters or believers; either as foolish jugglers with the value of time and conditions, or with the definite aim to steal a march on fate by getting possession of secrets and powers which ordinarily, legitimately and morally justifiably would not have come our way. We have stopped to become eavesdroppers on the future, and made ourselves ready to take advantage of our fellow creatures by getting into possession of information which by

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fair and open methods we could not have obtained. With a full control and service of our "Ouija Board" and its alleged powers, we would naturally be able to baffle every outside calculation, and outwit every virtue while cowardly hiding behind the invisibility of our secret source of information.

But whether an actual condition or not, the entire "Ouija Board" situation is intolerably vicious and dangerous, as it holds out to the average individual almost irresistible temptations to take advantage of life in every form he desires to turn it. And it is here that the joke of the "Ouija Board" gives way to a situation in which realized, or not, we find ourselves gambling with manhood, character and moral integrity. For it is impossible that a persistent concentration and living expectancy for certain things to happen can leave the mind uninfluenced by the very motor and motive forces invoked in the attitude. And if the psychologists—from Shakespeare to William James—are right, and that there are "more things between Heaven and Earth than all our philosophers ever dreamt about" the "Ouija Board," by the mind-stifling concentration of its devotees may turn into a centre of attraction for any obscure, indefinable and uncontrollable psychic force entity capable of penetrating our inner, deeper selves, and register our brains for purposes and indulgences of its own choosing. "Obsessions" as referred to and warned against in the Bible and in other ancient and medieval religious literature, belong undoubtedly to the same class of phenomena as those that attend the practices of modern "Ouija Board."

Looked at from this point of view it is quite comprehensible why Dr. Hicson connects the practices of the "Ouija Board" with the tragic scenes enacted in his psychopathic clinic in Chicago. It is indeed beyond telling as to what straits of mental aberration such indulgences will lead society into. One thing, however, is certain, that nothing but the most subtle and deep-going influences can bring about a menace to mental balance as grave as the one indicated in the name of this new disease: "Ouija Board"!

For is it not the mind we look to as guidance in our interrelations as progressive humans, and should it not be the supreme duty to ourselves and to the race, to keep this council of the soul as sacred and protected from threatening influences as it lies within our power? There may be reasons some time to risk the health and even life of our body when facing some great, far-reaching, communal or national issue; but the mind as the central light of our existence, our means of guidance in

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the hazards and complexities of our fate and destiny in human beings, is too precious, too all-important, to surrender to the sports of nondescript, uncontrollable, subconscious forces.

Finally, is it not true, that this desire to read the future is practically an attempt to take advantage of these of our fellow creatures who have to depend upon ordinary, common-sense individual effort to obtain information about the future of life and its possibilities? Are we not, after all, deliberately cheating at cards when we allow our fellow players to remain in ignorance of the real but disguised rules of the game. And, furthermore, if the future and its opportunities in this fashion actually could be revealed to us—would not this slip-shod, unmerited way of obtaining knowledge and power remove our interest from the practical issues of life itself, and at the same time demoralize the wholesome, stimulating endeavor of the individual in his pursuit of knowledge and virtue for its own sake, which alone can make the evolution and purification of character possible?

Abdul Baha (Dublin, New Hampshire, Aug. 5, 1912.)

When Christians act according to the teachings of Christ, they are called Bahaïs; for the foundations of Christianity and the religion of Baha Ullah are one. The foundations of all the Divine Prophets and Holy Books are one. The difference among them is one of terminology only. Each springtime is identical with the former springtime. The distinction between them is only one of the calendar—1911, 1912, etc. The difference between a Christian and a Bahaï therefore is this: There was a former Springtime and there is a Springtime now. No other difference exists because the foundations are the same. Whoever acts completely in accordance with the teachings of Christ is a Bahaï. The purpose is the essential meaning of "Christian" not the mere word. The purpose is the Sun itself and not its dawning points. For though the Sun is one sun, its dawning points are many. We must not adore the dawning points but worship the Sun. We must adore the reality of religion and not blindly cling to the appellation, "Christianity." The Sun of Reality must be worshipped and followed. We must seek the fragrance of the rose from whatever bush it is blooming, whether Oriental or Western. Be seekers of Light, no matter from which lantern it shines forth. Be not lovers of the lantern. At one time the Light has shone from a lantern in the East, now in the West. If it comes from the North, South, from whatever direction it proceeds, follow the Light.

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DIVINITY

By F. E. Guerrettaz

The Divine in all, both great and small,
Is good and pure and true,
When your soul is cleansed of all error enthralled
Then this light will come to you.

Each man we are told, desires a goal,
And some struggle, day by day;
They endure hardships oft untold,
In their effort to find their way.

And some, without effort upon their part,
Have the good and joys of life,
Abundance, prosperity, the desire of the heart
Seem to come without any strife.

As I watch this great panorama of life,
And the problems each man must solve,
I find that the man with the sorrow and strife,
Has committed a deed in his past life
That he now must meet and solve.

And these conditions will always be
'Till we learn the cause, and are set free;
So "Seek the Divine," the eternal bliss,
Look to God within who has charge of this.

Awake, O soul, come forth and see
That God is love, Divinity;
That of each man he is a part,
He is the desire within the heart.

The heart is the throne in which He resides,
That strengthens your faith, your hope and pride;
He is in each heart, though sometimes deep,
He is always awake, though the man may sleep.

The things we call trials, what we find we must do,
Is the road on which you meet the **You;**
And on the dark path where we could not see,
We come face to face with Divinity.

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Do You Believe In Prayer?

By Andrew J. Hornung

It is my sincere wish that you do believe in prayer and fully understand the use and power of this mighty friend of man. It has been my good fortune to have been a student of this and allied matters for over thirty years. In that time my position has changed from one who had absolutely no faith in prayer to that of a positive advocate and teacher of prayer and its power. I looked upon prayer as the device of cunning men to befog and exploit those who were in trouble and despair. Now I am fully awake that there is a fixed Law involved in this matter. By virtue of this Law it is possible for prayer to be a friend in trouble, a healing force in illness, a light in dark places and a general manifestation of the graciousness and power of the One Eternal Reality, which is Spirit. My opposition to prayer and allied matters was so rabid that I joined and was active in organizations whose sole object was to fight and break down the power of these factors. I speak of this to make clear that I was fully informed of all of the evidence and every fact that could be given in opposition. For a time these things held my attention. Then the wish to know, the desire for facts, upon my part, brought about action. I began deeper study, began to delve into this matter, to seek for the heart of this subject. The clean-cut proofs that came to me were of such nature and so overwhelming that my position was changed. That which I had opposed, I now perceived was truth. With the moment of my inner acknowledgement of this truth, the doors of understanding were opened to me. Spiritual perception and power became a part of my everyday life. If you doubt the efficacy of prayer, read the data I give you. If you believe it, well and good. Read, and strengthen your faith. Faith fortified by knowledge is invincible.

Health may be yours no matter what your present state may be. It matters not who has told you that you cannot be cured. Human ignorance is not to be trusted in the face of Divine Wisdom. Lack and limitation can be scattered as the morning fog lifts under the presence of the glory of the Sun. Should you be a seeker for an understanding of the deeper things of life, the very well-springs of all being, that too, can be made a part of your expanded self. We will have a few

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examples of what prayer has done. Never forget that these are actual, verifiable cases, and that which functioned for one person can function for you—right now.

Mrs. I. lived in Louisiana. She was hurt in an automobile accident. She was paralyzed and confined to her bed, entirely helpless. Had been taken to every doctor, hospital and sanatorium within reach. Over a year had passed and no sign of change. She wrote me, asking if she could be helped. In less than a month she walked. A tribute to the power of prayer. I never saw her at all.

Dr. G., a medical man of very long practice, the dean of his profession, had cancer. He gave himself up as incurable. His fellow doctors arranged to take him to a large town for an operation. When the day for the trip came, they told him that it was of no use to take the trip, as he was too far gone and the case was hopeless. The trip was cancelled. A neighbor, a dear friend of mine, told him about my work and plead with him to write me. He wrote me as best he could, considering that he was helpless and confined to bed. His own reports ran something like this: Out of bed, out of bed walking around the room, outside walking around, down town walking around, driving auto about town and country and the final—I am well. These are his reports, not mine. Prayer triumphs again. This man too, I did not see at any time. I was in New York City and he was many miles from me.

Mrs. D. was 72 years of age. Had the third stroke of paralysis. The medical man gave up. The Christian Science practitioner called, after two trips did not return. I was called. Prayer was used and won. In due time the dear friend walked.

Mrs. L. lived in Texas. Her trouble was limitation in funds, or what we usually hear of as poverty. Wrote for help. Prayed for her. She writes me, tells of the marked improvement results. Wants to study with me.

It would be possible to cite examples sufficient to take up page after page. However, I have said before, when we see a Law work in one place or time or condition, we may rest assured that the same Law will work again at any time or place or in any set of conditions, provided we open the door, so to speak. To help make clear to you who wish to get at the heart of matters, let us consider these things. There is a Law here. In finding that Law, fully perceiving the Law and its place, point or plane of origin, is to be found the power

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to make the Law an omnipotent force in our hands, minds, lives and beings.

Life comes to us from without. That is, Life does not originate within the body. Life acts, functions and rejuvenates. Food does not create Life. Life creates food. Food is building or repair material for the physical structure that we term the body. Food does not perform any other function, except that of a purely physical one. In accord with our basic belief that evidence is the only proof, we present several facts for your consideration. More facts, presented at greater length, could be given. One fact clearly grasped establishes the Law.

A child that is a mouth-breather is always stupid. Not sometimes or part of the time. Invariably when children breathe through the mouth, the result is stupidity. Why? Exactly the same amount of air and its contained elements reach the lungs. The brain region does not get the full quota of air. The vital pathway as between Life and the contact centers in the head region is broken, removed. That is, there is a factor utilizing the air as a conductor, not physical in its essential nature. Lack of penetration of air to its appointed rounds results in a lessening of this Life inflow in and through the highly evolved receptive centers.

Another—the usually accepted belief is that the heart is the power that pumps the blood through the blood vessels. Entirely wrong. This is demonstrated by the following: Take a good sized animal, hang up by the hind legs, first giving anesthetic. Make available the heart and large blood vessels, veins and arteries. Ligature or tie the blood vessels next the heart. Possibility of propelling force from the heart is thus shut off. But strange to tell, the blood keeps on moving. It actually runs up hill. There is no heart pump behind it. What is the answer? The heart does nothing more than act as a valve or regulator. The power to circulate the blood comes from the Life which enters the body in various ways. Many other facts are available.

Another—a lady has a rather peculiar faculty or gift. She can always find true North and South by lying on the ground and shifting around until she has found the true North and South. Why? Life is not resident within the body. The re-action produced and the 'way' in which it enters the body gives to one highly sensitized her own peculiar information.

So much for that. What has all this to do with prayer? It is quite vital to understanding prayer and to its successful

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use to know the basic things of all reality. Reality is found through reality. Understanding a thing brings us in touch with its reality, which is merely a reflection of Reality. Life is from without. This we have established. Possibly you would ask for more facts. Space is too limited. Facts are not. Life being from without, to function in you, for you, it must reach you in some manner. The foggy-minded person will say, Yes, I believe in the power of prayer and that the power of the spirit reaches me and helps me. But that will not do for any one who thinks clearly and wishes his data to be clean-cut and logical, as well as kind and loving. That is, when we wish to reach that stage of perception. When we shun that aspect we lose a very great deal.

You are in trouble of some sort and wish help. You seek help in prayer, half doubting or fully accepting. In either case you have complied, as far as you can, with the requisite conditions. You have made a receptive state, so that a fuller and freer inflow of Life may be yours. It unites with you. It does many things after reaching you. The inflow of Life changes your state of mind, puts vitality into your inner functions, gives you power to observe and understand many things that you formerly overlooked. A thousand other things I must curtail for lack of space. The soul praying for you, according to its realized state of consciousness can decree you as a new born center of consciousness. The perfected Divine Soul can create a current of Life, that shall enter your consciousness. This will help you to do the many, many things that must be done before you can accept your natural state, which is that of a divine being with Perfect Health, Abundant Supply, Illuminated Understanding and Greater Love.

Again—there is no question in this matter. Prayer is a potent force in being. Each of us must make freer and larger use of it and in the right way.

What Is The Efficacy of Prayer?

By Doolittle Shillingsworth

The scientific method of the approach toward Reality is a new thing in the history of man. The majority of people, even today, while admitting the efficacy of the scientific method in certain material and practical affairs, are still far from un-

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derstanding the usefulness of this method in approaching every subject that we desire to understand, and they are even further from adopting the judicial and unbiased mind upon which the scientific method rests. Most men today still use an older method, the one with which the undeveloped brain began. They adopt a theory or explanation uttered by someone in authority, usually attributed to a supernatural source, and if the facts do not support this theory, the facts are wrong. When the slowly developing brain of man began to think, it felt the need of an explanation of the facts of nature. The sun, the moon, light, darkness, the wind, the trees—what were these things? The first explanation was: other men like us, other beings with feelings of love and hate, anger and gratitude—like us. Polytheism thus naturally arose, and gradually merged into monotheism, the sun as the cause of all life—which he is—or God, as a Superman who made all with His hands. Sun-worship has a natural basis and is logical. God-worship is neither, and the original crude idea has in latter years become refined. God becomes a Spirit, or Spirit, or Mind, or a Principle, or Principle, which alone exists according to the misnamed Christian Science School (misnamed because however Christian it may be, it is far from being scientific), or which exists as the basis of spirit and matter alike according to the more logical New Thought view. But with all the refinement and all the logic, these modern views are still founded upon the old unscientific method.

The subject of Prayer is a product of the old method. Given a Supreme Being founded on the human type, Prayer is the personal appeal to this Personal Individual for special individual favor. The Supreme Being does what He likes with everything, and if you ask Him to change something, why shouldn't He? Crudely the ancients gave Him presents to make Him lenient—sacrifices upon their altars. Later came the vow, the promise to be good. And now we have something still further. As the idea of personality of God recedes and God becomes a force or Principle, the personal appeal is seen to be weak. To explain prayer or the efficacy of prayer, the personal appeal has also to be explained. We see now that to pray to a personal God who does not exist as a Personality, cannot bring results directly; and yet we are so used to getting these results, or to thinking that we get them which is the same thing, that we wonder how it works. Hence come theories of the attitude of prayer or of faith as putting oneself

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in tune with the Great Power or Principle and drifting with the current, as it were. And thus having adapted our theory to the supposed facts, not only the theory appears to be proved but the facts also! The assumed efficacy of prayer becomes a real efficacy and cures are effected by it.

If we examine the question of prayer dispassionately, we see that prayer has no effect. On the ordinary course of nature and events this is now generally admitted; the efficacy of prayer lingers solely in the realm of "cures." Now this is a difficult subject. The human system has great powers of recuperation, great still, though we have lost vastly from what we could do when in a lower stage of development. A lizard can grow a new tail; a walking-stick can grow a new leg. But if we cannot replace lost members, we still have powers of recuperation, some latent and requiring a shock or special stimulus to put them into action, and doubtless differing greatly in different individuals. Such cures are rare, but they occur every little while, and the only question that remains is whether cures by prayer or faith occur proportionately any oftener than similar cures by some other form of shock, as witnessing a fire or an accident. The sharpest test that we can think of is the experience of the shrine at Lourdes in France. Here the sick flock by the thousands every year, and we have not to do with the limited experience of a practitioner or two, but with evidence large enough to base a reasonable decision upon. Wonderful cures are effected there, the lame, the halt and the blind going away rejoicing, leaving their crutches and supports to accumulate in piles. And yet, counting the total of sick pilgrims who have faith enough to make the visit, the percentage of cures is only something like one in a hundred, less than we would expect considering the mental stimulus and the mass psychology incident to the visit to such a famed shrine.

Not that we wish anybody to remain sick if there is a chance for him to be cured. God bless the Shrine of Lourdes, we say, and God bless too all the faith doctors and psychologists and all— but we started to discuss the abstract principle of the efficacy of prayer. Our subject has evaporated, and there remains nothing but to stop talking with the best grace we can command.



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Bahai Writers On Prayer

Compiled by Aseyeh.

In answer to the question, "Why pray? What is the wisdom thereof; for God has established everything, and executes all affairs after the best order; therefore, what is the wisdom in beseeching and supplicating, and in stating one's wants and seeking help?"

Abdul Baha replied:

"Know thou, verily, it is becoming in a weak one to supplicate to the Strong One, and it behooveth a seeker of bounty to beseech the Glorious Bountiful One. When one supplicates to his Lord, turns to Him and seeks bounty from His Ocean, this supplication brings light to his heart, illumination to his sight, strength to his soul and exaltation to his being.

During thy supplication to God and thy reciting: 'Thy Name is my healing,' consider how thine heart is cheered, thy soul delighted by the spirit of the love of God, and thy mind attracted to the Kingdom of God! By these attractions one's ability and capacity increase. When the vessel is enlarged the water increases, and when the thirst grows, the bounty of the clouds becomes agreeable to the taste of man.

This is the mystery of supplication and the wisdom of stating one's wants."

"The wisdom of prayer is this: That it causeth a connection between the servant and the True One, because in that state, man with all heart and soul turneth his face towards His Highness the Almighty, seeking His association, and desiring His love and compassion. The greatest happiness for a lover is to converse with his beloved, and the greatest gift for a seeker is to become familiar with the object of his longing; that is why, with every soul who is attracted to the Kingdom of God, his greatest hope is to find an opportunity to entreat and supplicate before his Beloved, appeal to His mercy and grace, and be immersed in the ocean of His utterance, goodness and generosity."

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"If one friend feels love for another, he will wish to say so. Though he knows that the friend is aware that he loves him, he will still wish to say so.

God knows the wishes of all hearts, but the impulse to pray is a natural one, springing from man's love to God.

Prayer need not be in words, but in thought and attitude. If this love and desire are lacking, it is useless to try and force them. Words without love mean nothing. If a person talks to you as an unpleasant duty, with no love or pleasure in his meeting with you, do you wish to converse with him?"

"When a man falls in love with a human being, it is impossible for him to keep from mentioning the name of his beloved. How much more difficult is it to keep from mentioning the Name of God when one has come to love Him."

"Prayer and supplication are the wings whereby man soars toward the heavenly mansion of the True One. However, verbal repetition of prayer does not suffice. One must live in a perennial attitude of prayer. When man is spiritually free, his mind becomes the altar and his heart the sanctuary of prayer. Then the meaning of the verse, 'He will lift up from before his eyes the veil,' will become fulfilled in man."

"The highest and most elevating state is the state of prayer. Prayer is communion with God.

The worshipper must pray with a detached spirit, unconditional surrender of the will, concentrated attention and spiritual passion.

Automatic, formal prayers which do not touch the core of the heart are of no avail.

How sweet, how delicious, how satisfying, how spiritual is prayer in the middle of the night! While other eyes are closed, the eyes of the worshipper are wide open. While other ears are stopped, the ears of the suppliant are attuned to the subtle music of God. While others are fast asleep, the adorer of the Ideal Beloved is wakeful. All around him there is a rare and delicate silence, calm, magical and subtle, and there is the worshipper, communing with nature and the Author of nature."

"You have asked concerning approval of Christian Science treatment and healing. Spirit has influence; prayer has a

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spiritual effect. Therefore we pray, 'O God, heal this sick one!' Perchance God will answer.

Does it matter who prays? God will answer the prayer of every servant if that prayer is urgent. His mercy is vast, illimitable. He answers the prayers of all His servants. He answers the prayer of this plant. The plant prays potentially, 'O God, send me rain!' God answers this prayer and the plant grows. God will answer any one. He answers prayers potentially. Before we were born into this world did we not pray, 'O God, Give me a mother; grant me rest and comfort; prepare food for my sustenance and living!' Did we not pray potentially for these needed blessings before we were created? When we came into this world did we not find our prayers answered? Did we not find mother, father, food, light, home and every other necessity and blessing, although we did not actually ask for them? Therefore it is natural that God will give to us when we ask Him. His mercy is all-encircling."

"But we ask for things which the Divine Wisdom does not desire for us, and there is no answer for our prayer. His Wisdom does not sanction what we wish. We pray, 'O God, Make me wealthy!' If this prayer were universally answered, human affairs would be at a standstill. There would be none left to work in the streets, none to till the soil, none to build, none to run the trains. Therefore it is evident that it would not be well for us if all prayers were answered. The affairs of the world would be interfered with, energies crippled and progress hindered. But whatever we ask for, which is in accord with Divine Wisdom, God will answer. Assuredly!

For instance, a very feeble patient may ask the doctor to give him food which would be positively dangerous to his life and condition. He may beg for roast meat. The doctor is kind and wise. He knows it would be dangerous to his patient, so he refuses to allow it. The doctor is merciful, the patient ignorant. Through the doctor's kindness the patient recovers; his life is saved. Yet the patient may cry out that the doctor is unkind, not good, because he refuses to answer his pleading.

God is merciful. In His mercy He answers the prayers of all His servants when according to His supreme wisdom it is necessary."

Regarding the value of united or congregational prayer, Abdul Baha said:

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"Man may say: 'I can pray to God whenever I wish—when the feelings of my heart are drawn to God; when I am in the wilderness, when I am in the city, or wherever I may be. Why should I go where others are gathered upon a special day, at a certain hour, to unite my prayers with theirs, when I may not be in a frame of mind for praying?'

To think in this way is useless imagination, for where many are gathered together their force is greater. Separate soldiers fighting alone and individually have not the force of a united army. If all the soldiers in this spiritual war gather together, then their united spiritual feelings help each other, and their prayers become acceptable."

"A mediator is necessary between man and the Creator—one who receives the full light of the Divine Splendor and radiates it over the human world, as the earth's atmosphere receives and diffuses the warmth of the sun's rays.

If we wish to pray, we must have some object upon which to concentrate. If we turn to God, we must direct our hearts to a certain center. If man worships God otherwise than through His Manifestation, he must first form a conception of God, and that conception is created by his own mind. As the finite cannot comprehend the Infinite, so God is not to be comprehended in this fashion. That which man conceives with his own mind, he comprehends. That which he can comprehend is not of God. That conception of God which a man forms for himself is but a phantasm, an image, an illusion. There is no connection between such a conception and the Supreme Being.

If a man wishes to know God, he must find him in the perfect mirror, Christ or Baha Ullah. In either of these he will see reflected the Sun of Divinity.

As we know the physical sun by its splendor, by its light and heat, so we know God, the Spiritual Sun, when He shines forth from the temple of Manifestation, by His attributes of perfection, by the beauty of His qualities and by the splendor of His light."

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In the Kitab el Akdas (Book of Laws), Baha Ullah says:

Chant (or recite) the Words of God every morning and evening. The one who neglects this has not been faithful to the Covenant of God and His agreement, and he who turns away from it today is of those who have turned away from God.

Fear God, O my people! Let not too much reading (of the Sacred Word), and actions by day or night make you proud. To chant but one verse with joy and gladness is better for you than reading all the Revelations of the Omnipotent God with carelessness. Chant the Tablets of God in such measure that ye be not overtaken with fatigue and depression. Burden not the soul so as to cause exhaustion and languor, but rather refresh it, that thus it may soar on the wings of Revelation to the Dawning-place of proofs. This brings you nearer to God, were ye of those who understand."

"We should speak in the language of heaven—in the language of the spirit—for there is a language of the spirit and heart. It is as different from our language as our own language is different from that of the animals who express themselves only by cries and sounds.

It is the language of the spirit which speaks to God. When, in prayer, we are freed from all outward things and turn to God, then it is as if in our hearts we hear the voice of God. Without words we speak, we communicate, we converse with God and hear the answer."

"All of us when we attain to a truly spiritual condition, can hear the Voice of God."

"We must strive to attain to that condition by being separated from all things and from the people of the world, and by turning to God alone. It will take some effort on the part of man to attain to that condition, but he must work for it, strive for it. We can attain it by thinking and caring less for material things and more for the spiritual. The further we go from the one, the nearer we are to the other. The choice is ours.

"Our spiritual perception, our inward sight must be opened so that we can see the signs and traces of God's spirit in everything. Everything can reflect to us the light of the spirit.

Baha Ullah (in "The Seven Valleys," in which he describes the journey of travellers from the earthly dwelling to the Divine Home), says, in speaking of the more advanced stages of the journey:

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"The tongue is unable to give an account of these, and utterance falls exceedingly short. The pen is useless in this court, and the ink gives no result but blackness.

Heart alone can communicate to heart the state of the knower; this is not the work of a messenger, nor can it be contained in letters."

Abdul Baha says:

"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 chant the verses of longing and recite the odes of glorification and praise. Consequently, the recourse is to pages of hearts, not pages filled with written lines.

The heart of man is like a mirror upon which dust ever accumulates. To cleanse it he must constantly supplicate God that it may be purified. The act of supplication removes earthly desires from the heart, as polishing removes dust from the mirror. Without prayer the heart ceases to be a mirror of the divine perfections; it becomes as a rough and unpolished stone. The delight in prayer severs the heart from the world.

Prayer is the key by which the doors of the Kingdom are opened. There are many questions which it is difficult for man to solve, but by prayer these are unveiled. There is nothing which man cannot learn through prayer.

Mohammed said that prayer is a ladder by which man can ascend to heaven. If one's heart is free from attachment to the world, praying is the act of ascension to God.

But we must pray only because we love God; not because we fear Him, or fear hell, or hope for divine bounty or for heaven."

"In the highest prayer, men pray only for the love of God."

"O Thou Compassionate God! Bestow upon me a heart which, like a mirror, may be illumined with the Light of Thy Love; and inspire me with thoughts which may change the world into a rose-garden, through the Spiritual Bounty.

Thou art the Compassionate, the Merciful, the All-Bountiful!"

At the close of the chapter on Prayer in J. E. Esslemont's new book, "Baha Ullah and the New Era," he says:

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"Bahai prayer is not confined to the use of prescribed forms, important as those are. Baha Ullah teaches that one's whole life should be a prayer; that work done in the right spirit is worship; that every thought, word and deed devoted to the Glory of God and the good of one's fellows is prayer, in the truest sense of the word."

Concerning Prayer and Natural Law, Mr. Esslemont says:

"Many find a difficulty in believing in the efficacy of prayer because they think that answers to prayer would involve arbitrary interference with the laws of nature. An analogy may help to remove this difficulty. If a magnet be held over some iron filings, the latter will fly upwards and cling to it, but this involves no interference with the law of gravitation. The force of gravity continues to act on the filings just as before. What has happened is that a superior force has been brought into play—another force whose action is just as regular and calculable as that of gravity. The Bahai view is that prayer brings into action higher forces, as yet comparatively little known; but there seems no reason to believe that these forces are more arbitrary in their action than the physical forces. The difference is that they have not yet been fully studied and experimentally investigated, and their action appears mysterious and incalculable because of our ignorance.

Another difficulty which some find perplexing is that prayer seems too feeble a force to produce the great results often claimed for it. Analogy may serve to clear up this difficulty also. A small force, when applied to the sluice-gate of a reservoir, may release and regulate an enormous flow of water-power, or, when applied to the steering-gear of an ocean liner, may control the course of the huge vessel. In the Bahai view, the power that brings about answers to prayer is the inexhaustible Power of God. The part of the suppliant is only to exert the feeble force necessary to release the flow or determine the course of the Divine Bounty, which is ever ready to serve those who have learned how to draw upon it."

Baha Ullah writes in the "Hidden Words:"

"O Son of Spirit!

Ask thou not of Me that which I desire not for thee. Be thou satisfied with what I have ordained to thy countenance; for that will benefit thee, if with it thou art content.

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O Son of Man!

Put thy hand into My Treasury, that I may raise My Head, radiant, above thy treasures.

O Son of Man!

Lift up thy heart with delight, that thou mayest be fitted to meet Me, and to mirror forth My Beauty.

O Son of Man!

Magnify My Command, that I may reveal to thee the secrets of Greatness, and illumine thee with the Lights of Eternity."

EDITORIAL NOTE

In the foregoing articles on prayer it will be noted that a different philosophical basis underlies each. The Bahai authors quoted rely on the existence of a personal God to whom prayer may be directly addressed. Dr. Hornung considers the attitude of prayer to be putting one's self in unison with the great current of spiritual life. But these things are problematical. Neither a personal God nor life as a force or power in itself have been established, and probably they never will be. Any efficacy of prayer as an objective force is doubtless a fallacy. Indeed Abdul Baha seems to have reached this conclusion. He says that God will hear your prayers and answer them, certainly; but He will not give you anything that you should not have nor anything that would disturb society as a whole. In other words, God will do just as He was going to do with all your praying. We are inclined to agree with Abdul Baha. And yet he says there is virtue in prayer. This virtue, of course, must be of a subjective kind. It is good for the individual to pray because it puts him in a restful contented frame of mind. It is the success-psychology, the opposite of the defeatist attitude. The one who expects to succeed and intends to succeed is the one who will marshal all his forces for the struggle, whereas the one who expects defeat quickly gives up. You may call it prayer or faith or applied psychology, the result is the same. You have a stimulus to the individual to put forth his best efforts in any undertaking. And here we have the key to the successful cures that Dr. Hornung recounts. Surely these mental stimulants are good, although to be used in moderation. The healthy man does not take a tonic habitually and the sane do not rely on prayer for the ordinary conduct of life.

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GLIMPSES OF A FORMER LIFE

Turn back, O Time, to ancient days;
Reveal great seers, their mystic ways,
And make me conscious more and more
That I have lived on earth before,
Till in my mind I can behold
Strange, half-familiar scenes unfold!

Turn back, O Time, a million years,
Till my unconquered tribe appears
Among the mountains where we fought
Invading tribes, till they were taught
To come no more to rob our caves
And make our men and women slaves!

Equipped with bow and arrow then,
I hunted by the lake and fen.
While standing on some dizzy ledge,
Below, along the river's edge,
I saw enormous beasts in herds;
I saw the flocks of tall large birds.

I tracked the mammoth through the grass;
Then to the hills I saw him pass:
And creeping, softly creeping near,
Through him I drove my flint-tipped spear.
To feast my hungry tribesmen came,
And east and west they spread my fame.

Fierce Saber-Tooth I saw one day,
Charge from the jungle far away:
I saw a girl before him flee
Straight for an isolated tree:
I saw her spring up to a limb
Which stretched above the reach of him.

Then down a dried-up river bed
To rescue her I swiftly sped.
The great beast heard me as I came;
And fury shook his brawny frame.
When up the bank I lightly swung,
With gleaming fangs for me he sprung.

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I leaped aside, I dodged his claws;
I was too nimble for his jaws.
My strong, keen axe of stone grew red.
Quick, heavy blows I dealt his head,
Till flowing blood obscured his sight,
Till he was put at last to flight.

The girl descended from her tree;
Then through the forest followed me.
Upon us quickly came the night,
And up the mountain by the light
The newly risen red moon gave,
We hurried to my lonely cave.

Alden Harness

The Menagerie Within

THE HYENA

By Dr. Luella F. Phelan

Would you feel comfortable to house the hyena in your Temple? Would you enjoy watching his insolent grin just ready to break into a growl; the taut muscles under the loose hide just ready to spring at the throat of an adversary—real or imaginary?

Without reading further you have said, "I know just such a man or woman," but have you thought that maybe someone has seen the same qualities in your nature?

The hyena is perhaps the most unruly of all the animals, for when you think it is tame and submissive, its restless, irritable nature goes on a strike and the furies are unleashed. The hyena is very undependable as to moods and possesses a varied store of them. He will scratch and tear and disfigure whatever he touches—if it chances to displease him. You must handle him with gloves and then you are not absolutely sure of being out of danger, for his temper is variable and he leaves havoc in his path. You must either tame him or kill him—and the first way is not easy. What will you do with him? The important thing is to find out what brings the hyena part of our nature to the surface and then try to get rid of it.

For the sake of a premise let us assume that the hyena

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within is aroused by jealousy, envy, pride, covetousness or any of the 57 varieties of an over-inflated ego which through the emotions heat the passions to boiling point. Then the hyena speaks through the nagging wife, the vicious husband, or the petulent, nervous, irritable child, which is the natural off-shoot of this uncontrolled energy.

These passions, emotions, tendencies, etc., are our inheritance from the past. They are not bad in themselves, except that they belong to a part of our soul-history which we have left behind us, or out of which we are now trying to emerge. They are reminiscences of the "brute" stage of our unfoldment. These voices from the past are to be regarded as temptations and as merely the urge of some past experience for repetition, because the tendency is not entirely dead. It raises its head because of the flickering of expiring life, or because the dying thing has been aroused by some outside suggestion or circumstance. Let the beasts die, and do not be alarmed at their struggles. Learn to be a tamer of the wild beasts within you. Learn to cast out the relics of the past. Learn to keep in leash the lower animal parts of your nature. You are a cog in the great machinery of life, and you must do your work. It is incumbent upon each one of us to play well our part in the game of life, in which we are forced to join. No other human being can play our part, for Life is an Individual Problem.

Man's Origin and Oneness With God

By Catherine Phillips

All down through the ages man's question has been, What is my origin? What is my destiny? And, yet, with his searching, the question has not been satisfactorily answered. Also he has been seeking for true happiness which he has not found. Simply because he has been seeking in an entirely wrong direction. "There is a Spirit in man and the inspiration of the Almighty leads him into all understanding." "Seek and find the truth that sets you free." Many will ask what is Truth? It can be expressed in two words "Find yourself." In other words, Absolute Truth is having a true concept of God and man's relationship to God and Creation. God is Spirit-Mind, and Mind is Omnipresent. We live in a sea of Mind (God). We live and move and have our Being in God (Mind). Man is

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created in the Image and likeness of God; is an individual expression of Divine Mind.

Reading the first chapter of Genesis from a Spiritual viewpoint instead of in the letter, or intellectual viewpoint, is a description in symbol of the creative action of Divine Mind in the realm of ideas, and does not pertain to the manifest universe any more than the history of an inventor's idea pertains to the machine which he afterwards builds. First the problem is thought out, then the structure produced. So, likewise, God builds his universe. This explains the seeming contradiction in the 2nd chapter. First the ideal concept, then the manifestation.

Life-mind in us is God in us, and is eternally one with God, just as the sun ray is one with the sun. Man, the Image of God, was given a free will, without a free will he would just be a machine or tool. Man's true Self is Absolutely perfect, is the indwelling Christ, Son of the living God.

Man's Divinity, his true self, cannot be contaminated. No punishment can touch the Divine, no more than the counterfeit of anything can depreciate the genuine. When man knows the Truth, his thoughts about his being will be perfect, and will make a perfect body. Man must acknowledge himself as the Son of God, and live the life of purity, love, and power shown in the experience of Jesus, and he will in due course surely attain the place He attained. Jesus' way is the only way. We have been taught that only Jesus was Divine and man was a worm of the dust. So man is what his thoughts make him. Man has abused his God-given gift, free will. Has used it inharmoniously with the will of God, and departed from the Divine Idea. Man cannot thwart the Divine Plan, but by virtue of his own creative power in that plan, he has turned his part of the work out of the true course. This has been done. Man in his ignorance of the Divine law of life, strayed away in thought and ideas. He has lost himself in a wilderness of error thought and we exist in a state of lapse.

The new man, the Christ man, comes as a new consciousness, new judgment, new reverence for God. The Christ man raises his mind and body from the merely mechanical side of existence into a realm in which ideas and thoughts are the vehicles of expression and brings about results of which the intellectual man has no concept; then the finite mind dictates to the Infinite; because it is beyond his understanding and belief, he says this is false. "I don't believe it," etc. This is the

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unpardonable sin. Denying the Spirit, he retards his spiritual growth and hinders in every way the establishment of good on earth.

God does not punish man. Man punishes himself. The Son of man has power to forgive sins, and when man changes his mind and lives in the light of Spirit, Truth, he will have forgiven himself and will be a new creature in Christ. He will have the mind of Christ in him. In other words, he will be born anew, the true Self, the Son of God.

There is no condemnation in the Son of God of Self or others.

Man (race) is a phase or state of consciousness in an Infinite Creative Principle. That being true, he has something to do. Jesus the Christ is a perfect example. He showed in his teachings and works how man co-operates with God, (Divine Mind). That man must evolve from a lapse from Divine Order or Creation, and express God here and now as He did (Jesus).

Once a noted man dreamed he knocked on the door of heaven. An Angel asked "Who is there?" "I am Sam Jones, a son of Mark Jones." The Angel said, "Go back to earth and learn your lesson." Then he came again and knocked, saying, "I am a servant of God," the Angel said "Again return to earth and learn your lesson." Then again he came the third time saying, "I am the Christ, the living Son of God." Said the Angel, "You have found yourself. You have evolved to Angelhood from whence in ignorance you strayed away. Enter then into eternal joy and peace that has been yours from the beginning and ever shall be."

Man is God's Perfect Idea, the Image of God, a self-conscious entity having in embryo all the faculties and power from which it came forth. Progress, evolution, is evolving out of this lapse from divine order in creation. In other words, it becomes simply a process of destroying in the individual mind those unfounded fears, and mental errors which hinder his self-expression. Before we can evolve we must have involution, something to evolve. We cannot take water out of a well if there is no water in it. We know God is, man is, and his most important work is to know his relationship to God, and harmoniously co-operate in and through the Divine Law with God bringing forth perfect ideas and expressing God here and now. Jesus is a perfect example for man to follow. Jesus said, "Your Divinity is identical with mine. Follow me, and greater works you will do than I do."

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We are by birth a Divine race and should never have known suffering if we had followed the promptings of our higher consciousness. There is no disease in Spirit, disease is in believing in it, thinking it, and is cured by changing our thinking. But if we do not know the principles of life which Jesus taught, we cannot think rightly. Those who are doing so from any other viewpoint are missing the mark. We must with understanding say as Jesus did, "I and the Father are one."

When man perceives that the real self is an embodiment of Infinite mind, as the ocean wave is an embodiment of the ocean. He will feel conscious contact with Divine Mind and our consciousnesses will dissolve into God-consciousness as air dissolves into air, one body in God (mind). "I in Thee and Thou in me." "Ye are Gods and Sons of the Most High." Jesus' supreme miracle will be fulfilled when this clod of clay, this worm of the dust, is transformed into a God-man here and now. Jesus will yet rejoice in saying, "Father, the task thou gavest me to do is finished."

THE NEW YEAR

Why turn regretfully with
backward glance
To watch the old year merge
into the past,
And sigh for buried hopes,
for our lost chance,
When in the welcome future
lies the cure
For old regrets and dreams
unrealized.
The past is dead, another
day is here,
While only the tomorrow
will endure;
And each new morning speaks
its hopeful cheer
Upon the threshold of a glad
New Year.

John A. Comstock

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CAUSE AND EFFECT

By K. P. Alexander

Not waves, but tides can be forecast.
Uncertain is tomorrow's heat or cold,
Or next day's clouds or rays of sun;
But, season's start and end can be foreknown.

'Till observation's charts were made,
Effects traced back to cause and causes weighed,
No consequence could be forseen,
Blind chance instead of wisdom marked man's bounds

No power or energy exists
Or acts, save in accord with nat'ral laws.
Efficient causes, when alike,
Produce unerringly the same effects.

We know all like phenomena
Can only be the fruit of causes like;
That no exception can be true
Of universal causes and effects.

Transcending wise is he who finds,
In nat'ral law, beginnings, states and ends;
Whose open mind is firmly fixed
On reasons why things can or cannot be.

Why violate our honestness
With treason's dream that miracles have been,
That 'complishments exist uncaused,
Or can be, save through universal law?

Why stultify our minds with thought
That in a moment man at once was made,
When all that is bears evidence
Of slow progression in creativeness?

From single cells of primal life
'Till oldest human age that can be lived,
Men are but replicas exact
Of ev'ry form of life through which they rose.

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BOOK REVIEWS

"A Modern Pilgrimage to Palestine," by L. B. Pemberton, Dorance & Co., Philadelphia, 265 pages.

The author recounts his journey to the "Holy Land" by the way of London, Paris and Italy, and we have a few pages about Egypt; then the main object of description is before us. However, the "Holy Land" sought proves to be not the customary Christian objective, Jerusalem; but the new Bahai center, Haifa, where Abdul Baha was then living. In fact the author had a mission; he was accompanying Mr. Louis Bourgeois, the architect of the unfinished Bahai Temple in Chicago, to submit the plans to Abdul Baha for approval.

The main object of the book appears to be to give the "Bahai Message." It is, however, not overdone; there is much interesting descriptive matter besides, told in charming readable style. A chapter headed "The Future of Bahaism" caught our eye. The opinion of an Egyptian Prince is cited that Bahaism may have a great future in America, but that in the East, it could never supplant the entrenched religions. The author replies that Bahais are not obliged to give up their religion, and he follows it by the statement of "a friend" as to what the Bahai Movement stands for. The general substance of this statement is that the Bahai Movement is better than other religions because it is newer, does not contain irrelevant or obscure matter, but has points not found in them, and that its simplicity renders it immune from the danger of becoming divided into sects.

We do not blame Mr. Pemberton for this trivial and imperspicuous statement of the Bahai Movement. He was "instructed"; and the fate of those who accept "instruction," who do not go the hard way of "independent investigation of truth," is ever the same. They land in "superstitions and imaginations"—to use Abdul Baha's own words.

"The Coming Light," by Mary Bruce Wallace, Dodd, Mead & Co., New York, 196 pages.

The authoress has had "psychic communications" since 1915, she tells us, and the object of this little book is to pass on the words of wisdom received from "behind the veil" to those of us who are not granted this special vision. The motive is pure and helpful—granted the belief.

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We think we have not read "psychic" communications of exactly this tone before. In America, at least, there is generally a hostility to the orthodox Christian concepts, a tendency to substitute a different cosmic philosophy, to belittle Jesus, and to substitute the Oahspe Bible for our traditional "Holy Writ." This book, however, is permeated with a Christian faith of the old type; but having gotten into this atmosphere, some of the communications from the "Spirit Teacher" are a bit startling and reminiscent of Theosophy. Take these for instance: "Every type of being is an original and unique conception issuing from the inner source, gradually materializing and developing as it goes outward, returning inward again perfected and individualized. . . . Your world is a training ground. . . . Powers acquired here are for eternity. . . . (Death) speedily ushers them into these inner realms, to sojourn here for a long or short interval before another voyage into matter has to be undertaken. . . . We wish people to concentrate upon making the most of the present life rather than to look back upon the far past, or into the far future—a distraction which often results from the study of reincarnation. . . . Later will the veil be lifted from his eyes while still in the flesh, and he will both remember his past and have a vision of his future lives. . . . Every sphere is divided into seven planes . . ." But read it for yourselves. There is much food for thought here, and whether we attribute it to the "Masters of the Wisdom" or to the authoress' subconscious cerebration makes after all but little difference.

"Letters from Shoghi Effendi, 1922-1924." Bahai Publishing Committee, New York, 24 pages.

A certain curiosity is pardonable, we think, as to the personality and capabilities of this young man who carries the mantle of Baha Ullah and Abdul Baha. From one's letters much of character can be gleaned, and here we thought was a good opportunity to form a judgment of this nature. We sent for the book, anticipating of course the complete unexpurgated letters. Indeed Shoghi writes English very well, and these are general circular letters intended for public edification, so why should we anticipate that they had been tampered with? Truly a disappointment awaited us. There is not a complete letter in the collection. Various passages are excerpted and furnished with appropriate headings, and what we have is not a series of letters from this man revealing his character and his aims,

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but a codified set of instructions to the "believers" as to how to behave toward that august and dictatorial body, the "National Spiritual Assembly," codified by this same body for its own benefit. We think that we have wasted our time; but at least we can say to the reader: "Don't waste yours. Don't buy the book."

Freedom and Its Fundamentals. By Charles T. Sprading. Los Angeles, California. The Libertarian Publishing Company, 1923.

We are indebted to Mr. J. D. Gunder of Pasadena for a copy of the book. As the title indicates, Mr. Sprading puts up a strong plea for personal freedom, and certainly his main argument is most timely and valuable. The tendency today for the government to encroach on the rights of the individual is altogether too great. Success to Mr. Sprading in this work; more power to his elbow!

It seems, however, that occasionally the argument takes an unsound turn. The author is violently opposed to war. Now we deem it right to be opposed to war—we are opposed to war—but not violently opposed, for this implies bias and a lack of balance of judgment. War is the art of a nation protecting itself by force, or carrying out its own advancement by force, and as long as nations are supreme and no effective world-government has been established, war will have to be a possibility. It is as if in a city we had no police force. Every householder would have to defend himself by force of arms and even make occasional raids for sustenance. It seems to us futile to rail at war in itself under these conditions. A super-government Mr. Sprading does not suggest, and of course there are plenty of objections to it, the chief one of which is the racial problem. It is very difficult to deal effectively with the American negroes because they have been made co-citizens. If the Japanese nation was made into one state of a world-government, the difficulty of dealing with them would be vastly increased, and our policy of exclusion—in which we fully believe —could not be reasonably carried out.

No, Mr. Sprading does not want a super-government. He goes rather in the opposite direction and is against all statute law. He claims that these laws are all made for the benefit of a class and against some other class. In this, we feel sure, he has done an injustice to the law-makers. We believe that the laws have been made with the intention of benefitting the

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whole community, and we think that Mr. Sprading's strictures should be modified to say that there is an unconscious tendency for law-makers to favor their own class or rather their own philosophical and political attitude. This is a very different thing from saying that they do it on purpose. And having attacked statute law in bulk and in principle, Mr. Sprading has no ground left on which to discuss the beneficial, the simply unnecessary or the injurious laws. Now it seems to us that statute law is an absolute necessity if we are to have any order and system in society. Absolute individual liberty is impossible if men are to live in society, and to have the rules set down and codified is the only way to get along. Every little stock company starts with its sets of by-laws, and what would become of the enormous company of a nation without any rules at all? Of course we have too many laws, and two of our amendments to the Constitution infringe on personal liberty, forming a starting point for many evils which are not readily traced to their actual source. How to prevent our legislature from making more unwise or unnecessary laws, how to get rid of those we do not need, to sort over and conserve the good and necessary laws, all this should make an ample field for discussion by an advocate of freedom, and we wish that Mr. Sprading had not precluded his ability therefrom by his unfortunate repudiation of all law.

Chapter X on "Freedom and Majority Rule" is well worth reading. It is well brought out that majorities have no more right to absolute dictation than have kings or other tyrants. They are in the same class. A "law of the land" passed by a majority but which is obnoxious to a large minority is not at all in the same class with a law which commands almost universal approval. Let advocates of enforcing all the laws with equal vigor take notice. We have to have decisions by majorities as it is the only way to get anything done; but it is a modified form of tyranny, to be endured till we can think of something better.

Mr. Sprading is opposed to restrictions of freedom during war, illustrated by the Espionage Acts of 1917 and 1918. That these should cease to operate at the end of the war, and that those convicted under these Acts might very well be pardoned on the conclusion of peace, we think it obvious; but during a war they may be quite necessary. A nation at war is fighting for its life, and it cannot possibly endure friction at home,

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friction which might even determine the difference between victory and defeat.

Again, in his chapter on education, the author seems to advocate the application of the Montessori method, originated for idiot infants, to the general scheme of education. It is forgotten that education has a double purpose, to develop the reasoning powers of the child and also to give him in small compass the wisdom of the ages. If the first object be employed alone, he might learn to reason for himself, but would know nothing of geography, history or science, and would be in the condition of the intelligent savage. The modern child is fortunate that the results of generations of study and endeavor can be mastered in a few years and he can begin to build where his ancestors left off; but the child needs to have this study prescribed for him. In his immature judgment he cannot possibly realize the value of it, and he would certainly abuse a freedom of choice such as here advocated, to his own disadvantage.

We think that all our objections to Mr. Sprading's arguments can be summed up in one, namely in his implied conception of the station of man. If we have read rightly, man is for this author an independent and complete entity, finished and perfect. He has rights and deserves freedom, no matter what may be his race, nation or degree of development. That he has associated himself into societies is a secondary and voluntary act, which should not interfere at all with his individual freedom. Now we look at the matter differently. We consider man to be an individual of a gregarious species in the process of evolution, a species which has already divided into five races, and these races have come into universal contact and collision. Such a condition, biologically, must be a precarious one, and would naturally lead to a conflict to the death. Now we desire universal peace and harmony and the solving of the world problems in unity, and individual freedom too, as much as Mr. Sprading does; but from our point of view the road is beset with many difficulties that are not apparent to one who takes things as they are without considering what they were or will be.

Editor.



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WHEN I PASS BEYOND

R. A. Hoffmeister

When I shall pass beyond, dear heart
Will the world so lonely be?
Mourn not for me that I depart,
Just sometimes think of me.

Will your dear heart with sadness fill
At the parting of the way?
Accept with grace our Creator's will,
And dream of our meeting day.

I wonder why two hearts must part
By decree of cruel fate,
That in this life lived not apart,
But in death must separate?

And still our spirits will commune;
Though I be not around,
Your endless love will e're consume,
This lowly earthen-bound.

Is death the end of the mortal soul?
The living shall never know;
But the spirits leave the living hull,
And to their loved ones go.

WELCOME GREETING

Will you take my hand and follow up the winding purple path?
Yes, there may be rocks to stay us, we may meet a tempest's wrath;
We may shrink before pale lightning, we may cower under rain;
But the road is calling, calling—and it may not call again.
To have Peace and Harmony for comrades, and Trust Love will be our guide,
And we'll meet our great adventure walking proudly side by side;
For the purple road is SERVICE, and it's calling me and you
To a Golden Spot in Somewhere, in the land where dreams come true.

Mina K. Kirkpatrick.

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"Treasure Trove"—*A Story*

By Harrison G. Dyar

"Get him, Terry," said the boss, and Terrence ran after the boy, out of the store and onto the street. The kid had hooked a box of sunshine biscuit and unadvisedly stopped to open it, and Terrence bore down upon him. The boy wavered; it was too late; Terrence reached out a long arm and got him.

"Ah-h-h, you little limb of Satan, what do you mean by stealing cookies? That box is 5 cents and you've mussed it all up. Gimme a nickel, then, or I'll lug you back to the store for a beating."

The boy began to whimper, "I ain't got no nickel."

Terrence got him by the collar; but just then who should heave in sight but Matilda May Graves, the prettiest girl in town. Terrence knew her perfectly by sight and she knew him the same way; but they were not officially acquainted, if you get my meaning. They were not on speaking terms, for Terrence Duffield was the grocer's clerk and she was the mayor's daughter.

She looked at him with haughty air. "Stop maltreating that little boy or I shall call an officer."

This caused Terrence to be vexed "Little boy, is it? He's a little thief, young limb of Satan. Off he goes with a box of sunshine biscuit and tears the wrapper so it's not fit to be sold."

"How much is the package worth?" she asked.

"Five cents."

"Well, take this and let the boy go," wherewith she extracted a nickel from a fancy bead purse and held it out to Terrence gingerly.

Terrence took it. "If you want to pay for it for him, of course it's his; but next time he comes around the store he'll not get inside the door."

She addressed herself to the child. "Now little boy, run home and don't steal any more."

"Thank you, Miss," replied the urchin. He recovered the package from the street, smiled at Miss Graves, stuck out his tongue at Terrence and ran down the street.

The clerk and the mayor's daughter regarded each other. He grinned, she smiled, then perhaps fearing she would be seen, resumed her dignified progress down the street.

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Terrence returned to his counter. The store was no longer the same. In every corner he seemed to see a glimpse of the face of the prettiest girl in town, a little involuntary smile, and then she'd turn her head. He felt frisky and began to whistle.

The boss scowled and Terrence must refrain; but he felt so good that he would not go home to the mother and the family for supper, and nothing would do but he must go to the best restaurant in town and buy him a supper.

Well, he sat at a table toward the front of the house, and he listened to the music with the rest, and he was taking his time, when out from a private box in the rear came a lady and gentleman dressed for the evening, and the lady was the prettiest girl in town, but the gentleman he did not know. Terrence rubbed his eyes to make sure if it were really she or another of those visions in a dark corner. Sure 'twas no vision, for she was not smiling at all but there seemed to be a full-fledged quarrel on hand.

"What d'you expect of a man-sized guy, May?" says he. "Sure I know you're alone and don't know a soul in the house, and that's my chance. Resent away; I'll say some more things pretty soon, as soon as I think of 'em."

Well, Terrence was staring at her so hard, she couldn't help seeing him, and she gave a little start. Then she smiled with a little surprised look summoned for the occasion. "Why, Mr. Duffield," says she, "what a delightful surprise; I thought you always dined at the club. Allow me to introduce my friend Mr. George McGuffy of Chicago." Then she looked at her escort with her little round chin stuck out a bit as much as to say: "Take that, will you?"

It took George below the belt. He staggered and stammered, "Glad to meet you."

Terrence rose with dignity. He held out a burly hand, but McGuffy ignored it, and Terrence ignored his ignoring of it, for his eyes were on the girl. "If there is anything I can do for Miss Graves—anything—she has but to command."

She looked about the restaurant airily while her companion seemed to become more and more confused. "I wonder if it would be too much trouble for you to take me home, Mr. Duffield? Mr. McGuffy invited me to supper and the theatre, but now I don't want to see the play, and would rather go home."

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"Don't, May," said the young man quite humbly. "I'll take you home if you insist."

Terrence regarded him truculently. "She doesn't trust you McGuffy, after the ungentlemanly remarks you made to her, part of which I overheard. You look like a gentleman and I can only infer that you have taken a drop too much tonight. My advice to you is to call it a day and let me take her home. I have practically finished anyway. You had better sleep on it and tomorrow make your penance, if you can think of any excuse for yourself. Miss Graves, we had best depart at once or we may attract some attention."

"You brought it on yourself, George," said she, and she put her little hand on Terrence's arm to signify she would go with him. He paid his own bill, but they left George to settle the other.

On the street Terrence's manner changed. "I'm sorry it couldn't have been a real gentleman to serve you, Miss, though I'll never forget the pleasure it was to be able to do it. Little feet must walk on even dirty rugs sometimes. I never knew before how the rugs must feel. Am I to find you a taxicab or something?"

"I think you are a real gentleman," said she, "which I cannot now say of George McGuffy. He is visiting at our house, being a cousin of the niece of my mother's sister Kate. How fortunate it is that you were dining there. I am sure I should never have recognized you except that you looked at me so directly. But don't you find dining there regularly rather expensive?"

Terrence laughed. "Miss Graves, I never dined there before. I might as well confess as I shall probably never have a chance to speak to you again. The sight of your face today when you gave the boy a nickel and smiled at me, so turned my head that I whistled till the boss shut me up, and I must express my feelings in this dinner, extravagant though it is. You yourself were the cause of me being in the position to be of service to you tonight."

"How wonderful, how romantic, how perfectly cute. I think you are a dear boy, so there. Now find me a taxicab for I want to get home before George does."

So Terrence looked about till he located one; he handed her in and shut the door. She waved her hand in the window—Terrence told himself that was all. She couldn't have been blowing a kiss from her finger-tips, you know.

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Well, Terrence went home and he told his mother he'd stayed to help the boss with the accounts, and then he said he wasn't hungry and didn't care for the beans she'd saved, and he went to bed whistling. But that wasn't the end, for he must dream of her all night and in the morning he was so absent-minded and forgot so many things that he was late to the store.

The boss frowned. "Terry, you're late, and that's unusual for you. Get out the morning orders like you had some pep in you, and don't let me hear no whistling."

Well, Terrence was walking on air and he couldn't get his feet down, if that doesn't strain the metaphor. At least he got the baskets mixed, which had never happened before in that store, and there was the mischief to pay. The delivery boy had made his rounds before the mistakes began to be discovered and complaints came in from far and near. The boss was in a stew and, well, Terrence wasn't whistling now. The delivery boy was red in the face and perspiring and an atmosphere of nervous gloom pervaded the place.

Toward late afternoon things were better; in fact there was but one serious blunder unrectified and that was of a country customer miles away.

"Terry," said the boss, "I can't ask Frank to go out again; he's near all in. This mess is your doing, so I'll let Frank wait on the counter and you take the little Ford truck and go out to Coppen's and rectify that order. Lord, what a day! You do that once more and I'll be in my grave or you out of a job."

Terrence made no comment. He cranked up the Ford and started with the single basket on the truck; but as there was a pile of sacking lying in the garage, he threw that on too, not to look like a plumb fool with only one basket for a four mile ride as he told himself. He was depressed and saddened; but not for long. No sooner had the truck got into her gait on the dirt road than his heart sat up and began to sing again. So Terrence whistled to make it a duet. He was walking on air again—he had spoken to her, touched her, she had thanked him and treated him with respect.

Was Coppen's far? It didn't seem so to Terrence. Before he knew it he was at the mill-pond and Coppen's only half a mile beyond. But something arrested his attention. On the other side of the pond was a lady on a saddle horse, off of the road and behaving strangely. The horse was running away, he thought, and the lady couldn't control him. She was all

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alone; no one else in sight. But on the other side of the pond, Terrence was little able to help her. However he stopped and called out.

But it did the girl little good. The horse was headed for the edge of the pond; he reared and plunged and the girl went over his head, right into the pond. The horse kicked up his heels and made back for the land, clearing a fence as neat as a whistle.

"That kid'll get a lesson," Terrence thought to himself; then he noticed that she didn't come up, and it dawned on him that the pond was deep at that end. Wait, there she was, but right down again, drowning before his eyes and couldn't swim a stroke!

Terrence drove the truck to the edge of the road and stopped the engine. He took off his apron, coat, vest and hat, but not his boots until he should get there. Then he jumped the fence and ran as fast as was safe along the margin of the pond. When he reached the spot, she was not to be seen; but the marks of the horse's feet in the mud gave him the location. He took off his boots and dived. Now Terrence was quite handy in the water, and luck was with him. He brought her up almost immediately. He got her up against a log on the bank, for it was a bit difficult to struggle out of this deep hole —and then he saw who she was—the prettiest girl in town, but shorn of her finery, wet, bedraggled and unconscious in his arms!

He got her out, laid her on the bank, face down and lifted her by the hips. "I got to be a bit rough, May," he whispered, "but it will soon be over. You'll be all right, and don't you worry. I've seen 'em brought to worse than this, oh yes, lots worse. There, let the water come out, and then I'll make you breathe. That's it, take it easy now."

She opened her eyes and looked at him at last, a wistful, far-away, noncomprehending look, but she looked in his face, and she smiled, just ever so little.

Terrence was wet, but radiant, though breathing hard from his exercise. "So," said he, "you know me and you know you're safe. Now shut the little eyes again and I'll carry you over to the truck. You got to be quiet and keep warm—gee, the sacking—just the thing. I'll tell you bye-and-bye. Just keep still now, honey; you know you're safe."

He carried her all along the margin of the pond to the waiting truck. He arranged the sacking and laid her gently

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in the back of the truck. "All right now, May?" he asked her, not expecting an answer.

"Yes, Terrence," she replied.

Another word to cherish, another memory of her! Isn't life the wonderful thing? But now he had to make a decision. Coppen's was only half a mile away and her home seven times as far. The truck was no limousine and she would be shaken to pieces. She was not strong enough to sit on the seat. He made the decision without asking her. He took her to Coppen's.

"Mrs. Coppen," said he, "I'm the grocery man come to rectify your order. But here's another matter. I've a little lady in the truck come near drowning in the mill-pond. Would you keep her till she's strong enough to ride and I'll come after her tomorrow?"

"Let me see her," the woman said. "What are you doing with ladies in the mill pond?"

So Terrence left her, in good hands as he knew.

He drove home without adventure, and on the way he made a decision. She was safe and her folks ought to know it. He changed his clothes, and after supper he went out. He did not tell his mother where he was going; if he had, she would not have believed him.

He went to the mayor's pretentious house and rang the bell. A servant opened to him, but the usual formality was lacking, for an altercation was in progress in the hall; the mayor and George McGuffy were having words. "Aw, she'll be home any minute. I tell you she rode off and left me and I hunted round till I near missed supper. She may be hiding out just to spite me. You don't know your own daughter, Mr. Graves. I tell you she's a little spit-fire."

"There's the bell," said the mayor and they both turned to the door.

"Cracky," said McGuffy, "I know that man. What in Sam Hill is he coming here for? This sure is my unlucky day."

This encounter gave Terrence much courage. "Mr. Graves, you do not know me, though McGuffy does. I called to tell you that your daughter is safe. I happened to be out riding this afternoon and I witnessed the accident. Her horse became unmanageable and threw her in the mill pond. I was able to get her out, and she is resting at a farm house tonight. I know you are a busy man, and if you will let me have your car tomorrow, I will go after her. Goodness knows where her horse is; I didn't get him. My name is Duffield."

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"You bring very welcome news, Mr. Duffield," the mayor replied. "My relative here, George McGuffy, whom you know, seems to have thumbs on all his fingers, for last night he quarrelled with my daughter so that she came home alone, and now from what you tell me, he nearly drowned her. George, my advice to you is to go back to Chicago. You don't know how things are done in the East. Mr. Duffield, do me the honor to step in and have a cigar or something. Tell me the details of this unfortunate affair and how you came to play the hero so fortunately. Tomorrow my man will drive me to the City Hall and if you will drop around there about ten he will be at your service with the car. Have you known my daughter before? We must see more of you."

McGuffy discreetly disappeared and Terrence sat with the mayor for an hour. He explained that he had had the benefit of an introduction to Miss Graves, which was near the truth, although he did not claim an intimate acquaintance. Then Terrence went home again.

He appeared early at the grocery store on the morrow, but he was dressed in his best. "I must take the day off today, sir. I have some business that can't wait."

"What?" cried the boss, "the day off, after the mess you made yesterday? The nerve of you! Take it off then, and all the rest of eternity with it. You're fired, Terrence Duffield. Get out; but hand me that "Boy Wanted" sign to stick in the window as you go."

Well, Terrence went to the City Hall, and his heart was not as light as it had been. He saw the mayor's car and he went up to it. The man touched his cap. "Are you Mr. Duffield, sir? The mayor is in and the car at your service."

"Look," said Terrence, "I'd so much rather go after her alone. I can drive most any car and I have a driver's permit. I didn't mention this to his Honor, but if you think it would be right, let me take the car myself."

The man touched his cap again. "Sure, sir, just as you say. His Honor told me to do whatever you said. I'll show you about the gears, and perhaps you'll ride me five squares to my house."

Terrence went after her alone in the mayor's big car. She was standing on the porch of the farm house, looking, and surprised enough to see who was in the car, all alone.

"Terrence," said she, "what you find that was going to waste and lost is yours if you want it. They call it treasure

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trove. Do you want me? But how shall I explain to Papa a grocer's clerk?"

"May," he cried, "do you mean you'd be willing? Then I'm no longer a grocer's clerk. The boss fired me this morning. But what would I be doing for a living? I couldn't keep up the bluff forever."

"Leave that to me," she said. "Papa needs a private secretary, or he will when I've finished talking to him. The point now is whether you want me, Terrence Duffield, while I'm in the mood and before I have to go back to George."

Terrence laughed. "Friend George is packing his things for Chicago. Papa gave him the boot last night. Do I want you? Does the flower want the sun? Does the grass want the rain? Does the dying soul want heaven? The only danger is that I might die of joy at the prospect. Do you mean it, or are you just teasing me?"

"We'll see about that on the way home. How glad I am that we're to have the ride alone. Is'nt life the wonderful thing?"

THE KINGDOM OF GOD

The Kingdom of God! Oh, bring it to earth—
In that spirit live of the nobler birth,
Transforming the mind! Transparent the heart!
Renewing the life on earth to impart
The heavenly joys o'erflowing to thrill,
Oh, drink at this Fount! And live to instil
In melodies there—of sweetest refrain—
Attuned where the chords resounding again
With the love Divine—enchanting its praise
O'erspreads its mantle—enriching the days
Of the kingdom here in that life to shed
With the wondrous wealth of its Truth to spread
In the heart of man. Oh, kindle the glow
Of effulgent light! Let the radiance flow
With sparkle of dewdrops of early dawn
In the peace serene of a fragrant morn.
The morn of a Day-Star! Showing the way
Of the new-born earth where the heavenly ray
Illumines the soul—revealing the plan—
The light of the Kingdom of God with man.

Edwardus.

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The Religion Of Personal Experience

By Rev. R. Nicol Cross, D. D.

One of the greatest of the old Greek philosophers said that "man is a social animal." By that he did not simply mean that we all more or less like company, that the herd instinct is developed within us. No, it was something more deep and profound than that. What he meant was, that the individual going off from his roots in history and his affiliations with society is simply a non-entity, a center with no circumference, a point, something which has position but no magnitude. For whenever you find human beings you will find them living as members of social and political groups which provide the individual with that capitalized experience of the past; in ideas, sentiments, laws, in order and organization of life, on which and in relation to which alone the individual lives. Each one of us is born into a certain atmosphere of culture and heritage of moral standards. The distinctively human characteristic of the child is its capacity gradually to absorb and build up within his own living mind and as part of itself this spiritual material which has been created by centuries of human experience, enterprise and effort in society. Failing to reincarnate and to reproduce in itself, to re-live what the social organism has created in its history and deposited in its institutions, the child would totally fail to realize its own inmost personality. It would cease to grow.

It is in vain that we spread the products of our arts in the sight of the cat which lies snugly curled up on the rug; in vain we install the loud-speaker so far as our pet dog is concerned; they never become artists or musicians except in a very primitive sense, and all beauty in the world and all its song would die and disappear if there were only eyes and ears like theirs. For the truth is that in the realms of life and the spirit preservation means perpetual recreation. We must be up to a thing before that thing can be anything to us. Only he who has some element of greatness in himself can appreciate the great in some one better, and heroism can only be understood by creatures who at any rate are potentially heroic. What we have never in some degree lived or felt remains just nothing to us; it is a flower that wastes its sweetness on the desert air.

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And if the past has left anything fine, noble, splendid in its travail of thought and imagination, it becomes lost, inoperative unless it wakens an echo and finds a reproduction in the soul of succeeding generations. The mind and heart of today are the trustees of all the greatness and worth of the mind and heart of yesterday. By what we are we belittle or magnify what those who have gone before us were. We can decree life or death to them according as we are alive or dead to the ideas, emotions, experiences which thrilled through them into this world's core. They may leave behind records, a store of manuscripts, and by the mechanism of the printing press they may be multiplied thick as leaves in Vallombrosa, but the mere tracings of ink on paper are not literature or music; these are just dumb, dead markings. Literature and music are born in the soul, and can only be heard in the soul; it is there they come to themselves and capture, recapture their reality. You can walk through a library piled from floor to ceiling with musical manuscripts, and never hear a sound; it may all be as still, silent, quiet as the grave, not a whisper on the air. To be, the thing must be reborn, created across throbbing pipes and quivering strings and trembling atmospheres, reawakened by the self-same soul that first awakened it, and flung through the openings of the senses into touch with soul again. And until that has happened all else that has happened in this connection remains but a silence implying sound at the best—a void that aches. And the truth is even so with religion. Man is a religious animal. "All men fear the God," is already written in the Odyssey and the anthropologist will tell you that everywhere the student of the human race finds it as he comes upon the shrines and rituals which are eloquent of that sense of the unseen and supernatural which bespeaks communion with worlds unrealized, dim, dark, or wierdly lit perhaps. On the remote pathways as along the broad highways of human history you see the stone grown over with moss, mouldered by time, or rising in majesty and strength with brooding dome and soaring spire, a long-drawn murmuring and strong crying of man's permanent instinct for the Divine, and his deep need for God.

Religion has built its churches, written its books, devised its creeds and confessions; the world is full of the tradition of it. We may frequent these churches, read those books, memorize those creeds and confessions, or we may be dead and blind to the entire tradition like an inferior animal, but in

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either case it is possible that the reality of religion may be lost. The spirit of it, the great spirit of it to inspire may be decadent or dead. The reality, the power of it may not come near us, for religion does not lie in external records; it cannot be transmitted in architecture, in creed, or formula, the memory is not the sense by which religion is preserved and recalled in our race. These things of external tradition only become aglow with life and afire with meaning when the vital experience of which they are but the deposit is rekindled within ourselves and we too, feeling the insatiable thirst for God and reality, are driven by the unsleeping necessity of deliverance from sin and of reconcilation of these warring elements within our breasts. When the homesickness for the Infinite and the call of the Ideal in the eternal heights strikes our flesh and tears our heart we feel ourselves amid the fleeting colors of this world's fugitive pageantry like Ruth as she stood amid the alien corn.

For it is out of such experiences as this that living religion has grown; it is the child of the soul's intensity, of fear and hope, its agonies of self-despair and God-ward flight. "All the great religions of the world," wrote George Eliot, "historically considered, are rightly the objects of deep reverence and sympathy, for they are the record of spiritual struggles, spiritual struggles which are the type of our own." Yes, my friends, they have never been easy creations; their unlimited power over the personalities suffused with their quality has been forged out of the furnace heats of life and in the deep places of the spirit. This thing, these hopes, these faiths, these experiences meet us down in the deep places of our being, the profundities of our conscience; that is where religion speaks, not the mere repetition of any creed, or the vicarious virtue of any priestly rite. Nothing which provides man or woman with a substitute for the strain and stress within his or her own personal conscience of that elemental desire for God and truth and beauty, which claims them against the lure of low satisfactions and gross appetites can give us true religion or put us in the intimate company of the saints and martyrs, the mystics and warriors of the spirit. Without that living experience of what they knew and felt and lived we remain outsiders, outsiders in spite of everything. There is no royal road; there are no shortcuts to those heights where God meets man and man meets God. Everyone of us, made as we are, of flesh and blood, as well as spirit,—everyone of

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us has to rise on stepping stones of his dead self to these higher things. Spiritual gifts and graces, spiritual victories and attainments, spiritual ideals and experiences are not transferable like material things. No highly-endowed saint can hand over his acquisition to us as you might bequeath stocks and shares. The soul can only enter into possession of that which it has won, and life can only be appropriated by living it. The only way of sharing in another man's thought is by thinking it over ourselves and the only way of getting his vision is to see the world with our eyes as he saw it.

I have read various definitions of religion by thinkers, but in none of them is it set forth as something which can be learned by heart, but always as something which has to he learned in the heart and with the heart, and that is where the churches too often in the past have made their mistake. I do not know whether on this side any of you have seen that picture of the old country Scotch life where the father tells his son, having drawn down the blinds on the Sabbath day, he must learn a short catechism. The son, after struggling wearily with it for a little, says "But, father, I cannot understand." "You get on and learn it; you are not expected to understand." Isn't that pretty true of a good deal of what our children have to learn by heart—the articles and creeds and catechisms—they cannot understand? How should they when those who gave it to them to learn cannot understand? They have to learn it, but that is not learning religion. You cannot get religion through a catechism or through a creed. No, it is something more vital; something to be attained through life, something that must be learned in the heart. And Plato spoke of religion as "becoming like God, such as He is." And Seneca as "knowing God and imitating Him." Are not these tremendous conceptions? Kant, the philosopher, spoke of it as the "recognition of all our duties as Divine commands." For Huxley it was "reverence and love for the ethical ideal and the desire to realize that ideal in life." For John Stuart Mill, its essence lay in "the strong and earnest direction of the emotions and desires towards an ideal object, recognized as of the highest excellence and as rightly paramount over all selfish objects or desire." "The adoration of goodness," said Channing, "that is religion." To Josiah Royce it meant "positive harmony with the purpose and manifestations of the one Spirit of All." As to Spinoza it meant the "uniting ourselves with the unchanging and abiding." Dr.

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Edward Caird called it "The expression of a man's ultimate attitude to the universe, the summed-up meaning of his whole consciousness of things." Carlyle defined it as the thing a man does practically believe. "The thing a man does practically lay to heart and know for certain concerning his vital relationships to this mysterious universe and his duty and destiny therein." In every case it is one's own personal thought, intuition, reaction, loyalty, aspiration and surrender. Nobody else can be religious for us, not even Christ. His virtue can only be ours or be imputed to us when we under his inspiration practice what He practiced. His death can only save us by making us also willing to risk death for God and truth and righteousness. For Him religion is loving God with every faculty in us and our neighbor as ourselves. Nothing else; nothing less. None can be a substitute for us. In such a conception of religion it becomes ours just so far as we relive it, just so far as we can say with Paul: "I live—yet not I, but a greater Christ lives in me and through me." That is the great resurrection on which Christianity is founded and by which Christ conquers death again and again—not an historical fact but a recorded experience, a spiritual law. In all religious personalities religion has been such an unending personal experience, not a mere tradition, but an experience of burning reality, and incandescent force that sets the whole being on fire with a truth and a purpose, a love that consumes the world's restraints like straw, a personal contact and communion with the living God.

Yes, my friends, religion must be the answer to your own felt need; it must be your own cry. Out of the depths it came to Paul the Pharisee on the way to Damascus, saying: "Why persecutest thou me." To Augustine the seeker after wisdom in the garden at Milan: "Put ye on the Lord Jesus Christ, and make no provision for the flesh." To St. Francis, of Assisi, pacing anxiously along the flagstones of the little chapel, down the hall came: "Get you no gold or silver or brass for your purse, no wallet for your journey, neither two coats, nor shoes, nor staff." To Luther, worn with vigils and pennuces that brought no peace, it came in the counsel of John Stamford to trust in God and His promises, and the words thus smote his inward ear as he toiled upwards on his knees up the Scala Santa at Rome: "The just shall live by his faith." So that the monk stood up-right and walked slowly down upon his feet. To Henry Ward Beecher it came with

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the whisperings and in the beauty of the woods, as to many it has come in the quiet, sweet unfolding of the spirit naturally Christian; to others in the low, tense tones of pain and suffering, or mingled with the trumpet call of some grand human heroism or in the challenge of a great cause. But whatever the cause or manner of the awakening of true religion of the soul it becomes for each the thing to live by and to live for, for it is the solution of life's deepest and most ultimate problem as it is pressed upon the soul of each, bringing calm to the heart's storm, repose with a great strength to its weakness, an infinite Ideal to its ceaseless craving for self-transcendence, the power and peace of a great spiritual reconciliation. The rest we can only find in Him who made us for Himself. So that there can be no rest until we are united unto Him and His spirit becomes ours and lifts us up and makes us large as Him. Founded thus upon inward personal experience, religion is built up into the real property of the soul whose intellectual outworks may perhaps be shaken but whose citadel cannot be destroyed. It is a life, a purpose, a consecration. That is religion, which doubtless implies a creed—the best of all creeds, your own, a fiery furnace, in the heat of a life that has struggled in earnest.

We stand against all tyranny, by the few or by the many. We stand for the rule of the many in the interest of all of us, for the rule of the many in a spirit of courage, of common sense, of high purpose, above all in a spirit of kindly justice toward every man and every woman—**Theodore Roosevelt.**

REALITY Publishing Corporation,
Friends:

I am reading the magazine with much interest and enjoy every number. I am sending them on to others to encourge them to subscribe.

With much interest in your good work, I remain,

Sincerely yours,

(Mrs.) Fontaine G. Tarry

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A Point of Comparison Between Theosophy and Science

By Ali Ben Ned

The ethics of human conduct depends upon our basic philosophy. Before we can decide what we ought to do, we must decide the probable effect of our actions. In relation, therefore, to the specific point of the further evolution of humanity, how does this follow on the basis of the philosophy of Theosophy as compared with that of contemporary science?

According to Theosophy, heredity affects only the physical body. The mind, the soul, the spirit (we will class the several states together for the purposes of this argument) are not dependent upon heredity, but upon the qualities and karmas of the reincarnating souls. It may be that more advanced souls choose or are sent to the more advanced parents; but this is an incident not affecting the general proposition. The quality of reincarnating souls, that is the quality of those selected to incarnate, as well as the part of their karma which they have to work out in that particular incarnation, is under the control of higher Powers, is therefore directed from without, and we as individuals have nothing to do with the process. We watch the rise and fall of nations, civilizations and races, we see the tide advance and recede—though at each recession not so far back, and at each advance a little higher than before—and we each play our part and come back for a step higher; but we are minor actors and incidental spectators of a show arranged by others. The further evolution of man is not dependent upon our individual actions. These actions of ours concern only what part we are to play in the next act. Advancement will depend upon our individual altruism, brotherhood and universality, to the exclusion of personal and selfish interests.

In the view of science, there is no distinction to be drawn between mind and body. Thought is the interchange of stimuli between groups of brain-cells, and consciousness is the subjective aspect of this interchange. Life has been continuous in each of us since its first origin; but individual immortality is unproven. As science never asserts a negative proposition, it is not stated that individual immortality does not exist; but an unproven proposition is, by science, ignored. Therefore heredity

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is absolute both for physical and mental qualities. The method of sexual reproduction, whereby each individual springs not from one ancestor but from two, conditions the division of organisms into species or kinds, which have their characters in common. Man is one of these species or kinds of living things, all of which are descended from a common ancestor. The change which evolution has produced has been by the method of selection. Selection does not produce change, but chooses among naturally occurring variations, which variations are due largely to the method of sexual reproduction, in which the substance of two differing individuals is first mixed and then divided unevenly. Selection may be either "natural" as when only the strongest or most intelligent individuals survive some natural disaster, or "artificial," as when men choose white-skinned women or women choose bearded men for mates. The further evolution of man is therefore largely dependent upon our individual actions, and will take place only if the best among us reproduce abundantly while the inferior are not permitted to reproduce. Our individual actions are vital to evolution, but there is no prospect of personal reward.

The Theosophist, therefore, has little personal responsibility and the comfortable assurance of personal continuity. His sexual instincts are for no particular purpose, and it does not matter whether he produces a small family or none at all. He is concerned only with the improvement of his own karma by acts of unselfishness, thoughtfulness and devotion to others, to become the benevolent elder brother, chela, adept, mahatma—and to even greater heights.

The scientist, therefore, has great personal responsibility. It all depends on him whether evolution continues to its ultimate goal—which he does not know—or whether it ends here and now in disaster. He finds eugenics the most important subject there is; but for himself there is no personal continuity. The individual is negligible; only the species counts.

Contrary as are these concepts, and different as the individual attitude and action, it is curious to note that one ultimate result is the same. The Theosophist can succeed only by forgetting self in pure altruism and devotion to others. For the scientist, the individual is negligible and only the species counts. The conclusions are identical. Why is this?

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Editorial—
OUR CHANGE OF POLICY { Page 3

REALITY

A BAHAI MAGAZINE

Devoted to the Elimination of Prejudice, Religious, Racial and Class.

For Progressive and Constructive Thinkers

A FEW SIDE LIGHTS ON SOME DELEGATES AT THE BAHAI CONVENTION
By H. S. Robinson

MIND MATTER AND MEDIUMSHIP
By Burton A. Washburn

A FEW REASONS WHY I AM AN OPTIMIST
By G. A. Moore

THE FIFTH ESTATE
By Arthur D. Little

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The Bahai Movement

Rapidly Spreading Throughout the World, and Attracting the Attention of Scholars, Savants and Religionists of All Countries—Oriental and Occidental

ADAPTED to become the universal religion of mankind by the convergence of all existing religions. It is shown that all the prophets and founders of religions spoke the same message, but couched in different terms, and that thus the differences between the existing religious systems will disappear when the various creeds are interpreted in the light of reason. The importance of the knowledge of truth is stressed, not by the method of tradition and belief, but by actual independent individual investigation by the scientific method. The future universal religion if there is to be one, must recognize all the facts of science and adapt its conception of God thereto, without losing the attitude of reverence and devotion pertaining to true religion. Since God is in Himself unknowable, the human conception of Him must change as knowledge advances; and it is the part of universal religion to recognize this and accommodate it. It thus appears that no conception of God should be a matter for dispute, since no conception is adequate. The conception entertained by any individual, sect or religion of God, is not a measure of the truth of God, but indicates the degree of advancement of that individual, sect or religion. The Bahai Movement accommodates every idea of God in this general sense, and is thus prepared to unite the world in one common worship.

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TO SOLVE THE WORLD PROBLEMS

Nine Fundamental Bahai Principles

I. The independent investigation of truth.

II. The oneness of mankind.

III. The oneness of religion ("Moses, Christ, Mohammed, Buddha, Krishna, are one being, one essence, one cause, one power and one foundation").

IV. The harmony between religion, science and reason.

V. The equality of men and women.

VI. The solution of the economic problem (obligagation of useful labor and voluntary sharing of wealth).

VII. The establishment of an international auxiliary language.

VIII. Universal peace.

IX. An international tribunal.

The Bahai Message is a call to Religious Unity and not an invitation to a new religion, not a new Path to Immortality, God forbid! It is the Ancient Path cleared of the débris of imaginations and superstitions of men, of the débris of strife and misunderstanding and is again made a clear Path to the sincere seeker, that he may enter therein in assurance, and find that the Word of god is One Word, though the Speakers were many.

—ABDUL BAHA.

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REALITY

A BAHAI MAGAZINE

Devoted to the exposition of the Bahai Movement in the light of modernism and science, and coöperating with all other movements desiring to promote the advancement and welfare of mankind.

"REALITY" offers a free forum for the discussion of all vital topics and the exposition of various theories of existence. Where such views depart too widely from the Bahai-scientific position, they may be answered editorially.

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Editorial

OUR CHANGE OF POLICY

Beginning with the present number, REALITY will support the Organized Bahai Cause. Not that we think that firm organization and strictness are the best means to promulgate a new idea in the up-to-date world; we do not think so; but in endeavoring to present the broad and liberal Bahai idea, REALITY has run counter to so many of the views promulgated by the Board that it has appeared that conflict existed between us, that the Bahai Cause was divided. We have tried to explain that this is not the case, yet the impression continues to prevail. Again, the organized Bahai Cause, though we may have found flaws in it, is the only large and active society representing the Bahai Movement internationally, and it seems that in conjunction we can both accomplish more than separately.

Now perhaps a word of caution is in order, not to the public, but to our Bahai friends. You must not expect too much of us. Remember that REALITY is a very frank magazine, as its name implies; that we accept articles on every possible point of view, and we reserve the right to answer or criticize these views. None of our articles are necessarily written by Bahais or even by persons friendly to the Cause. We invite the discussion of modern views and problems. We are, however, a Bahai magazine in the sense that we adopt the Bahai principle of the agreement of religion with science, and desire to expound and elucidate this agreement. In short, we will attempt as close a cooperation as possible between The Organized Bahai Cause and Reality Magazine for the promotion of our common object.

A BRIEF HISTORY OF THE BAHAI MOVEMENT

We have been accustomed to carry on the second page of our cover a history of the Bahai Movement taken from the old encyclopedia of Larousse. This we are now omitting, and give in its stead this brief outline of our own compiling.

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Ali Mohammed, a young man of Persia, became infused of a prophetic spirit, and on May 23, 1844, announced himself as "The Bab," meaning door through which a greater prophet than he should be made known, "Him whom God will manifest." Ali Mohammed was a Mohammedan; but he inveighed at the corruption and dogmatism of the Mohammedan clergy; and believed that in himself direct inspiration of divinity was received. Mohammed had said that anyone who could write verses like those of the Koran was to be accepted as a true prophet; and such Ali Mohammed produced. He therefore obtained a following; but these were "heretics" to the orthodox clergy, who contrived his imprisonment and subsequent execution, which took place in 1851.

It had not happened during the lifetime of The Bab that "He whom God will manifest" did appear. Therefore, anticipating his own death, The Bab appointed one of his followers, Mirza Yahyah, known as Sobi Ezel, to be his successor, to continue the watch for the coming prophet.

In 1852, the year after the Bab's death, Mirza Houseyn Ali, known as Baha Ullah, and himself one of the followers of The Bab, became likewise infused of prophetic spirit and announced himself as "he whom God will manifest."

This announcement occasioned disagreement in two respects. Firstly, several other followers of The Bab announced themselves as the coming prophet and as rivals to Baha Ullah, and secondly, some of the followers, noting that The Bab had appointed Sobi Ezel as his successor and ignoring his purpose in so doing, claimed that Sobi Ezel was "he whom God will manifest" and the proper leader of the Babis.

The rival claimants quickly succumbed before Baha Ullah's ability; the followers of Sobi Ezel have gradually diminished in number, until today they are a negligible quantity.

Baha Ullah lived until 1892; although continually in prison and exile he did not meet death by violence. His teaching departed from Mohammedanism as a base, and constituted an independent revelation of an universal religion. All the principal points on which the Bahai Movement of today is based were uttered by Baha Ullah. He did more than this; he elaborated detailed social and economic systems and a basis of international cooperation. These were very remarkable for his country and time, though naturally his idea would constitute today but a duplication of systems which are already in practice. The Bahai Movement takes its name and characteristics

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from Baha Ullah as an original system. It is not an outgrowth of Mohammedanism or a Mohammedan sect except in the sense that its originator was of Mohammedan ancestry, exactly as Christianity may be called an outgrowth of or a sect of Judaism, since Jesus, its founder, was originally a Jew.

Baha Ullah left several sons to whom he enjoined the carrying on of his teaching. Among these, two only became prominent, Abbas, called Abdul Baha, and Mohammed Ali. In his will, Baha Ullah appointed Abdul Baha as his interpreter and Mohammed Ali second in command. Unfortunately, differences arose between these two. Mohammed Ali took it upon himself to judge whether the interpretations of Abdul Baha were correct or not, and he decided that they were not, but that Abdul Baha was introducing matter of his own. Abdul Baha claimed that Mohammed Ali was not showing obedience to Baha Ullah's instructions nor keeping in his place, and thus two parties arose. Abdul Baha, however, managed to keep control of the movement, in spite of important disaffections, and became the generally recognized successor, the party of Mohammed Ali gradually dwindling.

Abdul Baha died in 1922. His ministry, begun in prison, ended in freedom, and in 1912 he was able to travel and visited the United States. He never departed from his attitude of interpreter of his father's message. Yet his interpretation was that of the spirit rather than of the letter. It is to Abdul Baha we owe the present modernization of the Movement. Baha Ullah necessarily spoke as a fundamentalist in the language of a past age. Abdul Baha translated this into modern terms and conceptions.

At Abdul Baha's death, Mohammed Ali, who still lived, made an attempt to capture the leadership of the Bahai Cause. Abdul Baha had built up quite an organization throughout the world, the leadership of which was a prize to be coveted. But Abdul Baha had anticipated this event, and in two memoranda, which were found after his death, he warned against the machinations of Mohammed Ali and appointed a grandson, Shoghi Rabbani, to be known as Shoghi Effendi, to be "Guardian of the Cause," and after him, his heirs or appointees forever. It must have been evident to Abdul Baha that while this program effectively shut out Mohammed Ali and his descendants from control of the Cause, it also introduced an unfortunate "Apostolic Succession," ever the bane of liberality and the nursery of dogmatism, and in his last memorandum we find no

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mention of Shoghi or a guardian for the Cause. However, the three memoranda were put together as one will, and not in their chronological order, so that the last memorandum appears second, the second last. On this sanction Shoghi Effendi assumed control of the Bahai Cause and Mohammed Ali was defeated.

The advent of Shoghi intensified organization and centralization. The leaders of the Cause were considered as inspired and in their official capacities as infallible, the cue for the rank and file being obedience.

Baha Ullah and Abdul Baha stressed liberality, tolerance and the appeal to the individual judgment. Under Shoghi a return is made to centralization, control and organization.

In pursuance of the Shoghi policy, the Bahais in America became definitely organized under the term "Organized Bahai Cause." The Bahais in each city are organized into a local assembly, each of which sends delegates to the Annual Convention, held in a different place in each year. The delegates elect a Board, known as the National Spiritual Assembly or the National Bahai Assembly, which is the governing board of the Organized Cause in the United States and Canada. This Board, though elected by the delegates, is not responsible to them, but directly to Shoghi Effendi.

In regard to the teaching of the Organized Cause, it has become confused and indefinite, temporarily at least. So much attention has been given to perfecting the details of organization and control that the question of teaching has been comparatively lost sight of. The function of the individual Bahai is not to teach, as was formerly the case. His function is to obey; if he attempted to teach, he might get it wrong, and thus promote the division of the Movement. Division is greatly feared, to prevent which strictness of organization and control is practiced.

Since no one may teach individually, only works written by the board or bearing their seal of approval may constitute the teachings of the Organized Bahai Cause. Where the Board is in doubt, the decision of Shoghi is final. Shoghi himself is not a teacher, but an organizer and controller, as indeed befits the office to which he was appointed, "Guardian of the Cause."

The present writer deplores the change from the outpouring of the prophets of their stores of spiritual wisdom to the present mere cataloguing and coralling of the sheep; but it is

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probably but a temporary stage and possibly a necessary one.

It is on account of these doubts and hesitations that REALITY has not heretofore supported the Organized Bahai Cause. In that we were, perhaps, wrong. The Cause is going through a transition stage, and perhaps we should help not hinder them. So we will give them what comfort and assistance we can, and doubtless the conditions which we dislike will presently disappear. In the personal integrity and good intentions of the individual Bahais we have the utmost confidence.

Mind, Matter and Mediumship

By Burton A. Washburn

Examination by a physician of the medium in the reading trance shows eye-conditions which are very interesting. These conditions I shall present later, and also the physical conditions that must exist before the medium can throw himself into the third plane. The discussion of the cata-plasm stage is based upon a scientific analysis, and left to the reader to make his own decision.

The medium trance is the reading power, which can exist only in persons who have a high percentage of carbon dioxide in the blood. The mediums I have examined have a low oxygenization and are easily controlled by body secretions, which affect the brain, producing a temporary anemia. This third plane cannot be reached except under low oxygen power, thereby increasing the action of all stomach and intestinal secretions, causing a toxin that immediately affects the sympathetic nerve system. When the medium becomes bleached and relaxed, he reaches the third plane, which is a slight neurasthenia. This physical condition is produced by a chemistry change in body secretions, producing a moist gummy condition of the skin. The pupil who believes in the medium power, is easily influenced when he sees the semi-conscious stage and makes a good reading subject for the medium.

There are two types of mediums I have examined; one anemic and the other drowsy and sluggish. These types produce mental conditions which give them the neuro-psychic nerve stimulus, which allows them to go in or out of the reading plane or third stage. This condition is translated by

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the medium as the communicative power or a condition of momentary severance of the spirit and body. If you will photograph a medium in a room of body temperature, you will have the negative showing shadow lines and irregular spots due to the body poisons mixed with the invisible water vapor that is in the atmosphere, aided by the vaporization of the body secretions.

My examination of mediums shows a functional disturbance of the kidney and digestive tract. The eye is the only part of the human body where the blood vessels can be seen in their natural state. It is a matter of record that a large percentage of patients are sent to physicians by the oculist who detects a functional disturbance of the kidneys and digestive tract by the use of the ophthalmoscope. Further, my examination of the eye with the ophthalmoscope during the medium-trance will show a high degree of congestion and a shade of light grey background. This condition exists only where the body is operating under low oxygenization and the medium is very susceptible to nerve impression. This condition again refers to the chemistry changes that take place in the body where it is overloaded with carbon dioxide.

The same degree is manifested in a medium examination after the material life has expired. The opthalmoscope readings of lifeless bodies will show a similar condition, which is bound to have poisonous material in the blood-stream after life has been extinguished. This condition shows an increased chemistry reaction.

I ask this question: If the ophthalmoscope readings vary in material activity and show a similar likeness in a subconscious condition of the medium and the corpse, how do we account for the spirit changes? Why should we have a like reading of dead people, who have never been mediums?

I have had personal contact with mediums from the age of thirty to seventy years. Many of them accepted money for their services while others believed themselves inspired and used their mental efforts to convince me that they were right in their belief. I have seen persons develop insanity when they believed that they had failed to reach the trance medium stage. I have seen very bad cases of hysteria in men and women whose entire life seemed to depend upon this condition. I respect the opinion of all persons on this subject, and do not offer this article in a manner of criticism. It represents my experience and I give it to the public for

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the value they may derive by reading it. It is essential that the persons who are inclined to believe in this school of religion and expect to develop to the third plane or communicative trance should try to look upon the physical, as well as the mental reaction and clothe their belief in a quiet manner as does the average church-goer.

I do not deny the right of any one to this belief; but people are taking up mental research without the proper understanding of the brain, and proclaiming it a spiritual organ when it is the trained centers that direct our sympathetic communication for the material body, not spiritual. Our spiritual mind is Love, Hope, Faith and Charity. The spiritual communication with Christ is the Love reflected through the visual centers, playing upon the sympathetic nerves, which makes us kind and faithful to our fellow-man. We then emulate Christ upon this earth. Our spiritual home is cared for by Christ in keeping with His teaching and our conduct. When life, or the physical machinery, stops, when we are under the guidance of the Divine Light, Christ does not give certain persons His spiritual power. We become spiritual by emulating Christ upon earth.

The Menagerie Within

THE LION

By Luella F. Phelan

Back of human life are the long millions of years of animal life. The life of the animal is a struggle for food and then rest. To feed himself, rest and digest satisfies the animal, whether it be a cow in the pasture, or whether it be a lion resting after his kill and full meal.

Most of us, no doubt, would seriously object to being compared to the ordinary animal, but do not mind so much the comparison to the lion—king of animals. All men like the sign of majesty, and most of them take great pride in having the nature of the masterful lion.

It may be your secret delight to stalk majestically over the rights of others and to acclaim in loud voice your kingship, your superiority, over the insignificant, inconsequential minor herd of common folks. But who gave you the right to say

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who are the common folks? There is no class distinction in Infinite Mind.

We may be lions of society, of big business, of intellect; we may roar with loud voice, we may walk with ravishing stride toward our design, we may go rough-shod to the edge of the world, we may bellow, we may lick our chops after devouring our enemy or after devouring some unwary unimportant individual who stands in our way; but who gave us the right to say who is unimportant? Everything is important in the Universal Plan. There is no great or small in the economy of nature and much of the apparent difference between men may be seen to be merely lack of understanding. Life is really a play preparing the children of God for the real life.

Ignorance is the cause of all the ills of the world. It is the curse of the world, and we cannot throw off the shackles that bind until we have learned obedience to the Law that gives us liberty. If we are blaming the other fellow, or external things, for our failure to accomplish the things we want, then we are on the wrong trail. The cause of all failure is in some chamber of the self and shut off from the light.

If your door is bolted by the laws of ignorance, if you are locked in with vicious animals from the enjoyment of freedom, of peace, of love, of happiness, nothing but your own realization and effort will unbolt the door. Each man must do his own work, must fill his own niche in life. Each man is born alone, each must die alone and each must be emancipated from his special and besetting difficulty by the earnest desire which will give him power to strive diligently and with patient, tireless effort to overcome.

The lion unmastered will master us, will break our bodies and tear into shreds and patches the better part of us.

It is the longing to be free from bondage that awakens in each one of us a desire for knowledge. Tennyson hit the keynote when he said, "Self-reverence, self-knowledge, self-control. These three alone lead life to sovereign power."

Dear Friends:

I am well pleased with REALITY and don't wish to be without it, because it is both interesting and instructive.

D. J. Rozel

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NATURE'S MAJESTY

By K. P. Alexander

Our little infant earth, a speck of dust
Of eighty hundred miles diameter,
Suspended spins 'mid billion greater stars
Two hundred million miles diameter.
Five billion miles away from our small globe
Majestic'ly revolve still larger stars.
'Twixt planets telescoped afar, the space
Is many hundred trillion cubic miles.
The hundred trillion cubic miles of space
Revealed by modern telescopic lens,
As nothing is to all the boundlessness
Of space yet unsurveyed and unconceived.

No Being, fashioned such as humans are,
With form and anatomic organs like
As man's, could see or hear or feel or know
What transpires in one mile of Universe.
No Being is that watches sparrows fall,
None counts each sep'rate hair in human heads!
Such fantasms as these befit the child,
But not the reasoning minds of thoughtful men.
Credulities belong to ages past,
Ere rules of logic taught men how to think.
The thinker finds that truth and dignity
All greatness shuns man's shallow pettiness.

No thinkers state that there can be no God,
That no Supreme Intelligence can be;
But, through electrons all that is exists;
That through their subtle agency alone
Deific plans and acts and power and growth
Forever indirectly operate.
This elemental Cause which man has found
Is farthest reach of scientific search.
The Source of Universal Energy
Thus may still be such character of Power
As each, in his own individual thought,
Could wish his pers'nal Deity to be.

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Long ere primordial life and forms appeared,
All mass and energy, and life to be,
With evolution's complex plans, were packed
Within th' electrons, whence all things evolved.
No ardent supplication e'er has swerved
The constancy of Nature's changeless plan.
Such deviations as we think are made,
Delusions are of hoped-for law's suspense.
The reas'ning mind of man has thus far found
No deed, nor need, in all Creation's scheme,
Of aught but nat'ral operating law.
Of special laws or things, no vestige shows.

A Few Reasons Why I Am An Optimist

By G. A. Moore

Optimism is a part of my philosophy of life because even a cursory contemplation of history reveals a steady progress of the race.

It is easy to remember when polling places were in saloons; now many of our people do their voting in churches. Votes cast in Congress and measures enacted indicate that the whole people have more representation than they have ever had before. Hidden interests have less influence than a generation ago.

The average age attained is greater and shows a steady climb. One indication of this is the decrease in life insurance rates. Statistics prove it incontestably.

It is pleasant to know that the genneral health of individuals is better. Men are learning every day how better to keep their bodies functioning rightly. This is essentially a problem of will power development; folks are becoming convinced that it is best not to eat too much.

A larger variety and higher grade of food is obtainable for the great majority than ever before. Eating three times a day seems to be an institution the world over. A change of food does even members of the animal kingdom good. Advances in the art of cooking and in the dissemination of this knowledge has materially aided in the improvement of the nourishment problem.

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It is the fashion to wear clothing, besides being a necessity. A thousand years ago the clothing question was as uninviting as the food question for the great bulk of the population. To-day the individuality can find expression for its desires along raiment lines at any cost it can afford.

Even the pessimist will concede that the possibility of getting a fair education lies open to almost every one in this age. The laws require attendance at school until the groundwork at least is laid. After that it is largely up to the individual as to how much further mental equipment is wanted for the business of living.

Books are so cheap and beautiful these days that they nave lost part of their value in the eyes of many. Two hundred years ago books were available for limited few. In fact the great majority of people could only look at such pictures as they contained. Reading today is as much a part of the world's life almost as eating.

Thirty years ago oil and gas light was the general thing in homes. Today electricity lights most homes. And a hundred years ago most of the sunless part of the twenty-four hours was spent in darkness. The waste of time on account of this light factor is hardly conceivable.

Heat is one of the most necessary things for man. How many homes were heated by anything except an open fireplace two hundred years ago? Before the invention of that convenience, how many homes had any heat except a fire in the middle of the one room in the habitation?

The number of rooms in the home has greatly increased in the last three hundred years for the very great majority of people. This is important from the standpoint of health, morals, and individuality. Three centuries ago one room was the rule.

The struggle of the race has centered largely about transportation. Goods, men themselves, and later the moving of the expression of their senses have been the subjects of this phenomenon of transportation. The moving of the sounds and sights familiar to mankind is now occupying its attention, and the efficient solving of these problems is in sight and will bring the usual improvement to the business of life.

Travel is much more universal than ever before. Fifty years ago a trip outside the home country was an event for most of great importance. Travel is the greatest cure for war; the better folks know one another, the less they will want

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to fight. This is but another aspect of transportation, but it is a great factor in education; in the absence of imagination there is none greater.

Can there be any doubt that every man and woman has now the best chance ever presented to attain the fullest development in the scheme of things that his or her inherent abilities will permit? This is in itself worth an incomputable sum. It is practically the history of the race, this struggle for self-expression through life as a whole.

Never before have little children and babies had so good a chance to grow up as now. They have never had such good environment in which to begin their journey through the world. This in itself would indicate incalculable advance.

The advances in medicine are one of the greatest boons to the race. Today we cure many, many diseases and repair many accidents that meant death not long ago. If comfortable living is anything to be striven for, the pessimist has much to explain away in this department of human endeavor.

The output of the individual has been many times increased lately by improvements in productive industry. This relieves millions of people for other necessary services, and it permits all to have more time for the things higher in life than mere grubbing for the necessities. The hours of toil are less, working conditions are more safe and sanitary. It is hard to see these developments as steps backward.

The religious experience of the race is growing. People think for themselves more than ever. The search for Truth and Reality is more general and intensive than formerly. That satisfied feeling in things spiritual, which always in the past has characterized a period of ethical decay, is not apparent now in the world. The race is indisputably going up and forward in their unceasing striving for the relation between itself and the Infinite.

The surprising thing in it all is that there should be any persons pessimistically inclined, except that it does take all kinds of people to make a world. Good advice to those so afflicted might be to make another study of history, a bit more extensive and intensive. Arguments for the optimist can be multiplied, but the effect would only be cumulative.

The old times might have been good. For most of us, it is certain, thinking back over the years we have lived, the present times are better.

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And there is every justification for believing that the future times will be best.

It might be said that the main difficulty with the pessimist is his lack of imaginative power to project himself into the past, his neglect to appreciate the improved state of society in which it is his good fortune to live, and his lack of vision to conjecture the eventuality of the forces so patiently at work all along his path every hour of the day.

"When We Three Meet,"—*A Story*

By Harrison G. Dyar

Allworthy and Clarkson were my guests and we sat in my library that evening. Allworthy I had known at college, but this Clarkson was a stranger to me. I had invited him out of sheer politeness, finding him with Allworthy after a separation of years. I had dined them at the club and took them home for a smoke. I had not introduced them to my wife. Elizabeth was busy as I knew—we have a large family for these days, six to be exact—and I thought she'd appreciate it if I didn't intrude my guests. Besides, I'd been a bachelor when I knew Allworthy, and this Clarkson was an incident. So we all sat down by my little fire and lighted cigars.

Allworthy was the first to speak. "It's nice to meet thus after all these years, Peters. We were good friends at college, and we parted as we thought for life. Not that we cared, you know, or were sentimental or anything of that sort. Just as a matter of course. And it's kind of you to be taking care of us this way. But do you know, my thought takes a perverse bent. The words of the witches in Macbeth run in my head: 'When shall we three meet again, in thunder, lightning, or in rain?"

"When the hurly-burley's done; when the battle's lost and won," I quoted cheerfully.

"Don't interrupt me, Peters. I'm trying to express a thought, and this is unusual with me, as Clarkson knows. I mentioned the witches, but only as a contrast or background to my thought. What I am thinking is this: When did we three meet before?"

"Never in this life," I answered. "I never met Clarkson till today, you know."

"I know that. Still the thought carries on with me.

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When did we meet, when? We three. There is a strange familiarity about it."

"That's a common psychological experience, Allworthy," I remarked. "By thinking on it, and perhaps with the relaxation following dinner and the quieting effect of tobacco, any present occurrence may be made to seem dimly familiar."

"That may be your way to explain away a haunting memory. Don't you feel it yourself, Peters? Answer me honestly."

I laughed "As I said, it's a psychological experience easily conjured up. Yes, I can feel it; but I know I never knew Clarkson before, so where is the use trying to remember a meeting of the three of us?"

"I have a fancy to remember it. The feeling is strong with me. How is it with you, Clarkson? Do you feel that we three have met before?"

The man had not spoken except to acknowledge the introduction. Taciturn, I had set him down, as Allworthy was talkative. Now both of us looked at him.

He seemed to gather himself together. "Yes, I remember it."

It startled me, Allworthy leaned forward with interest. "You remember it? That we three met? Where and when? This is one for you, Peters. I knew my memory meant something."

Clarkson drummed with his fingers gently on the arms of his chair and his gaze sought the ceiling. "I wonder if we should pry thus into the past. Something tells me that the recollection will be a source of pain."

"Nonsense," cried Allworthy eagerly. "Remember it, Clarkson, like a good chap, if you can, and tell us."

Clarkson closed his eyes a minute. "I have it now. The circumstances were different—it must have been long ago. It was after the battle of—of—I cannot get the name. You were —Peters was, I myself—faugh, the names will not come. The battle, the battle! I was cut in the hand and weak from loss of blood and you were puny. This man, this man—faugh, the name will not come. This man who is now Peters was stalwart. We were dividing the booty, gold, raiment, slaves, women. Then we set eyes on her, most beautiful of women; naked she stood before us, terrified, weeping, her long hair down to her ankles—my heart went to water within me. 'Give her to me,' I cried. 'Take all the booty else. Come hither, enchantress

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of hearts, and naught shall harm thee.' Then you began to rave, puny—faugh—you know who I mean—he who is now Allworthy. 'Give her to me.' Then this fellow—faugh, you know—this Peters as now is, rose in his place and laughed. 'The woman is mine. Be silent, fools, stand aside. Come hither, she. Know that I am your master. You shall to my tent and be sumptuously clothed and fed.' He would have said more, but I rose with my hand on my sword. But I was weak from loss of blood, not realizing. He pushed me down and I sprawled at her feet. He put his arm around her and bore her from our sight."

Allworthy was impressed, breathless almost. To me it seemed a silly tale. However, in politeness, I forebore comment. We were silent for a few moments. And then it was Clarkson who spoke.

"Events repeat themselves in successive lives, always. We three have met again, but how shall we carry out the sequel, I wonder?"

"What sequel?" cried Allworthy. "This is amazing."

"The sequel? Do you really want to hear it?"

"Of course, Clarkson," Allworthy said.

"And you, Peters?" he said to me.

I was bored, but must needs assent.

"He took her to his tent and kept her ten years. There were six children with them then. I had tried thrice to meet him in battle for her, but the wars took me to other lands. I came back. 'Where is she, the queen of love and beauty, tall, graceful, her hair to her ankles?' They laughed in my face. 'Six children,' they said and nudged me in the ribs. 'And where is he, the puny general?' They laughed again. 'Waiting to meet her—and ten years now. The king's promise—the king's fool,' and they left me. I sought the king. He would not meet me. Then I sought her. I found her in the garden, some of the children with her, but as fair as ever, tall, graceful, the queen of love and beauty, her hair to her ankles. Ha, I took her from him! There was war. Many died—he died at the end of my sword, she died, I died—we all died. But I possessed her, ho, with the world well lost!—Excuse me, gentlemen, I believe I've made a fool of myself."

I was inclind to agree with him, and I busied myself to arrange the glasses. Allworthy seemed dumb.

Just then the door opened softly and Elizabeth, my wife, stepped in. In our silence of the moment she did not suspect

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that the room was tenanted, having come down for some little things for the baby, I supposed. She was in her nightdress, her hair loose and hanging to the ground—my wife has very long hair—tall, graceful and beautiful as she always is. A little pause of surprise, a little flush—"I beg your pardon, gentlemen. I didn't know anyone was here," and she retired in perfect dignity.

Allworthy looked dumbfounded. Clarkson's eyes were like burning coals. He pointed his finger at me. "Now do you believe, now? There she is—God, I knew these things repeat themselves! Now we are all four here—again. And we'll do what we'll do. God—the devil—gentlemen, how do we proceed."

I jumped to my feet. "Clarkson, you're not well. Drink some of this—plain whiskey and soda. It'll steady you."

Allworthy was up too. "Who is she, Peters, in the name of God? The very picture he described—I can almost remember it. Who is she in God's name?"

"That's my wife. Sit down, gentlemen. Is our sanity deserting us?"

"Have you got a family, too, Peters?"

"Your curiosity is ill-timed, Allworthy. We have six children."

Clarkson looked at us across his glass with a grin, his eyes still bright. "Here's to her health, damn her, and here's to the destruction of all barriers between us. Allworthy, Peters, drink it down, and the devil take him that's afraid."

I managed to get to the telephone a little later and I called the police. They put him under observation for his sanity, and Allworthy slipped off in the row. Why should I care? A madman whom I never met before. But night is hell with me, night is hell! I almost wish they'd let him go and have it over.

Reality Magazine,
Dear Friends:

Reality is a fine magazine and I wish it was in every home. I've passed mine out, and guess they have read it, I hope so anyway. You see there is too much of the "Old Time Religion" in Houston; why I've been often asked if I knew anything about Evolution, and whether I believe in such bunk? I've had to laugh at them, because I not only believe in it, but I know it's true.

Ever Your True Friend,
Mrs. W. A. Showalter.

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A Few Side Lights on Some Delegates at the Bahai Convention

By H. S. Robinson

Apart from the doings at the Bahai Convention at Greenacre, which I have tried to report impartially, the personalities of the leading figures greatly attracted me, so that I cannot refrain from jotting down my impressions of them.

Mountfort Mills, president of the National Spiritual Assembly, and who was the presiding officer of the Convention most of the time, makes an ideal chairman, as he has courage and is a Chesterfield in his manners. Always dignified, courteous to a marked degree, a keen judge of human nature and he understands crowd psychology. Two or three times when it looked as if discussions on certain points were going a little too far, he immediately took hold of the situation and with a few soothing remarks put the Convention back in order. The Bahais are fortunate in having such an able personality at the head of their Cause.

Roy Wilhelm, the genial philosopher, whom I thought a good exponent of the New England or Yankee philosophy, is a bulwark of strength in the Bahai Movement. Regardless of what serious problems he is confronted with, there is always a convincing and cheery answer backed by earnestness, and has the happy faculty—when he has had his say—to disappear as the Arabs of old who silently folded their tents. He might be compared to "still waters that run deep." A great deal of credit is due him for the splendid work at the Convention, which though not noticeable to the average observer, nevertheless, was efficiently and quietly done.

Horace Holley, the able secretary of the Board, carries the weight of the Bahai Cause on his shoulders. He is conscious of his responsibilities; he is a devout servant to the Cause. He is so earnest, that he will not permit anything to escape him, and wants to be sure that each "I" has its dot and each "T" is properly crossed. He is a hard worker and certainly means well, but his zeal to promote the Cause, may not always attract those that are outside of it. With a little broader and more tolerant attitude Horace Holley would almost be the ideal Bahai.

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Harry Randall, the hustling genial host, who is full of energy and enthusiasm, is everywhere at a moment's notice and doing everything. He impresses outsiders as full of pep and business-like. He is a fine Bahai example to the outside world, and no doubt, attracts many to the cause through his obviously progressive spirit.

Hooper Harris, who might be termed "The Watch Dog of the Cause," is a stickler for rules and regulations, particularly as they apply to the conduct of the National Spiritual Assembly. A lovable character to those who know him well, but to those who are outside of the Cause he would appear extremely orthodox. He is a great religious soul and an extreme fundamentalist; does not reflect the broad tolerant spirit of the Bahai Movement; he gives the impression to outsiders, unfortunately, that the Bahai Movement is a new religion though the only one worth while.

Siegfried Schopflocher is a star of the first magnitude in the Bahai Cause A great shining light; no frills, no fuss about Mr. Schopflocher. He is ready to pour out his spiritual love of the great Bahai Cause to anyone at any time. He chafes sometimes over the question of formality and routine; he wants to do things and tries to take the shortest route to them; but as an obedient servant to the Cause he is willing to make any sacrifice. The Bahai Movement needs more Schopflochers and the spirit that he radiates.

Mrs. Annie K. Lewis of New York, a beautiful character, a real Bahai, doesn't preach so much, but lives the life. She is always pleasant, happy and is ready to be of any assistance at any time, reflecting the real Bahai spirit of Tolerance. A fine living example of the Bahai Cause, and is probably doing more in her own way to bring people into the movement than any single individual I know of.

Mrs. Agnes Parsons of Washington, D. C., creates an atmosphere of refinement, loving, genteel and matronly. She is a staunch supporter of the Cause, highly intelligent, but perhaps not as aggressive as she should be in order to attract outsiders to the movement.

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Man's Spiritual Origin and Evolution

By Catherine Phillips

All down through the ages man's question has been, What is my origin? What is my destiny? And yet, with all his searching the question has not been satisfactorily answered. Simply because he has been seeking in an entirely wrong direction. "There is a Spirit in man and the inspiration of the Almighty leads him into all understanding." "Seek and find the Pearl of great price." "The Truth that makes man free."

Many ask, What is Truth? Truth can be expressed in two words; Find yourself. In other words, Truth of the Absolute is to have a true conception of God, and man's relation to God, man to man and the universe. God is Spirit-Mind, man is Spirit-Mind. Mind is Omnipresent. Man lives in a sea of Mind (God). Paul says, "We live and move and have our being in God" (Mind).

The foundation of all truth is expressed in the basic statement. "Man is a spiritual being, created in the image and likeness of God." Being created in the image of God, man is now divine, and in possession of infinite wisdom, infinite power, infinite love, perfect peace, eternal life, universal joy, freedom, wholeness, boundless supply.

In the first chapter of Genesis we read, "Man is the Image (or the identical I Am) of God," divine mind in expression. Man is the embodiment of divine mind. Thus God gives to his image the power to express all that God is, though these attributes exist principally in the potential state; that is, they are possibilities waiting in the within for unfoldment, development and expression. Nevertheless they do exist in every soul and to a degree that is limitless. To think the truth, you must think you are divine in your true being, because you are the image of God (life. mind). In other words, your real self is sinless, birthless, deathless, because man is a spark of the oversoul. To think contrary to this is wrong thought, and all the suffering in the world is the result of wrong thinking. Man is just what he makes himself. "As man thinketh in his heart so is he." Your real self is never sick, never will be, because it is divine, and you are the real being, you are not the body. You possess a body and that body may be indisposed if you create wrong thoughts. Remember the body

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is not the divine you. There may be found in the tradition of nearly all peoples reference to a time when man was in a state of consciousness very much superior to that which he now manifests on this planet. In Scripture it is described as the Edenic State. Man's divine self came forth from a divine idea in Divine Mind. Man, the image of God, had to have a free will or he could not be the image of God, but a tool or a machine. Then man violated the law, in using his free will inharmoniously with the will of God, and is the cause of all undesirable existing conditions.

Man cannot thwart the Divine Plan, but by virtue of his own creative power in the plan he may turn his part of the work out of its true course and hinder progression or impede the consummation.

This has been done, and we exist in a state of lapse, and evolution is simply a process of destroying in the individual mind those unfounded fears and errors which hinder his self-expression. In other words, it is simply a method of teaching us how to let the splendor of the soul out. Something must first be involved before anything can evolve. You cannot get anything out of a bag if there is nothing in it, nor can you get water out of a well if there is no water in the well. The most noticeable way in which a man seems to be related to an ape is the ape he has made of himself in believing he is a descendant of an ape. The law is, man is what he thinks he is. By his thoughts and beliefs he makes or breaks himself. Can a lemon tree be produced from an onion seed? Or if the whole world believed a cabbage is a rose it will not make it a rose. On the other hand, it is quite absurd to believe a personal God shaped with his hands a man of clay and blew into it breath; spiritual things are spiritually discerned.

We must read the Scripture from a spiritual, a fourth dimensional mind viewpoint, instead of an intellectual, material, or rational mind viewpoint. It seems such a pity the Bible is not read with understanding, where there is so much proof staring us in the face, that in reality as Jesus said, "Ye are gods, and sons of the Most High." Why should man fight that he is instead descendant of an ape? We must know the breath of God is life omnipresent. We live and move and have our being in Life (God). Man is one with the Father Mind, life; one with the inbreathing and outbreathing of Spirit. Man's body is composed of the sixteen elements of the earth from

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the mineral to the human. This is the meaning of the clay form.

Man is the universe in miniature form, just as a drop of water from the ocean contains every property in the ocean, not in part but in full and is all ocean, is the ocean in miniature form. In the ocean it is one with the one power of the ocean, all over the earth all water is the same, is one water. So, likewise, is man one with the one Divine Mind. Jesus said, "All power on earth and heaven is mine," and he demonstrated the fact. He claimed it was his birthright and told man to do likewise and claim with authority his birthright. "I in thee and thou in Me." "All that is Mine, is thine."

All there is is Divine Mind, and man is that. "I Am that I Am." The first chapter of Genesis is a description in symbol of the creative action of Divine Mind in the realm of ideas and does not pertain to the manifest universe any more than the history of an inventor's idea pertains to the machine which he afterwards builds. First the problem is thought out, then the structure is produced. So likewise God builds his universe. This explains the seeming contradiction in the second chapter of Genesis. First, in the first chapter is the ideal concept in Divine Mind, second chapter is the manifestation of the idea. Just in the same way man creates. All manifestations are first an idea, then thought in action. God is life, mind. God is unknown to us until we come to know him as Mind. We must find God within us (Mind) before we can find God without. The trouble with us is we have been always looking without instead of within for God.

Jesus said, "Follow me," meaning in understanding his teachings, but never was any man so misunderstood. Jesus said man's divinity was identical with his, and man would do greater works than he did. Jesus knew himself, knew that man is rooted in Universal Mind and he demonstrated the fact. He knew soul is the ultimate of life itself, that the life in man is God in man. This is also the report of the holy men and women before and since Jesus.

Man has reversed the order of creation; he has put things before thoughts; he has tried to evolve life from death and mind from matter. He is slowly awakening to the understanding of truth, that as God makes, man makes, and that thoughts ever antecede things. He begins to see, thinks things before he does them, and uses his mind before his body. So thinking he is lead back step by step until he emerges on the plane of

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Universal Consciousness, existing before suns, moons, heat, cold, matter or motion.

Oh, God! that man may see a little clearer, and judge not from appearances, but see behind this clod of clay, The Inner Self, The Christ.

EDITORIAL NOTE

The editor feels sorry that our contributor should take the stand that man is not descended from the ape. This implies that she does not believe in physical evolution. Why thus give aid and comfort to the enemy? If man is Mind, and Mind is Spirit, and Spirit is God, may not the same be said for all the animal creation? and if we are ascended from the monkey, surely that is all the more credit to us, to Mind, to Spirit and to God. Why should we set ourselves apart from the rest of life?

EDITORIAL CORRESPONDENCE

An Open Letter:—

There was a time when it seemed to us that the Spirit of God was in some mysterious way directly responsible for the individual welfare of each and every atom af humanity, that has, that does, that will exist. But—and this is not an empty phrase, God is not the God of man's soul. You challenge the truth of this, sir. Yet it is true. And, if you will have the patience and give me a brief bit of your time, I would like to demonstrate to you, sir,that there is only one God—that this one is not directly concerned with individuals.

That portion of the human race that has assumed for itself the appellation of Christian has also arrogated unto its collective self the principle that God is a Deity who assumes personal responsibility for the ultimate salvation of each and every atomic soul. They have also theorized that this God when He drove His own creations out of their original home, or state of purity, closed and barred their entrance to their former homes so effectually that it would not be possible for them to regain that state of bliss unless some imperishable unit of Universal Soul-life could be empowered to enter into a human form and allow its fellows to destroy it as a token that by that destruction all humanity should win redemption, —should be readmitted to the Kingdom of Heaven.

Now such a lamentable superstition is not of any con-

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structive value. If we were to take time to dissect and analyze that superstitious dogma we would find that it has no basis whatever of authority.

The Christian Churches, and this expression is to be considered parenthetical, loudly asseverate that each and every particular creed is based upon the truths of the Holy Bible. Now it is not possible that with so many divergent creeds that such a truth could be a truth. If this supposedly truthful creed were found to be a falsehood where would the promulgators of that creed take refuge? There is a vast difference between the facts of human understanding and the truths of the spiritual realm. Now if you will carefully survey the context of the Bible, you will perceive, if your mind is divested of preconceptions, that the truth which the writer of the Epistles of St. John gave expression to is the foundation stone upon which the superstructure of the Kingdom of Heaven is to be erected. That foundation, sir, is God, is Love. God is the spiritual, creative, intelligent element of life endowed with the attributes of Truth, Purity, and Justice. This God, this Spirit of Love, is shown to be, from Genesis to Revelation, the Creator of all Life.

Now that which created, fashioned, patterned, established the universal cosmic life in not to be diverted from the final completion in an orderly systematic way of the plan whereby all that has been endowed with the spirit of the Creator shall eventually attain unto the perfection of the Creator.

Now there are spiritual forces. No prelate, priest, seer, or other individual entity in the face of the earth can deny this truth—there are certain spiritual forces that control the destinies of those who will to be controlled by such forces. All spiritual life emanates from one source. No matter what your orthodoxy may have taught you, sir, if you will honestly examine this truth, you will find that spiritual forces flow hither and thither as the etheric waves of the Universe pulsate and vibrate throughout all the great expanse that lies outside of our physical perceptions, radiating their life-giving power all around. And sir, if you will stop to consider the significance of the stories of the creation of man, you will see that in humanity there is not one creation, but two creations. These two creations are correlated, that is, one lies within the other and the inner creation is the Spirit of God which is poured into the first creation as water is poured into a container. This second creation is the spiritual essence which transforms the mould into which it has been poured into the image of the

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Creator. Now with this truth in mind, let us consider how it is that collective humanity does not illustrate God.

It is stated that Adam was given the privilege of doing whatever it pleased him to do, provided, he would not seek to know good from evil. That clearly implies that Adam had a certain faculty of selection.

Who is Adam? Why has Adam a special faculty that differentiates him from other organic life? Our answer to our question is this: Adam was humanity in a state of primal purity. The Creative Intelligence which placed its stamp upon certain members of its created entities endowed these special entities with will, with the faculty of selection. Now as long as these entities which we will designate as soul-men, as long as these soul-men elected to consider that all things are purified and spiritualized by the power of God who is the Spirit of Love, just so long there was no evil amongst mankind. But it seems that reasoning man abrogated unto himself the belief that he was the equal of his creator, that is, the mould, into which the spiritual essence had been poured, was actually the master of the inner spiritual life. And, it seems that in the exercise of its power of selection, humanity relegates spiritual life to the background, placing material things in the foreground of consciousness. Here is the fall of man. Here is the crucifixion of Christ, for Christ is but the symbolism of the Spirit of Love made manifest in the flesh, of a purified, spiritualized love-life which all men could freely share, and in this sharing they became the Sons of God.

This is but a meagre outline of the true fundamental principle of life; but as it was in the beginning so shall it be in the end. The end is but an expression indicating the awakening to the fact of their own fallen condition and to the realization of the means whereby they can regain that pre-Adamic spiritual condition. That will be the Resurrection morn. That will be the return of Christ to earth a second time. That return of the Spirit of Love to the hearts of humanity will be the third day of creation. If you will read the first chapter of Genesis you will find that truth clearly stated if you have the spiritual vision to see the spiritual truth.

Christ manifest in the flesh is the elevation of humanity to the plane of God—to the spiritual realms of the great creative Soul-life which is unknown and invisible to those who have made material things their gods, their ultimate reward.

Materialism is not life. Materialism is death. Materialism

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dragged man down from the spiritual life, and became the force of evil which man has designated by the term Satan. Satan is only rejection of God. Satan is the antithesis of Love. And only to those who can look upon Love with the simplicity of a little child, is it possible to reenter the gates of Paradise.

Sir, we send this message to you as one of the Elder Brothers controlled by those spiritual forces that guide our destinies.

An Elder Brother

EDITORIAL COMMENT

If we must have a theory of the fall and redemption of man, the preceding one is well stated. We like the absence of the personal element and fine-spun theories of a future existence. But why must man have fallen? Surely the evolutionary idea is much grander and more purposeful. If God made man and let him fall, and man has not generally redeemed himself yet, in spite of the sacrifice of the Saviour, the creation of man must be thought a failure. There is a flaw in the scheme which ever way you expound it. But in evolution we have the upward struggle of life through every conceivable form, through struggle and pain, and by the very force of struggle and pain, ever higher and higher. Man fallen? Surely not. Man is higher today than ever he was. Not perfect? Again surely not, for man has not reached the apex of his evolution. And what will man be? No one knows. Perhaps as high above what he is today as today he is above the beast of the field. Illimitable vision, there is no flaw here. This plan of God is worthy of its Maker—Evolution..

Editor "Reality"
My dear sir:

I wish to offer a few ideas about the agreement of Science and Religion. Science is that part of our knowledge that deals with material things, and Religion is that part which has to do with unseen spirit entity. There cannot be a real dividing line between them, or a real disagreement between them when a true knowledge of either one is had,so that if a person could have a true knowledge of Science he would then, as a matter of course, be obliged to have a true knowledge of Religion, or if he had a true idea of Religion he would be obliged to also have a true view of Science. But as it is impossible for anyone

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to have fully true knowledge of any thing, then more or less disagreements will always show up; and so the greater the disagreements, then the greater the ignorance about both. Thus if a scientist get near the full truth about the motions in matter, and of the real **Force** that has caused them all, then he will be obliged to have a religious belief as near true and full as such knowledge is true and full. So we have to say that true religion is more dependent on true science for its true growth and developement, than is science on religion; same as the blossoms and fruit of a plant are more dependent on the plant, than the plant is dependent on them.

The further we go back in history the more we see of wild erroneous religious beliefs, and it was the studious, thinking ones, who were close observers of things in a sort of scientific, commonsense way, who obliged such errors to be abandoned; that is: reformation did not originate with the established religious leaders.

Within 70 years our so called scientists have made many of our old religious beliefs take a back seat. It is no wonder that the average scientist has a poor opinion of religion, and tries to ignore it, and pass it by in his study; but our best scientists and best religionists today are coming nearer together.

When the scientists are willing to say it is their best guess, that all the motions and doings of matter and mind in the universe are directly caused, instant by instant, by the force of natural spirit pull, or attraction, which has intelligence enough to always exactly agree with its own exact unchanging law; and that this exact law is thus used, instant by instant, in a sensitive and conscious way by The Great Spirit of the One Universe; Who directly makes and exactly and fully controls all things; then a large step has been taken toward agreement with religion.

The Bible is a very high grade, man made book, containing very many first class truths, and quite a number of small errors.

The historic man Jesus was the highest and best man we have a record of; but probably not infallible on many points. All his power to make people better would seem to be through his personal example and teachings as a real man.

The common christian belief of a way to be saved by trusting in the personal merits of the man Jesus to miraculously save them, is probably more or less erroneous; as is the belief of the forgiveness of sin, so called; for the only forgiveness of any wrong doing is to quit it by covering it up with right doing.

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We say there is but One Universe and One Intelligence and One Force or Source of Energy, or One God; and that there is not, and cannot be, any personal devil or spirit of evil, or real opposing force.

The religious people must believe in a very long time taken to start creation, and then a very gradual increase and evolution; and that man had as low an origin as the animals or any other part of creation.

The religious people must also have a much higher degree of honesty and common sense, before they can make a God or a creed that they can trust or really believe in themselves, or enough so as to be a real follower of the man Jesus.

The principle errors of the scientists consist in their inability and disinclination to get a common sense theory of what force, or energy, or spirit is.

They try to make matter itself as being its own cause of its own notions; and that is always existed as matter. Of cause such a view of matter would lead its believers into all sorts of mistakes.

The writer believes that when the scientists get a fairly true theory of spirit force tension attraction; and how matter and the universe was made by Original, Intelligent, and Instantly Sensitive Spirit of Space, that then they progress themselves; and oblige the religionists to do the same, and both sides must get a truer conception of the place so called Evil really has in life; that Evolution would be entirely impossible without it; so that it is really one kind of good, by its negative influence in checking or mending mistakes through its natural penalties.

Wm. E. Mann

AN OPEN LETTER

An excerpt from a letter from G. to A. G. S.

"We are each of us like a wheel, the spokes are the material part and the spaces are the spiritual part. We cannot revolve without either one or the other. Perhaps we were 'all spirit' at one time, and may be again. Maybe we were put here to give us a rest from the 'all spirit', which we very likely need.

Dear G. **The reply of A. G. S.**

Your wheel idea is simply enormous! Except, do we wish to be only a wheel? It is quite true that this wheel of yours has carried us on to the present perfection (?)—but have we

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guessed what realms lay beyond the narrow confines of that spinning? That fact, of Life being only a wheel which spins, in not so frightful so far as you and I are concerned but is it enough to leave for the loved ones who are to come after us? I do not mind that I am nothing and never will be; but to think of that life forever on the wheel, and by every self act strapped back more firmly to it, inclines me to believe that the Truth lies not that way at all.

To ponder for a moment upon the way we, all of us, are going. In spite of wheel, or world, or, so called, evil, we know:

There are no marriages in heaven.
There are no children in heaven.

In perfection we seem to contain the best in each of the sexes: an altogether strange being without sex you might call it. If we admit this much about Heaven and are taught to pray "on earth as it is in Heaven" etc. we are most certainly given a key which, up to this time, has not been used to any great extent, I am led to believe.

That sex, as we live it, does not unite us, in spite of all our striving, is my honest conclusion. It really separates us with a gulf of passion; God, simply, is not in it. It seems to be a cute little idea all of our own.

Children are not necessary to Heaven, but they are to the earth; they keep the Wheel a spinning.

Now I am going to make a strange statement. I do not believe that there is any spiritual necessity for children to be born in this world, nor do I really believe that they really are born, they only seem to be. Man could not really create anything. Whatever is has always been.

I have no quarrel (in another place in your letter) with what you call the sin of this world; but I have with its, so called, goodness—no one could ever tell just how much! While goodness is only a sham, never wanting to do so very much for self, just trying to control someone else, who they feel is in urgent need of their controlling. On this plane, Sin and the World are symbols which are seldom misused. But Goodness and Heaven, be they symbols or not, are almost never used rightly!

You also ask "what Adam thought when he accepted the apple from Eve? "How can I tell? Though I think that his position was not so different from one of your own children, who you have done all you possibly could for, and still has disobeyed what you taught him was best for him. The old his-

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torians (?) in recounting this fact of the Garden, gave God the "pose" of not understanding why Adam had acted just as he did, and a modern parent might take very much the same attitude toward her own child who had transgressed, though she would know underneath it all that her attitude was also only a "pose". In fact I am sure that the early writers of the Bible wrote into the character of The Maker of All Things their own attitudes and attributes. Adam had no distant thought in view when he took the apple from Eve. You can call it "the wish for companionship" or "the wanting to share her sorrows throughout the ages", if you wanted to make it seem very permanent; but I am of the opinion that he just wanted to try everything once (in spite of his instructions), and he did. And his surprise far exceeded God's in what transpired. And I may, I hope, suggest, that he is still being just as surprised in himself and Eve, every day he draws the breath of Life! Your only mistake is in supposing that our bodies are not complete unless we possess both material and spiritual qualities. Since you will **have to** make "a bad wheel of it" before you can win into Heaven.

Can't you see that our perspective has been all wrong? We love the world so much that we have fancied that to destroy the world would be our loss. We cannot pull two ways at once! To give up the world is **not** sacrifice. When we once get this thought adjusted toward God we will almost be in truth in Heaven. **Alexander G. Stewart**

THE EDITOR WRITES

Dear Lou:

What is life? Not that I expect you to answer, for I don't, but I ask it after reading what A. G. S. wrote to G. The question is all the rage lately—quite lately—for we were not troubled about life and mentality and soul and all those things even as lately as when you and I were in the baboon stage in Aethiopia. Those were the good old days! But they're passed, as all good things are after a while, and the bad ones, too, thank God. And each age brings its pleasures and its troubles and its problems, and withal we grow and we change till we can't recognize ourselves a few million years later. Life we have always had, of course, but it is only lately that we have begun to wonder just what it is. And just here is where I think that our friends slip a cog in their reasoning. They assume that life is now what it used to be. Not the

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conditions, of course, for everybody knows they have changed, but life itself. Now why so? Why has not life itself changed, grown, expanded, even as it seems to have done? I think it has, and there you have the simple explanation of what we call the soul. It is a product of life, a development of primitive consciousness. It is a growing thing, just beginning, just forming, a new thing. Not an intrinsic immortal entity at the foundation of creation, but the final product of the life-forces, the cap-stone of the edifice. Immortal? Perhaps not yet; but, Lou, some day it will be. Is not this the logical result of evolution, of the development of the age, of the rise of individuality from the general? Or perhaps it is something still better than this. We don't know—yet. But we do know that the ways of life are wonderful and for good. Did we ever imagine when we were worms that some day we'd be men and women? I can hear you laugh.

WHAT IS MAN?

By Edward Francis Bodin

What is man—that frail creature of Earth
That was born of a woman who cherished through love
A belief that her offspring was sent from Above
And that Heaven inspired his birth?

Is he here but to blossom and fade
As a leaf on a tree at the chill of the frost
Numbly falls to the ground and eternally lost,
The high cost of existence well paid?

Is a man but a unit alone?
Is he one in himself, or but part of a whole?
Does the breath of his body determine his soul,
Or the soul—are its functions unknown?

There's one star with a mission sublime.
'Tis the "Star of the North"; should a sailor neglect
To regard its direction, his vessel is wrecked
On the pitiless ocean of time.

There's a strength within man which would lead.
It is Conscience; and time but on this can depend—
This the power eternal and knowing no end—
Man with God—irrespective of Creed.

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Book Reviews

"The Vital Problem," By Charles Brandt; Benedict Lust, Publisher, 110 East 41st Street, New York City. 1924.

This book is called "The Path to health, wisdom and universal peace." Now it seems to the reviewer that if we had wisdom enough we would have health, and if we had wisdom enough we would have universal peace, for war is the antithesis of eugenics and so the height of folly. Thus having eliminated the first and last words, we will consider the book as the path to wisdom.

We start with the three following propositions:

1) The basis of morals consists in the law of the conservation of life.
2) The only key to solve the problem of health is Nature-theraphy.
3) The only efficient and practical means to establish perpetual peace among all nations is by creating an international confederation.

The "law of the conservation of life" would be better stated, we think, as the law of the preservation of life. "The aim of life is not to increase but to endure, to preserve and conserve itself indefinitely." Whatever tends to the preservation of life is moral, and as in a gregarious species the qualities of instinct, conscience, compassion, intellect tend to the improvement of the species and the lengthening of individual life, these qualities are moral.

Now we think that first the author has made a mistake, and second that he has partially and cumbersomely restated a well known law. He says: "The aim of life is not to increase but to endure—Life wants to prolong life itself more in time than in space." Not at all. The tendency for life to multiply form and species is predominant; but there is no general tendency to the lengthening of individual life. Look at any group of animals or plants. Always just as many forms and species as can possibly exist are produced. When the reptiles were dominant, there were those that ate grass, and carnivores, those that walked, crawled, stood erect or flew, water forms and land forms, all that could exist. Today the mammals repeat the process. We have our herbivores, carnivores, walking, crawling, standing erect and flying, sea forms and land forms. Even man, the predominant standing Mammal, started to

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divide into different kinds of men before civilization developed to interfere with the process.

But where is the tendency to the prolongation of individual life? It does not exist. Wherever it is for the benefit of the species that the individual life should be short, it is shortened, not lengthened. Consider the May-flies which live but a day, or the common Tussock Moth of our streets, the female of which has no wings and a functionless head, which lays its eggs and dies within 48 hours. Even man, after 70, fails and deteriorates, do what he may—because he has lived long enough to guide the next generation, and nature is through with him. If we had any actual tendency to the prolongation of individual life instead of the multiplication of life, such instances as we have cited would be hard to find, whereas now nature is bristling with them.

And again see how the individual species tend to multiply whenever conditions allow. Egypt was devastated by locusts in Biblical times, and our western plains have suffered similarly since. Even Man was out-multiplying the means of subsistence in Malthus' day, and has been at it ever since.

The author's law of the conservation of life is a crude restatement of the principle of natural selection. And are morals founded on natural selection? Certainly they are; and if we will take the species as the unit and not the individual, it will be quite easy to perceive it.

It seems to us that the argument throughout the book is not dispassionate. The author had certain objects in mind to prove before he wrote the book, and logic and the facts are badly strained in the effort to arrive at the predetermined conclusions. These conclusions are, vegetarianism in diet and nature-therapy as the only treatment for disease. Consequently under the heading "System of Morals," the customary Ten Commandments are reduced to four, as follows:

1) Thou shalt not practice prostitution.
2) Thou shalt not eat meat.
3) Thou shalt not drink liquor.
4) Thou shalt not kill animals.

A glance at the history of evolution will show the futility of this position. Living forms are divided broadly into two classes, the plants which derive their nourishment synthetically from the air and sunlight, and the animals which derive their sustenance, directly or indirectly by consuming plants. No animal can live except by the death of a plant or plants.

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This is the law of their constitution. Owing to the crowding of life, by which it tends to develop into as many species and individuals as possible, certain animal forms, instead of eating plants directly, feed on other animals, which have fed on plants, and this is the so-called meat habit. It is the taking of nourishment in a more concentrated form than found in the plant; it requires a less extensive digestive apparatus, and is a practice of economy. It would seem on general considerations, that men who eat meat are better off than vegetarians, for they do not have to spend so much of their time and vital energy in the mere process of digestion. Thus more of these factors are available for nervous and mental action. Killing in itself cannot possibly be wrong, because no animal can exist without killing. As to whether we take our nourishment diluted by feeding on plants, or concentrated by feeding on animals who have done the rough work for us, is simply a study in the conservation of our forces.

This brings us to the subject of "Our Natural Food." Of course there is no such thing as a natural food in the sense imagined. The food of each species is that which it has adapted itself to, being that which some other species had not preempted. The natural food of each species is that which it is accustomed to eat; and in the case of our own race, the "Natural meal" would seem to consist of roast pork or beef, a flagon of ale and barley-meal pudding.

The origin of pain and disease is traced to a psychic origin. We have discussed this point of view before, and perhaps need not go into it at length here. As usual in this line of argument the cause in mistaken for the effect and the effect for the cause with the naturally completely inverted conclusion. All the actual achievments of scientific medicine for the alleviation of suffering humanity are dismissed as **immoral.** This is really the worst we have heard from this school of thought.

We are glad to speak more cheerfully of the last section in the book, the question of universal peace. A confederation of the nations of the world is of course the only solution, as Mr. Brandt says. If all the nations of the world were of the same race and general character, such a confederation would be easy, and would probably have been adopted long ago. A federation now would make the present racial problem a domestic problem instead of a world problem, and perhaps not for the better. Eugenics coupled with world-federation will be the final solution. In the case of Eugenics as applied in

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a positive way to the selection of the best, there is the objection, voiced by the eminent lawyer now defending evolution in Tennessee, Mr. Clarence Darrow, "who is to do the selecting?" It is a point requiring much consideration, but a point that can be solved.

"Bible Baptism" (Second and enlarged edition) by Stephen Marcus Lindsey. The Christopher Publishing House, Boston, U. S. A.

It would be hard to imagine any less interesting subject for discussion in this year of grace than the question of the mode of baptism. The subject smacks of early Puritan days, Puritan intolerance and the burning of the witches. But the subject has an historic interest, and when we look into the meaning of baptism with our author, we are led at first quite irresistibly to his conclusion.

The question is: Is baptism a sign or symbol of some change that has come over the sinner, or is there a regenerative virtue in the ceremony itself? Mr. Lindsey argues that there is no virtue in the ceremony or the water as such. "Only that is true baptism which seals the subject a member of God's spiritual kingdom, and only that is symbolic baptism which seals the subject a member of the visible church." True baptism then is synonymous with spiritual regeneration, and symbolic baptism indicates entry into the church. For such a ceremony affusion would naturally suffice, and it is argued that this has always been the custom.

For those who regard the ceremony as having value in itself, the author has a supreme contempt. Yet why is not one point of view as good as the other? Mr. Lindsey's "true baptism" no one can see, for it is a change of heart taking place within the subject, which he may or may not confess, truthfully or otherwise. Baptism then for Mr. Lindsey is reduced to symbolic baptism, and means that you have joined the church, with your consent or without, for he advocates the baptism of infants. But suppose there is a virtue in the water itself and the submission to the act of submersion. The ceremony then becomes much more meaningful than simply the joining of a church organization. The subject must be already regenerate or he would not be ready to submit to the ceremony; and the ceremony joins him visibly to both God and the church. Then why should the Baptists and the Pedo-Baptists quarrel? The ceremony does not mean the same thing to the two of them. You're both right, gentlemen. Please sit down.

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STAR OF THE AGES, EVER NEW

By Sydney Sprague

Weary, world sick, I turn away
From pleasure's pomp, from wealth's array;
And gazing through the ether far,
I search for but a single star,
And watch and pray.

The star I search for is the one
Which made the Persian leave his sun,
And with two other wise men haste
O'er mountain, desert, dreary waste,
Till journey done.

I long such pilgrimage to make—
Leave sun, moon, earth, all, for the sake
Of that one star; and through the night
A pilgrim, 'till on my sight
The day doth break.

O watchers! You with sight undimmed!
O virgins with your lamps well trimmed!
Shines that star once more o'er the land;
Earth has been kissed by angels, and
Their song been hymned.

A clear Voice breaks upon my ear:
"Peace to the world—to men good cheer."
Look up with eyes of faith and see
All beaming hope and purity;
That star is here.

The sun long since had disappeared;
The moon was veiled, as though she feared;
The stars were raining fast to earth.
The Voice said: "'Tis for this star's birth
That heaven is cleared."

Then 'rose from out the murky night,
Cheering, illumining my sight,
A Glorious Orb. And as It came
It put all other stars to shame
By its pure light.

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It beckoned me. I followed 'till
I saw it rest upon a hill,
And with one beam it pointed down
To but a little prison town,
And then—stood still.

O little town of sin and shame,
Is it then evermore the same,
A manger once, a prison now?
The Voice said: "Yes." I meekly bow
And praise God's name.

Lord, can I ever understand
The majesty of Thy Command?
Proud kingdoms fade into the night,
While from a prison springs the Light
To guide the land.

O people! Be not like the blind,
Who long this Light have tried to find;
But in their pride searched 'mongst the proud,
Found not God's pure Light, for cloud
Obscured their mind.

Sadly I thought of those, and cried:
"O God! Why do these people hide
From Thy dear Face? I would that they,
Like I, be guided—find the way—
And reach Thy side."

Then spake the Voice again to me:
"Grieve not, but look abroad and see
The pilgrims whose discerning sight
Has pierced the clouds, and put to flight,
Obscurity."

I gazed abroad, and, lo behold!
Not now, as once in days of old,
Were there but three who saw that star;
But pilgrims came from near and far,
An hundredfold.

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From Asia's past antiquities,
From the new world beyond the seas,
The East and West met at the Gate—
With one kiss blotted out the hate
Of centuries.

"Brother," each said, "These long, dark years
Of prejudice and doubt and fears,
Have passed away; for hand in hand
We march toward God." Now may the land
Smile through its tears.

Lord, as One prayed of old, I pray;
Mine eyes have seen. Now grant I may
Depart in peace. Does heaven mean
Aught else than this? for I have seen
The Better Day.

The Fifth Estate

By Arthur D. Little

(Extracts from an address by Dr. Arthur D. Little, formerly President of the American Chemical Society and the American Institute of Chemical Engineers, delivered in connection with the Centennary Celebration of the founding of the Franklin Institute, and published in the Journal of the Franklin Institute, Volume 198, Number 5).

At the time when Franklin was in England, the British Parliament was assumed to be composed of representatives of three estates: The lords spiritual, the lord temporal, and the commons; but Edmund Burke, pointing to the Reporter's Gallery, said, "There sits a **Fourth Estate**, more important far than they all." Even then, however, there was present in England, in the person of Benjamin Franklin, a prototype and exemplar of the membership of a **Fifth Estate**, an estate destined to play an even greater part than its predecessors in the remaking of the world.

This Fifth Estate is composed of those having the simplicity to wonder, the ability to question, the power to generalize, the capacity to apply. It is, in short, the company of thinkers, workers, expounders, and practitioners upon which the world is absolutely dependent for the preservation and advancement of that organized knowledge which we call Science.

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The curious deterioration to which words are subject has left us with no term in good repute and common usage by which the members of the Fifth Estate may properly be characterized. "Sophists" are no longer distinguished for wisdom, they are now fallacious reasoners. "Philosophers," who once claimed all knowledge for their province, are now content with speculative metaphysics. "Scholars" have become pupils. The "professor," absent-minded and myopic, is a standardized property of stage and screen. The "expert," if not under a cloud, is at least standing in the shade. In Boston one hesitates to call a professional man a "scientist"—he may be a Presbyterian; and a "sage," as an anonymous writer has pointed out, "calls up in the average mind a picture of something gray and pedantic, if not green and aromatic." Let us, therefore, for a time at least, escape these derogations and identify ourselves as members of the Fifth Estate.

Initiative is one of the rarest mental qualities, yet without it progress is impossible. Its combination with the scientific imagination and command of fact is still rarer and more precious. Since comparatively few of those who study science develop the capacity to extend its borders, the cost of a man competent to advance science has been estimated at $500,000, and his value to the community set at a far greater figure. Full membership in the Fifth Estate thus seems to involve the highest initiation fee on record. It is a figure disconcerting to the candidate, but as Wiggam has finely said: "Only genius can create science, but the humblest man can be taught its spirit. He can learn to face truth."

With less political influence than the sparse population of Nevada, the Fifth Estate has recast civilization through its study and application of the great and fundamental facts of Nature and the laws of her operation. It has opened out the heavens to depths beyond imagination, weighed remote suns, and analyzed them by light which left them before the dawn of history. It has moved the earth from the centre of the universe to its proper place within the cosmos. It has extended the horizon of the mind until its sweep includes the 30,000 suns within the wisp of smoke in the constellation Hercules, and the electrons in their orbits within the atom. It has read the sermons in the rocks, revealed man's place in nature, disclosed the stupendous complexity of simple things, and hinted at the underlying unity of all.

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Because of this new breadth of vision, this lifting of the corner of the veil, this new insight into the hidden meaning of the things about him, the mind of man, cramped for ages by taboos and bound by superstition, is emerging into freedom—into a new world, rich in promise, and of surpassing interest and wonder.

Man brought nothing into the world, and through long and painful ages he added little to that nothing: A club, an axe of stone, a pebble in a sling, some skins of beasts, a rubbing of sticks for a fire. He might labor, but to what avail? Even today the South American Indian works incessantly, yet his labor produces a little more than heaps of stones. To those who would have us believe that all wealth is produced by labor the Fifth Estate replies: "Wealth is the product of brains, and labor is productive only as it is guided by intelligence."

Though material wealth is rarely acquired by the Fifth Estate, they have the riches of the royal men, defined by Emerson as "he who knows what sweets and virtues are in the ground, the waters, the plants, the heavens, and how to come at these enchantments." Their wealth is in the Kingdom of the Mind. It is inalienable and tax-exempt. It may be shared and yet retained. Theirs is a true vocation, a calling and election. It brings intellectual satisfaction more precious than fine gold. They live in a world where common things assume a beauty and a meaning veiled from other eyes; a world where revelation follows skillful questioning and where wonder grows with knowledge. Together they share the interests, the communion of spirit, the labors and the triumphs of the fraternity of Science. The law of diminishing returns exerts a control from which there is no escape in agriculture, industry and business. Research alone is beyond the limit of its inhibitions.

If the heavens declare the glory of God, that glory is surely made more manifest by telescope and spectroscope. If the whirling nebulae and the stars in their course reveal Omnipotence, so do the electrons in their orbits reveal His presence in universes brought into being by the striking of a match. The laboratory may be a temple as truly as the church. The laws of Nature are the Will of God, their discovery is a revelation as valid as that of Sinai, and by their observance only can man hope to come into harmony with the universe and with himself.

There has been a general and ready acceptance by the world of the material benefits of science while its contributions

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to sociology and ethics are as generally ignored as guides to human conduct. Yet science proclaims new commandments as inflexible as those engraved on stone, and furnishes what Wiggam has reverently termed "the true technology of the Will of God."

"Knowledge comes, but wisdom lingers," and democracy levels down as well as up. The fault, however, as Wiggam points out, is not with science, nor with the scientists. It is with those who "have mainly used the immense spiritual enterprise of science to secure five-cent fares, high wages and low freight rates," when it should have "usherd in a new humanism." Thus we still encourage race deterioration, still carry the burden of the unfit, still cultivate national antipathies, still are breeding from poor stock, and witnessing with equanimity the suppression of the best. Since most of the troubles that beset mankind have their origin in human nature, it would seem worth the while of those who make our laws to study and apply the findings of the biologists and psychologists as to what human nature really is and the springs of its motivation.

Plato called democracy "the best form of bad government." It will be the best form of good government only as it develops the capacity to breed leaders and the faith to trust them. The quality of our childrn will determine the quality of our democracy. If our laws and mores and economic structure continue to discourage breeding from our best strains, if there is to be no adequate recompense for service of the higher types, the time is not far distant when democracy will no longer be safe for the world. If the Fifth Estate were everywhere to be wiped out, as it has been in Russia, the result would be vastly more calamitous than universal war.

In the past the world has suffered grievously from lack of knowledge; today it suffers from its rejection or misapplication. It needs most a new tolerance, a new understanding, an appreciation of the knowledge now at hand. For these it can look nowhere with such confidence as to the members of the Fifth Estate.



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EXPLAINED

Why is it, gazing oft at life's outlook,
Are shadows seen instead of sunshine clear;
'Twere better look for rift to break in smiles,
And clearer see undimmed the brighter cheer.

Why is it, when some thorn embedded deep
Will tear and chafe till soul longs for repose;
Would heart but breathe "Yea, even so," and bear,
How quickly thorn transformed would be a rose.

Why is it, heart repines for that withheld
Which giving might perchance but life ensnare;
Could self first die to that for which is longed,
Then some sweet day might find it blossom there.

If in the tests of life are only seen
The lessons which they teach each passing hour;
Discerning there the rainbow promise true,
'Twould then suffice in deluge or in shower.

For all is but to purify and leave
The chastened heart through purging fires in love;
Till in that beauty of illumined glow
Are sweetly seen the rainbows from above.

Edwardus.

Dear Friends:

I like your magazine, it helps to clear the way out of the mental wilderness in which so many are wandering around without finding the path of peace and happiness.

A careful and earnest reader of "Reality" must certainly appreciate the high ideals and lofty motives of its contributors.

Cordially yours,
Cornelius Serier

Dear Friends:

My very good friend, Nell Kerfoot, was kind enough to let me have a recent issue of your wonderful magazine, and I am so enthused with the ideals that it stands, and I am so pleased with the host of selected articles, that I decided very quickly to send the enclosed check for three dollars for a yearly subscription. Fraternally yours,

Paul A. Xanthull.

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The New Sinai and Its Glories

By Rev. Ulysses G. B. Pierce, D.D.

But if the ministration of death, written and engraven on stone, came with glory, how shall not rather the ministration of the spirit be with glory. II Corinthians III: 7, 8.

Very obviously, Paul is contrasting the revelation of Sinai with the revelation to which he had personally devoted himself, and, Jew that he was, perhaps the first shock that comes to the reader is to see how lacking in enthusiasm and how lacking in deep spiritual appreciation even Paul was of the Mosaic dispensation. One would think that brought up in those traditions he might have had some spiritual insight into the spiritual power of the old regime, or at least have put in a good word for it. Instead of that, one hates to say it, instead of that he almost deliberately went out of his way to give the world a great misapprehension concerning Moses and his ministration.

Nearly everyone takes the interpretation of Moses as given through Paul, but Paul very distinctly says, as you will find here, that the ministration of Moses was with such fury, and with such glory, that the people could not stand it to look at the face of Moses, and that, therefore, Moses had to wear a veil over his face. And then, Paul, the Jew, proceeds to say that that same sort of veil is on the face of every Jew until this day. It does not occur to the average reader to say to himself that since Paul has damned Moses with this faint praise, I will go back and read the narrative for myself and see what did happen. And those who are curious enough to do so will discover that Paul, intentionally or otherwise, made a great mistake.

Paul says that Moses put the veil over his face so that the children of Israel should not be dazzled by the glory of his countenance, whereas if you read the original record in the Book of Exodus you will find that exactly opposite is the fact; that when Moses went to commune with the Lord he went barefaced, as every man should. Whatever other disguises we have to wear elsewhere, when we come into the place of prayer, there is the place where every mask of hypocrisy or of pretence should be ruthlessly torn from our faces. That was what Moses did. Also, when he came before the people he came without a mask, in spite of what Paul says.

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The original record in the book of Exodus said that Moses always appeared before the people without the veil before his face, and we are reaching a stage in civilization now when we almost see that Moses was right. So many of us preachers, so many of us, tell you, the people, one thing when we are traveling with you in the smoking compartment of a Pullman car. We are almost human then and talk with a semblance of intelligence. We have one sort of thing to tell you in the club-room, and even there there are glimmering and lucid intervals, but when we come into the pulpit we put on the veil of conventionality and hypocrisy and tell you, not the things that are true, because we are afraid that you will be injured, your eyesight will be hurt, by the glory of the truth. So we put a veil over our faces and let a glimmer get out.

That is the trouble with the religious life today. Two or three generations of people have grown up in Christian truth and in Christian principle, but when a rector in New York tells the people what every educated minister knows, and has known for years, people hold up their hands in holy horror and say, "How shocking." Or when an unlettered minister from the West takes the veil from his face and says that he believes in the Good God, the great Methodist denomination is shocked. Why? Because someone has torn the veil from his face and has dared to intimate that the good God did not order she-bears to eat up innocent, young, prankish children.

Now, Moses had no veil on his face when he went before the Lord. He had no veil on his face when he came to speak to the people. Now you ask, "Where does the veil come in?" The answer is, "At the very proper place for it." When Moses had done speaking with the people, he put a veil on his face that the people might not see the waning glory of his countenance. Now that is what you and I dread. It is not simply growing old, that is nothing, but being caught at growing old. It is not, as the years go by, that all the stairs in the house seem to get steeper and longer. It is not simply that, but it is simply that we wish to save ourselves and our friends from the humiliation of seeing us when we are not at our best. And if you and I would face the full truth, half the terror of dying is not in the fact of dying but in the wounding of our pride—a perfectly justifiable pride—to see that we are to be looked at and mauled over by people, none of whose business it is, and we wish we could put a veil over our face. I have gone out of my way to say this because it is the absolute truth. That is all.

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Perhaps Paul simply trusted to his memory and did not care to look up his Old Testament, because he took liberties with it that he ought not to have done. Perhaps familiarity with it had bred contempt. The fact is that there was a glory in the Old Sinai which we do well not to forget. I want to speak of it a minute and then to show how the new glory, if less spectacular and less dramatic, after all has a glory of its own. At the outset let us remind ourselves that to this day mental processes represent one of the many impenetrable mysteries of the world.

There are not now many corners of this planet that have not been at least superficially explored. There are not so many of life that we have not at least casually and provisionally catalogued. Anyone who claims to discover a new element in chemistry has difficulty in getting a hearing because so much has been discovered. The thing has been so closely catalogued that there is room for only a few more things, and we are suspicious of what shall get in there.

When it comes to the mind of man it is surprising how little we really know about psychology. Book after book has been written, of course, but if you will stop to examine them you will find that most of the books on psychology are one of two kinds. One would represent the study of what is called "mental processes," but after all perhaps it is not unfair to say that they are only studies of nerve reactions, and after you have read a great volume on psychology you are surprised to see how few of the questions you wanted answered have been touched upon at all. Then, of course, there is another kind of psychology, which is among the various fetishes of today, a psychology which is psychology in name only, and they review only for the most part the art of deceiving the other man, and deceiving him first, and by some people that is thought to be very clever and the sting is taken out of it by calling it, not deception but psychology, and psychology is not the first thing which, innocent in itself, has been made to cover a multitude of sins.

But between these two there is a veritable psychology about which we know very, very little. There are various reasons for the scantiness of our knowledge. Of course, in the first place it is a very difficult field to explore, and if one begins to examine his own mental processes, by the very fact of trying to examine them, they have changed their direction. With only two eyes, and with those two in the front of the head, it

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is very difficult by any method of contortion to look into the back of the head.

Another reason, of course, is that much of our knowledge of psychological processes is due to our study of abnormal people. That is almost necessarily so, in a large way, for they are the only people that psychologists get a chance to study—the others of us take so good care that our bodies are buried that the psychologist does not have much chance to study our brain centers; hence the appeal that went out through the country on behalf of psychology, asking people of relative normality to will their brains after they were through with them for the study of psychology. And there are many people some here present—whose thinking apparatus will be able thus to speak after they are dead; and yet, notwithstanding all this, the brain, the heart, the mind, whatever you call it, man is the great mystery. Whence come these thoughts that seem to come in at one open window and, like the traditional swallow, to flit out of another?

How, where, whence, come these feelings that seem to warm our whole nature, to lift us to an absolutely higher plane so that spiritual things are real for the moment and then, in the twinkling of an eye, it is all gone. How does it come about? Of course, I do not know. I do not pretend to know and, worse than that, I do not know of anyone who does know. That being the case, the human mind has done the only thing that it could do—it has thought no longer in terms of exact science but has thought in terms of pictures, and what it could not say in the form of an algebraic formula it has said in poetic form, in myth, and in picture, and those will subsist until something better comes to take their place.

So the Greeks addressed their thoughts of God to the Gods, and they placed the dwelling place of the Gods on the top of Olympus, or rather on the clouds that were over Olympus. Now Olympus is a mountain about 10,000 feet high—a very respectable mountain—and when the Greeks wished to symbolize that they traced their thoughts to a higher realm, there was Olympus, the dwelling place of the Gods.

Similarly the Jews, when they wished to give their best explanation for these thoughts, feelings and revelations that come to the heart and mind of man, spoke as they could speak only of Sinai, a mountain 8,000 feet high. That is where God spoke to Moses—on Sinai. If you look over the account that was read as our Scripture lesson this morning, you will see

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that what you have is a description of a thunder and lightning storm on the summit of a desert mountain, and to that ancient writer that was a tentative picture of the mental processes of man. In the last resort you and I could not get back further than that.

In northern Arizona there is a region not much dissimilar to the picture in the Sinaitic peninsula. It is different because the angle is to the north, with the great Colorado river running this way and the little Colorado river running that way and in this triangle there are the mountains, about the height of Sinai, and there is the painted desert, two works of nature which once seen can never be forgotten. I have been there again and again, and I never realized how the senses could be deceived, how the emotions could be played upon by inanimate things, until then. You ride across the painted desert in an automobile, or with stage-coach, and you say casually to your driver, or to your chauffeur, "How do we get across that?" He looks at you with a quizzical look, and as the desert man is rather shrewd he knows that you are seeing things that are not there; that the mirage with its great mystery has put a great stream in front of you and you think you cannot get across. Others see palm trees, and at rarer intervals a city that is fifty or sixty miles distant will appear, so that by all that is holy you would swear that you are within half a day's march of a large city.

And if you have seen the San Francisco mountains—great ash heaps—lava volcanoes, so rich in lava that even the railroad bed is ballasted with lava, if you have seen it at the time of the setting sun, or if perchance you have seen it when thunder and lightning are doing their worst and their most glorious at its summit, you have a faint symbol of what this ancient writer meant when he said that the glory of the Lord was upon the summit. Thunder and lightning to the ancients were the voice and the spirit of the Almighty.

Of course it is a picture and a picture only, but after all it is essentially true that the summits of our lives from which our best thoughts, our holiest emotions, our most selfless purposes come, are the unexplored regions of the soul. Call it Olympus, call it Sinai, call it our own blessed San Francisco mountains, it matters not. We do not know whence these things come. With all our science we do not know whence the good things of the world come. "Every good gift and every perfect gift cometh down from the Father of light, with whom

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there is no variableness, neither shadow that is cast by turning." That was written also by a Jew, a New Testament Jew, whose Orientalism had been modified by coming in contact with Greeks and Romans. He has lost his picturesqueness and is making his first attempts to walk in abstract thought, and he does pretty well for a child.

Now that is all very glorious, and as the ancients looked back at Moses, that was their explanation of the sanctions of religion. The moral code was to be obeyed because thus it was given in thunder and lightning. Moses was not to be questioned or to be doubted because he, at the command of the Most High, went alone into the summit, and yet that is the point. It is a picture. The fact was then, as the fact is now, that Olympus and Sinai were not yonder, but here. That is the highest thing we know of in this world—the presence of God functioning through the mind and the heart and the spirit of a human being. This is not so spectacular, not so dramatic, as the more childish presentation, especially when taken literally, but it has the great advantage of being expressed in terms of our own day, and there is always something providential in that.

Real religion can always be spoken, not in a dead language but in the language that is current in the time and place. First of all, the glory of this is that it sheds light on the ancient world. One cannot go into detail here. I think many have had a sort of feeling of half contempt for the ancients. We have not dared to call the Greeks and the Romans heathen. That term of opprobrium we have kept for Orientals. It is not good form to call Greeks and Romans heathen; they are pagans, which is one step backward. Sometimes we have a half contempt for them. They thought there were as many Gods as winds, and that the Gods dwelt on the top of Olympus, but Olympus was an inconsiderable mountain of 10,000 feet and here in the United States we have Mount Whitney fenced in, so to speak. I think we should get over that.

God is no respector of persons. We have said it again and again and again, but we do not believe it. With one breath we say, "God is no respecter of persons" then we turn to the Old Testament and read about the Jews being God's chosen people, and if tradition had not robbed us of our sense of humor we should be laughing at ourselves. God is no respecter of persons. He gave his spirit to the Greeks, to the Chinese, to the Japanese. He has given it to us. The same power that

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spoke to the Jew, to the Roman, to the Greek, is speaking to and in us, here and now. Now it is worth remembering that.

If we read our Old Testament we find Jesus at the very center of psychology. He said, "These words come not from me; they come from the Father who is speaking in me." And I am old-fashioned enough to believe that Jesus Christ was nearer right than we are. There is a secret dwelling place in the heart and mind of man where God does dwell in all his purity, in all his holiness, and where he does legislate for us with a glory more than the ancient thunder and lightning storm, a glory which no words can express, and explicable only to the mind that experiences it.

Furthermore, there is the glory of being aware that though we have an heredity that goes back millions of years, so far as our bodies and physique are concerned, there is another kind of heredity which, like Melchisedek, is without father, without mother, without beginning of days or life, but is an high priest forever. We pay a back-handed compliment to that when in our best moments we realize we have absolutely no proprietery rights in truth, if you wish to use that expression. We cannot own it. It does not belong to us, but we belong to it. That is one reason why the Unitarian denomination does not grow more rapidly. I have been in the Unitarian ministry only twenty-five or thirty years, but at least twice that I know of, we have been pronounced "dead." And only in the last month a very prominent professor in the Episcopal school said to us, very politely, "Please vanish away."

One reason why we do not grow as rapidly as some denominations is because we know we have no proprietory right in these ideas. They are not ours. We can build no fence around them and claim that this interpretation or that interpretation is peculiarly Unitarian, and that anybody else who preaches has infringed upon our rights. We know that we belong to the cause of truth, and we introduce people to that truth. That is a much higher, a much more settled, and a less profitable undertaking than trying to round them up in a corral and put theological opinion in them. We all feel this. We feel somehow that if we say a thing is true we are saying that it came through us. We have all the sense of location but we feel that we have simply plucked our heart out and given it to the world.

Mrs. Browning has said how strange it is—I am not quoting—how strange it is that if we say a true thing we feel

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that the word is not ours but God's; and pass it on as bread at communion.

Another glory of this inner Sinai is that it discloses to many of us a source of power which we had not hitherto suspected, or if we have suspected, we have not always used it. I remember coming down a high mountain in Southern California in an automobile, and while the grade was not very steep, the road was very rough. The chauffeur, who had better intentions than he had knowledge, came down all the way on low gear. The result was that he nearly burned out everything. His wife asked him why he did not drift down instead of coming down on low gear.

Many of us try to go through life with the least possible power. We take the line of least resistance. It is as if we wanted to get in the world and out of it and make the least possible disturbance, without letting anyone know we died. That is one interpretation of life, rather low and not satisfactory. It is better to make a little fuss for the doctor and the nurse coming into the world that the world may know that we are here, and most of us come in with a shout. It is just as well that we pass out without its being too quietly done. For the most part, while it is hard, it is good to make just enough disturbance so that people will know we are living.

Now we are something more than beasts of the field. We have other powers than that, though we glorify God in them and would use them for God. But in our best moments we know there is a spiritual reserve that we have not used to the utmost. That power has been used by nearly every great man and great woman in history, and they have accomplished the great spiritual things that they have accomplished because, as they said, they put their trust in God. Now if anyone wishes to use a different expression it is still a free country and God is not abolished from the universe because you put it in the plural or because you call it force instead of God. The facts are just the same. There is something here that the wise man is bound to recognize. I and my Father are not two, but one.

Lastly, the glory of all the inner Sinai is that it represents not an isolated, accidental or miraculous event, but it represents the continuous and the perfectly natural processes in the mind and heart of everyone.

If by dint of much practice and skill I were able to stand on my head instead of my feet, I could have this theatre packed,

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and however people might despise me for making a fool of myself, they could not help admiring what they called my skill. The fact is, it is just as difficult to stand on your feet as on your head. It represents a feat that has taken us nearly all our life to accomplish, and the first wave of passion, of feeling, manifests itself first by sweeping us off our feet, metaphorically speaking. In other words, here is this old heresy, that if I could do something different from what God intended for me, that would be divine. Because I stand on my feet, that is natural.

There is a curious instance of this in the Old Testament. If these men died the common death, that is nothing. God does not do it. But if the earth opens and makes a great crack and swallows them up alive, then that is God. That is the working of theology, the unnaturalness of everything that is divine. The way to correct that is to find God chiefly in the normal processes of life, not to exclude Him from others, for he is seeking as it were the normal expression, but to find him not in the unusual, not in the queer fancies that come to us, but to find him in the plain, down-right, common sense things. To find him in the practical tasks here and now. To find him in the quest for scientific truth. There is a theophany, a vision of God to which the ancients were not privileged to enter quite as freely as we may be privileged to enter, if we will.

Our great Sinai has this great advantage. It represents the normal working processes of the human mind. Dear friends, how close it brings us to God; not in the traditional and conventional sense but in the personal and real sense. When my mind apprehends truth, in so far as I have apprehended, I have literally touched the hem of the garment of God. When my own sectional and local emotions are submerged by a purer and nobler sympathy, is it not as if the heart of God had somehow come into mine? When by dint of much schooling and discipline, and at some personal loss, I bring myself without pretence and without publicity to do something to make my city—the people who live in my city—a little happier, to make our streets cleaner, life safer, childhood smiles more abundant and more lasting, we know that somehow we have laid hold of the life of God. So we go back, not to an isolated instance like Olympus or Sinai, but to the great law of the world.

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"The word unto the prophet spoken
Was writ on tables yet unbroken;
The word by seer or sybils told
In groves of oak or fanes of gold,
Still floats upon the morning wind,
Still whispers to the willing mind.
One accent of the Holy Ghost
The heedless world hath never lost."

But if the ministration of death, written and engraven on stone, came with glory, how much more shall the ministration of the spirit be with God.

WHERE GOD IS FOUND

Where sweep across the boundless prairie
The cool, moist winds amain;
Where quickly spread the clouds that carry
Their wealth of needed rain:
Where Spring with dark green mantle covers
The rich and mellow sod;
I find that Nature to her lovers
Reveals the work of God.

Where nestle green, alluring meadows,
Where wild red berries grow;
Where vales repose in creeping shadows,
Where honeysuckles blow:
Where by the river one discovers
The tall, bright goldenrod;
I find that Nature to her lovers
Reveals the work of God.

While lie the long wide valleys, dreaming
Beneath the summer skies;
Where mountains, with snow-summits gleaming,
In purple distance rise:
Where silence in the forest hovers;
Where man has seldom trod;
I find that Nature to her lovers
Unfolds the law of God.

Alden Harness.

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The National Association of Religious Liberals

By Harrison G. Dyar

We have before us "Federal Publication Number 1" of the National Federation of Religious Liberals (Chicago), entitled "The Unity of the Race," from the pen of Arthur L. Weatherby.

Here is the platform of this association:

"Basis. Perfect liberty and cooperative effort in the quest of pure religion.

Purpose. To provide fellowship beyond the lines of sect, creed and race. To serve as a clearing-house of information and inspiration. To function in forms of associated endeavor. To make religion effective in the life of the world."

The Council is composed of four executive officers, two members appointed by the Universalist General Convention, two members appointed by the American Unitarian Association, two members appointed by the Central Conference of American Rabbis, two members appointed by the General Conference of the Religious Society of Friends and five members at large.

This is a most commendable achievement, conceived and executed on strict Bahai lines, all but the name, and their first paper is in defense of the Bahai Principle, "The Oneness of Mankind." The Council contains two Universalists, two Unitarians, two Jews and two Quakers—but no Bahais, although the plan is strictly Bahai and is not contained in the original scope of the denominations included. This anomalous omission, let us hasten to say, is in no sense the fault of the National Federation. The Bahais are asleep, and now another organization is doing their work for them, which is much as Abdul Baha predicted, and also not that it matters. We rejoice to commend good work and work in the right direction, under whatever name it appears.

After all this—a nation-wide Bahai organization drawn from three denominations and two religions, all but the name (and the name does not matter), flying to the defense of the first Bahai Principle—it may seem ungrateful to criticize their first production. But we wish to be open, and to expose our views in the interest of arriving at the truth by the comparison afforded, and so it must be admitted that we do not believe in "The Unity of the Race," not in the sense here presented.

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The author attempts to belittle differences and to stress similarities between the races of men. He mentions four races of men, which he later reduces to three, although it is customary to name five. All this is done to belittle differences, with the object of arriving at the conclusion that man is not composed of five races, but of one race. In other words that the genus Homo contains a single species, not divided into racial forms, and this conclusion he arrives at by the method indicated.

Now we submit that this is extremely poor taxonomy. Students who are versed in the discrimination of species and races, distinguish these by their differences and not by their similarities. The species is an existing fact in nature, and the race is simply an incipient species, differing from a species only in the lesser degree of differentiation of difference. Any biologist who would ignore or belittle differences and examine only similarities and correspondences, would never arrive at the conception or definition of the species; he would miss the one outstanding fact in nature; he would not be able to differentiate between a horse, a cow or a sheep. This is not intended as an allegory or an exaggeration, but as a fact. Since all similar animals are descended from a common stock, the more nearly they are related, the greater are the number of correspondences and the less the differences. By stressing the correspondences between the three mammals, horse, cow and sheep, their correspondences will be seen to be fundamental and numerous and their differences slight in comparison, and so on Mr. Weatherby's method we could not tell them apart.

The rule in species formation is that a certain well-adapted form, becoming numerous, spreads into different regions, and becomes separated into groups which are kept from free interbreeding by geographic or other barriers. These different groups tend to diverge from one another in many characters simultaneously, the speed of divergence varying with the plasticity of the species and other complicated factors. The divergence is at first slight, and we say that the species is divided into races. Later, when the divergence becomes pronounced, we say that species have been formed, but belonging to the same genus. In the process of geologic time, the divergence becomes so great that we class the organisms in distinct genera, families, orders and kingdoms.

The species, Primitive Man, followed the general rule, and after distributing over the earth, broke up into five principal

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races. In this condition, civilization arose and put a stop to the natural process, or we would have had, in time, different species of men and even different genera. It is distinctly unfortunate for human harmony and peace that the evolutionary process went as far as it did before civilization arose. But we think it a serious mistake to set up the thesis that man has not divided into races, when the fact is that he has. The fact enormously complicates the problem, but it is a problem that we have to face.

Now it is wholly contrary to nature and to evolution to attempt to undo what has already taken place by promoting pangenesis of the present existing races. The stocks are already too diverse to mingle with harmonious result. This is instinctively appreciated by every race, not simply by the white against the black, but the converse. It is not a question of superiority and inferiority. No biologist thinks of species or races as superior or inferior, but as different. The races of men are different, it is not advisable for them to interbreed, the natural barriers that kept them apart have been overridden by civilization, and hence arises the feeling called "race prejudice" and so often decried. We think that so-called race-prejudice is perfectly proper and necessary, and attempts to break it down without providing a substitute will not give a satisfactory solution to the problem.

The Bahai principle, "The Oneness of Mankind," is as we understand it not a statement of fact in accordance with Mr. Weatherby's thesis, but an ideal to be attained. We do not think it means physical oneness in the sense of the interbreeding of all the different stocks, but a spiritual oneness which may be otherwise described as a federation of all the races and nations in a harmonious common purpose, which purpose is to be not the welfare or happiness or justice of the individuals now living, not this as a prime object, though it has its place, but to purposefully and voluntarily continue the process of evolution to the production of higher types of men. We would not stop simply with universal peace and harmony between all the people of the earth. A higher ideal should be before us. Of couse harmonious relations must be established before men can work for a higher purpose, and we will answer the question that may be naturally put here, namely: How can harmony be produced while race-prejudice is permitted to exist?

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Race-prejudice is now the only existing barrier to prevent the intermarriage of races. To simply do away with it, would remove that last barrier, which we do not desire, and yet it must be done away with if harmony is to result. The resentment of Jews and negroes against social discriminations on the part of whites is well known, and witness the present anger of the Japanese for being excluded on account of race alone. It will be necessary to establish some other barrier against race-mixture, such as law or confirmed public opinion existing on both sides before race-prejudice can be allowed to disappear, or indeed can be made to disappear. Again the problems of the uneven multiplication of nations and races, and their struggle for space on the earth must face us; but we have probably said enough to show why we do not agree with the apparently simple and easy solution of the brotherhood of man set forth in the first paper of the religious liberals. We hope they will try again with better luck. "Iterum, melioribus auspiciis," as our old teacher at the Roxbury Latin School used to say.

CHOICE

By Sarah Frances Smith

For building and producing the events of life;
When wise men build fame and fortune,
The task they pursued to success in the strife
Was determined by their Good selection.

By effort and work all good is found,
By the youth, who aspires to fortune and fame;
By that road alone ambitions lie,
And work is the secret plain.

Not by haste, dear boy, for haste makes waste;
But persistence, steady and true,
And the Choice you make decides the case
Of the life-work you are to pursue.

Be steady, be brave, be true, my lad,
Be strong, be firm and sure;
That the Choice you have made
Is the Choice of your heart; and then be not afraid.

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REALITY

A BAHAI MAGAZINE

Devoted to the Elimination of Prejudice, Religious, Racial and Class.

For Progressive and Constructive Thinkers

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By J. C. F. Grumbine

SOME CHARACTERISTICS OF RELIGION
By George A. Moore

THE BAHAI CONCEPTION OF EVOLUTION
By Mariella Ladd

THE MENAGERIE WITHIN
By Luella F. Phelan

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The Bahai Movement

Rapidly Spreading Throughout the World, and Attracting the Attention of Scholars, Savants and Religionists of All Countries—Oriental and Occidental

ADAPTED to become the universal religion of mankind by the convergence of all existing religions. It is shown that all the prophets and founders of religions spoke the same message, but couched in different terms, and that thus the differences between the existing religious systems will disappear when the various creeds are interpreted in the light of reason. The importance of the knowledge of truth is stressed, not by the method of tradition and belief, but by actual independent individual investigation by the scientific method. The future universal religion if there is to be one, must recognize all the facts of science and adapt its conception of God thereto, without losing the attitude of reverence and devotion pertaining to true religion. Since God is in Himself unknowable, the human conception of Him must change as knowledge advances; and it is the part of universal religion to recognize this and accommodate it. It thus appears that no conception of God should be a matter for dispute, since no conception is adequate. The conception entertained by any individual, sect or religion of God, is not a measure of the truth of God, but indicates the degree of advancement of that individual, sect or religion. The Bahai Movement accommodates every idea of God in this general sense, and is thus prepared to unite the world in one common worship.

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TO SOLVE THE WORLD PROBLEMS

Nine Fundamental Bahai Principles

I. The independent investigation of truth.

II. The oneness of mankind.

III. The oneness of religion ("Moses, Christ, Mohammed, Buddha, Krishna, are one being, one essence, one cause, one power and one foundation").

IV. The harmony between religion, science and reason.

V. The equality of men and women.

VI. The solution of the economic problem (obligagation of useful labor and voluntary sharing of wealth).

VII. The establishment of an international auxiliary language.

VIII. Universal peace.

IX. An international tribunal.

The Bahai Message is a call to Religious Unity and not an invitation to a new religion, not a new Path to Immortality, God forbid! It is the Ancient Path cleared of the débris of imaginations and superstitions of men, of the débris of strife and misunderstanding and is again made a clear Path to the sincere seeker, that he may enter therein in assurance, and find that the Word of god is One Word, though the Speakers were many.

—ABDUL BAHA.

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REALITY

A BAHAI MAGAZINE

Devoted to the exposition of the Bahai Movement in the light of modernism and science, and coöperating with all other movements desiring to promote the advancement and welfare of mankind.

"REALITY" offers a free forum for the discussion of all vital topics and the exposition of various theories of existence. Where such views depart too widely from the Bahai-scientific position, they may be answered editorially.

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EditorialS

THE KU KLUX KLAN IN WASHINGTON

The Ku Klux Klan marched the streets of the national capital forty thousand strong on the afternoon and evening of August 6th. The marchers were in full regalia, but unmasked. For the unmasking we were sorry; for thus the wierd effect of this mysterious horde of unknown modern crusaders was lost. Instead we saw a great crowd of tired and very warm men and women of the middle and working classes—strong faces, but unenlightened, the very backbone of Protestant Fundamentalism. It is said that the late William Jennings Bryan was a member of this Order, and well he might have been. His spirit was marching with them.

The American flag was at the head of every company and some whole companies carried individual flags. It kept us military men and the police at salute half the time. The bands, of which there were almost too many, played "Onward Christian Soldiers," "Come All Ye Faithful," with only a sprinkling of lighter tunes. Such a religious air pervaded the parade that we almost fancied ourselves at an old-fashioned camp meeting or a Salvation Army gathering. For God, for Country, for Protestant Christian white supremacy—the Puritans were marching the streets of Washington that day.

Our respect to the Ku Klux Klan! Though their stand be reactionary, better a background of solid American fundamentalism than the Bolshevist vagaries of a half-digested materialism.

RED BAHAISM AGAIN

Communism is a very poor basis for the organization of a modern society, and we are not in the least afraid of its adoption by any intelligent electorate. Therefore we have been willing to let Mr. Irvine air his ideas on Bahai Communism in these pages and to make a few remarks in rebuttal. But we note that Jacob Spolansky, a special government agent, says in the daily press that the present organization of Communists

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is a blind, conforming outwardly to our laws and customs, but secretly sworn to the destruction of our government by force and the substitution of Soviet Communism. Mr. Irvine uses all the catch-words of the Russian Reds, and if he is really one of them, the pages of REALITY will be closed to him, as we stand for sincere discussion only and not for revelation masquerading under a cloak of republican sincerity.

But is Mr. Irvine's Bahai Communism the same as the Russian brand? We think that it is not, and that he has added the word Bahai to it to indicate the difference. This difference we take to be that he would not bring Communism about by force, but by the persuasion and conviction of a majority. If we are right in this, then Bahai Communism is quite unobjectionable, and it is an injustice to label it "red." It will do no harm to let Mr. Irvine argue, since there is no chance that he can ever convince an intelligent majority, and after a little he will himself learn the error of his ways. His letter in our "Correspondence" pages seems to us to prove the point just made, for Mr. Irvine speaks of the opposition of orthodox Communists to his views. Why should they be opposed except that, as we surmise, he has left out from his principles the doctrine of force?

EVOLUTION VERSUS CHRISTIANITY.

The late William Jennings Bryan, as reported in the Associated Press, said that evolution as taught by scientists is only a plot to kill off Christianity and destroy belief in the Bible. It will inflame the devout to the defense of these doctrines, he said.

Note Mr. Bryan's position. He says in effect that evolution is another doctrine, similar to the doctrine of Christianity or similar to the doctrine of Mohammedanism, in which one can believe if he chooses, or he can believe in Christianity if he chooses—or Mohammedanism either. He puts evolution on the same footing as any religious tenet, stated by authority, not submitted to proof, but believed in by faith. Now we believe that Mr. Bryan was sincere. His mind, steeped in doctrine from his youth up, could not understand that there is anything but doctrine in the living world; and so he opposed this new, and to him abhorrent doctrine. We fear there is no hope for a Fundamentalist of this stamp. No inkling of the methods or standards of science will probably ever illumine his brain.

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He must take all his facts on some one's says-so; he cannot imagine that science can start without preconceived notions and build up a body of facts from observation and experiment alone. That is all science proposes to do or has done. There is the evidence and there are the facts, written in the earth, the sea, the sky, the distant stars. We try to read it, and we have read some little. And the first chapter spells the doctrine of evolution—the irresistible conclusion of evolution, we should rather say. We may turn our backs on the record as Mr. Bryan did even as the ostrich hides its head in the sand when the prospect does not please; but it will not avail. Someone after us will take a look at the eternal record—and be drawn to the same conclusion. Evolution will not down though you exorcise with bell, book and candle.

THE FAREWELL SERMON OF DR. HARRY EMERSON FOSDICK

Dr. Fosdick, as is well known, was ordained a Baptist, but had been preaching in New York with great success from the Presbyterian pulpit. Dr. Fosdick is a liberal man, one who believes that religion and the church were made to help mankind, and not mankind made to serve religion and the church. So believing, he would adapt religion—specifically Protestant Christianity—to modern needs and broaden it to cover the universal world-contact of today. Inevitably this made him a Modernist, and he preached these views to throngs of modern people, starving for just this sort of religious food. The Fundamentalists in control of the Presbyterian organization were at first tolerant of this man who brought such crowds to their doors; but at last the contrast became too marked. His sermon of some three years ago, "Shall the Fundamentalists Win?" could not be ignored, and at last he was asked to leave on the pretext that being a Baptist he had no place in a Presbyterian pulpit.

In his farewell sermon Dr. Fosdick dwells on the fact that he has been considered a heretic. But he finds comfort in that, for all the messengers of new truth have been so called. Jesus was a heretic to the Pharasees and Paul was so to the early literal Christians. Yet their reputation is assured today. And Dr. Fosdick may be as assured of his when in a little time the knowledge possessed by the few today shall have filtered into the consciousness of the atavistic.

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Dr. Fosdick says that it is the tragedy of Protestanism "that any time anybody got a new idea in doctrine or ecclesiastical polity, he went out, if he had power enough, and founded a new denomination to represent it." Very true. Protestant Christianity has been the divider, not the unifier. It seems it was so by very nature ever since it first divided itself from the Church of Rome. Division is its heritage; and if ever the efforts of the devoted and the true reverse this heritage and get the Protestant Church back on the road to union, it will come back to the impassable cleavage of the Church of Rome. If Protestanism should pass that barrier, it would cease to be Protestantism. Indeed it seems to us that the division in Christianity is hopeless of mending. And the sooner this is realized, the better, for the religion of the future, if it is to be successful and inclusive, cannot be founded on the personality of any one Prophet, no matter how great he may be, but on principles which have often been enunicated and are familiar to everybody. Ivy L. Lee tells us that "the world can be saved from its selfishness and materialism only through the message of Christ." Yes, but Christ's name need not be attached to it. Another name may be substituted, or no name at all. Personality should be eliminated, and when that is done, nothing will be left of these various denominations, sects and religions that plague us today, nothing but religion itself, the cosmic urge to work in harmony with the forces of creation, of evolution and of God.

Since the above was written, we have seen Dr. Fosdick's first sermon as Pastor Elect of the Park Avenue Baptist Church. Surely blessing will follow those who have made this mission possible; and perhaps later we will have more to say on the subject.

A MODERN INSTANCE

The Los Angeles "Times" holds up to ridicule in a cartoon the "good citizen" who thinks it smart to break the prohibition law. The figure of "Uncle Sam," labelled "You and I" is shown glowering at him.

Now it seems to us that there is a parallel in this breach of law in what happened some century and a half ago, when a certain stamp tax became the "law" and certain residents of Boston, disguised as Indians, threw into the water the goods on which this tax was to have been paid. A member of the editor's family is said to have been in this "Boston Tea Party,"

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and perhaps that is why we cannot but view with satisfaction every non-success of this Prohibition Law. It is in the same class with the Stamp Act in being forced upon persons who do not want it, and it is worse than the Stamp Act in being an outrageous invasion of personal liberty.

In a republic such as ours the decision of the majority is supposed to prevail; but if it is supposed thereby that a minority has no rights that the majority is bound to respect, then we have not a republic but a tyranny. We had once a good Constitution; but it has become the fashion that when self-styled reformers cannot do what they want under the Constitution, they tack an amendment onto it. The result reminds us of a certain game in which the players, blindfolded, try to pin a tail on the figure of a donkey on a sheet, and get it in the right place. Our Constitution is getting to resemble the donkey after the game is done—covered with tails, of which extremely few are even approximately in the right place. The Eighteenth Amendment should be repealed.

LIGHT

The records found within the rocks, which time has left, unfold
Increasing facts which clearly prove the earth is cycles old.
The proof which proves this world has grown, as worlds will ever grow,
Disproves it was in six days made, six thousand years ago.

Did God first fashion man from clay, reversing nature's plan?
Does not the tale which tells us this, dishonor God and man?
In the savage jungle world, man was born in fear and night,
And for a million years has fought his upward way to light.

Such truths as these, which Science brings to many minds today,
Fanatics ever strive to bar with superstition's sway.
To unjust laws which are proposed, their full support they give.
Does not the same desire which ruled the inquisition, live?

Around her, Science finds her foes, as in the past, are drawn,
But over them she shall prevail and progress on and on,
And she shall teach them how to gain diviner mind and sight,
Till they in unity with God shall think and see aright.

Alden Harness.

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Child Inheritance

By Burton A. Washburn

The definition of the word "Child Inheritance" means the science relating to the betterment of the human race by improving conditions as to conception, gestation and birth. I would make a subdivision of the above definition and include "affinity" which means physical and chemical attraction; a relationship between species or groups depending upon similarity of structure.

I ask my readers to concentrate upon the definition of the above words, because this definition represents the foundation upon which the world is built and must rest for all time to come. The strength of this foundation depends upon marriage; which is love. The right given to man and woman by our Holy Saviour; a right that should be solemnized by prayer and church services. Think what marriage is—a union of two distinct personalities, as to temperament, form and ideals. And all these must be blended together for the happy union. Marriage is sacred, and should be regarded as one of the priceless institutions of our God. If marriage was looked upon as above described, we would have today a world peopled by a race that would reflect the ideals and graces of our Saviour.

Today the one great topic that is discussed by all classes of people is how to improve the physical condition of horses, cattle and swine. This subject is not treated in a superficial manner, but is discussed upon its scientific merits by men who are the head of Universities and who are sent over our country to place before the people positive laws which are founded upon scientific facts, and which treat of such management as will increase the physical perfection of animal life. The breeders eliminate diseased stock and those of inferior development with the aim toward betterment of the animal they are raising. Their whole aim tends toward the development of perfect stock breeding.

If men and women can discuss these subjects in their social and domestic surroundings, why is Child Life neglected and animal life given the preference to human life in the betterment of the race? These are the questions which you must answer yourselves.

The discussion of this subject and the teaching of these ideals can come only from one place—the home. There the

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high standards of life should be taught. There the child develops physically and mentally and should be prepared to think and to choose from the opposite sex a helpmate that will give to posterity an inheritance of which they may be proud. Parents are largely to blame for the failures of their children because there is not a forced discipline. The child is catered to with what is called parental kindness, and it grows up, casting its own ideals into the home which the parents unconsciously absorb. They live in an atmosphere of child rule instead of parental rule.

There should be a thorough understanding between parent and child or the child will cast reflections upon the parent in after years.

If marriage was properly considered, our asylums, hospitals for tuberculosis, and institutions for hereditary diseases would be eliminated.

But today, the boy or girl does not look for high ideals in the other. It is a sentimental, physiological state that they operate upon. They cast aside all ideals and plunge into matrimony like two opposite chemicals, which have no molecular affinity, and form a combustion as soon as reaction takes place. Hence friction and divorce.

Conception is symbolic of love. Man and wife should look upon this part of the physiology of life as sacred and holy because they are giving to the world a life that is to carry on God's message. The parents should feel the spiritual favor that is granted them by being holy in thought.

During the period of gestation, the wife should be cared for in a manner that bespeaks love and devotion and reverence because she is living God's law. All the kindness the husband can show the expectant mother only fortifies her for the ordeal of birth. She prays daily to God to give her courage and strength. When that eventful time does come, God crowns her with a wreath of spiritual roses, and an angel caresses her cheek, delivering a message of cheer.

When the mother has given to the world a Christly likeness, the picture of Bethlehem should be a vision before the mind's eye, because it is God's spirit that has guided the holy event; and as pure as the child, and as sacred as the mother's love, so should be the will and actions of the father. He should do what Christ has taught—to love and cherish forever, and to do his part in guiding the destiny of the child to manhood,

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fortified with ideals that give him strength—physically, mentally and morally.

Life is a road of darkness, covered with temptations and trouble; sprinkled with tears of grief. Yesterday is gone with all its mistakes; its trials, tribulation and woes; but, tomorrow, through that darkness, rays of sunshine will beam down upon you. Open the door to your soul and drink in the spiritual message that is full of ideals, cheerfulness, determination and good-fellowship. And when the sun closes its day in the west, let your ideals of life gently fan the embers of your day's efforts into a sleep that is most peaceful, so that you may awaken for the tomorrow with this inscription written in your soul: We did our part in giving to the child an inheritance that is symbolic of spiritual ideals and good citizenship.

CREATION

By K. P. Alexander

Dost ask me what I was, and whence I came;
Dost ask me how I came, and what I am;
Dost ask me what my end will be, and where?
Thou seek'st, in truth, my total history!

Of all phenomena, of mind and form,
From imperceptibility, and back,
The integration to their fulness, and
And their final dissolution, must occur.

By primal power of motion and of force,
An universal evolution rules
All gases, planets, and all forms of life.
This all-pervasive cosmic power is God.

Before there was an earth, or star, or sun,
Before there shown the faintest ray of light,
The God-infused gas pervading space
Was pregnant with all life that ere could be.

Evolved from gas, in whirling space I rolled
Till water and the solids formed the spheres
From which, in time, in God's mysterious way,
Emerged the spark of vegetative life.

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In course of time, perhaps ten thousand years,
From Flora, Fauna as at last evolved.
As one-celled protoplasm then I lived,
The lowest, then the highest form of life.

The urge-eternal, ever giving power,
By travail through full many million years
I've slowly risen to the heights of man;
Of all created life I am the king.

My ancestry is old beyond compare;
It is of God, the First Great Cause of all.
If I were but a babe, I thus would be
Amongst the ancient of the Universe.

With concepts strong that innate powers from God
Impel mankind's ascent in gloriousness,
I am assured of tenure safe from fall
If I but hearken to the urge to rise.

And on I press, as also must the race,
Unto such final nobleness of soul,
As well befits our Regal ancestry.
We came from God—we seek infinitude.

What's Happened to Home?

By Edward Francis Bodin

Now, I am not a religious fanatic, nor a "happiness prohibitionist," but I do make the prediction that unless the American Home halts in its neglect of spiritual aspirations, that present day materialism will breed a nation of libertines.

Already many people cry "maudlin" to the mention of spiritual discipline in the home, regardless of the fact that the very coins they spend for family necessities, carry the inscription, "In God We Trust."

Admitting that the average family adheres to some religion —do the father, mother, daughter and son, believe that physical attendance at church on the Sabbath morning (with the mind on forthcoming pleasures of the afternoon), will satisfy a spiritual Jehovah? Do they believe that answering the roll call is all that is demanded of a good soldier?

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Consider the unsucessful family:

FATHER—worried, business-crazy, indifferent toward the finer things of life, believing that furnishing material comforts for his family will fulfill his obligations to society and to his God.

MOTHER—nervous, vain, giving anything to keep the children satisfied. She tries to prevent impudence from the children by yelling at them more loudly than they yell at her. Sunday School? "Oh, they're too old for that, Minnie is 18, Jack is 20. They're both keeping company, you know—both do their spooning in automobiles—but they'll settle down soon."

DAUGHTER—"Oh, I just saw Francis X. Valentine in the 'Raving Lover'; he's wonderful. Were you going tonight? I'm dated up for the next two weeks. What! you reading? Gee, you know I haven't read a book in six months. I'm too busy anyway, I'd rather see the story in the movies."

SON—"Pop's got a new recipe; got a kick like a mule. I've got to get a new flask; I broke mine at the Casino last night. Where you going Sunday? how about a little party?"

All in all, what do we find? On the father's part irresponsibility; the mother—thoughtlessness; the daughter— ignorance; the son—self-satisfaction. They seek happiness, but don't know how to find it, and "Home Sweet Home" means little to them—just a place to sleep.

And what, outside of trouble, will bring these careless American families back "home" again? Why nothing but "spiritual enthusiasm"—constantly extolled by leaders of American thought in literature, journalism, drama, motion pictures and Governmental administration. And "spiritual enthusiasm" means most of all, a realization of man's dependence on a Greater Intelligence, an Intelligence that demands obedience to the Ten Commandments, demands discipline, thought and self-restraint in the Home.

If the leaders of America fail in this regard and allow the American home to deteriorate, then the God of Justice will consider the remedy of the ages—the remedy of Strife, Sorrow and even National Catastrophe.

WHAT HAS HAPPENED TO HOME? Why, it's losing its realization, the realization that life is not a joy-ride, but a purpose, a stepping stone to the Realms of Eternity.



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EDITORIAL NOTE

We have seen a play called the "Ten Commandments," in which the hero, discovering that the personal God of tradition does not exist, thinks that therefore there is no force in the prescribed standards of conduct, which he proceeds to violate. His mistake consisted in thinking—as indeed he had been told—that the necessities of moral conduct were the orders of this God. He did not realize that the necessities of moral conduct exist anyway, and that the God-idea is simply a metaphor to render them comprehensible. We say this lest some reader may ignore Mr. Bodin's timely warning on the same ground. A sense of duty and responsibility is necessary to everyone, whether it be attributed to the fear of God, or recognized as a necessary qualification for the individual of a gregarious species.

"I Am Caesar"—*A Story*

By Harrison G. Dyar

I am Cæsar. At the time of which I speak I was conducting a campaign against Hakkabus, the Barbarian, in eastern Gaul. It was early morning. The sun was not yet up, though the eastern sky was lightening. I had disposed my legions the night before at the entrance to a great plain, and we were sleeping on our arms. My scouts had told me that Hakkabus was in the hills at the other side of the plain and my plan was to feign ignorance of his presence, appear unprepared and making merry, so that he and his hosts would be led into the plain, where my phalanxes would instantly form and his horsemen would dash themselves to pieces against us. I know how these barbarians fight, and that our phalanxes cannot meet them successfully in the hills. I was out early, as is my wont, to see if matters were disposed according to my orders, especially as I had some reason to suspect possible treachery on the part of my generals. I had three subordinate to me, all equal in command, as I never have a single second in command. It is too great a spur to ambition and treachery. Scullus had the left wing, Crauus Crassus the center, and Marcus Gracchus the right wing, and it was on the right that I had walked forth this morning. Gracchus was accounted a good commander, but he had a retinue and household with him, things the true warrior

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should leave behind. I yield to none in the love of woman, but even as in the field my armies subsist on the enemy, so do I make the fairest of the enemy women serve me for my relaxation. It was not thus with Marcus Gracchus.

I walked out, as is always my wont at such times as this, and I went far beyond the tents even to the foothills where a thick mass of bush and tree obstructed me. In this tangle a figure suddenly arose before me. I was scarcely surprised, half expecting a prowling barbarian, but even as my sword slid from its scabbard and in that dim light, I recognized the figure as that of a woman, and in Roman garb. She spoke, as it seemed in haste.

"So, you are come, Cæsar."

They were not the words I would have expected of a Roman woman lost in the hills of Hakkabus; but who can foretell the words of a woman, and of one passing fair, as I soon noted that she was? "And what can Cæsar do for beauty in the wilderness?" I said, sheathing my sword.

"Oh Cæsar, thy life is in danger. Marcus Gracchus, thy general, doth contrive to take thee unawares in battle this day and to slay thee, making himself general in thy place. I have come forth in great fear to tell thee this."

"And who mayest thou be, fair one?"

"I am the wife of Marcus Gracchus. But listen, Cæsar. Turn not away. I love him no longer. All my love is for thee, king of war, king of peace, king of hearts. I came forth to witness the prowess of Marcus Gracchus, and I witnessed thine. It was enough. Thy slave am I."

I looked upon her and smiled; yet I did not believe the tale. That Marcus Gracchus planned treachery, yes, that were probable; but not that his wife should come to tell me of it. She was far from home, and not afraid; though her words spoke of fear, she had it not. Marcus Gracchus was watchful. Fear of him she should have had if not of Hakkabus or the wilderness. I strove to draw her on, to learn the meaning of this riddle.

"Shall beauty's love to Cæsar go unrequitted? Never. So thou didst find me here, far from the camp?"

"Thy habits are known, Oh, great Cæsar. My husband has often——" She paused and looked fearfully at the bushes. A slight sound responded to her glance, like the breaking of a twig, and instantly she flung herself upon me. "Save me, Cæsar, save me." Her arms encumbered me. Her draperies

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entangled my feet. It was through her hair, as through a cloud, that I saw the barbarians on every hand rise from the bushes. I could not flee; I could not draw sword; their hands were upon us and they bound us together with ropes. They dragged us through the bushes.

Old Hakkabus sat upon a pile of rugs on a hill, his chieftains about him, a maiden by his side. Fair she was, as a barbarian may be, with long flaxen tresses, her sturdy limbs bare. They dragged us forward. The face of Hakkabus was merry. "Now whom have ye here?" he cried.

"Oh, king, this is most mighty Cæsar."

The king sat and he laughed; but the maiden approached us. "What sort of beast or fowl is this, this Cæsar? Let me see. Show me this god who flays our tribe. Strange is his aspect. Man and woman in one. Truly a terrible God." At this she laughed most violently, and all about joined with her.

The king held up his hand. "Separate them and send the woman back to the camp under safe conduct as we have promised. Let Cæsar stand before me, and let his hands be tied, for Hakkabus is not afraid to say that he fears Cæsar unbound, even alone and though Hakkabus have his hosts with him. Let Cæsar stand before me."

It was done, and I faced Hakkabus. "Barbarian king," said I, "I am here."

He quailed. "Cæsar, you are mine by treachery. Your general, Marcus Gracchus, sent me a messenger with this plan, and I manned the trap he told me of. Hakkabus is not accustomed thus to wage war; but if thou win against us this day, all my tribe will perish. It is our last stand. The Gauls are behind us, who are our foes. We shall be crushed between two boulders. For my life, I care not; but for my sons and my tribe I have done this. Thou shalt not prevail this day against Hakkabus."

My heart went out to this barbarian. "King Hakkabus," I said, "thy speech becomes thee. Wilt thou then now destroy Cæsar and make sure of thy victory? If so, Cæsar asks but one boon, and that is that he may choose the manner of his death."

Hakkabus smiled. "They have warned me that thou art cunning. Wilt thou propose a trick to me? But thy death I do not desire. Instead I would have thy counsel for this day."

"My counsel? I shall deceive thee."

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"Thou wilt not. Thou wilt revenge thyself upon Marcus Gracchus."

"Perchance. But hear me, oh king. After I have counselled thee and the Roman hosts are routed and flee and thou art victorious, think then thou wilt have no more use for Cæsar. Bound thou shall throw him over a cliff, or thy barbarians shall pierce him with their spears. Better for Cæsar were a Roman victory and his rescue at the hands of his faithful legions. Scullus and Crauus Crassus are yet loyal."

"A hostage give I thee, my daughter, Barbara. Take her and make her thine own and know that none of Hakkabus shall harm thee."

"What, bound, and to a woman? Already this day have I learned the treachery of woman, else should Hakkabus not thus address Cæsar."

"Thou shalt be free. Loose his bonds. Now, Cæsar, it is I who trust thee. There stands the maiden. What wilt thou do?"

It was a generous gesture, yet I knew that my escape were doubtful. I might run or fight; but the host of the barbarians would be upon me. Yet they feared me and deemed me a god; the gesture was a generous one. I spoke: "King Hakkabus, Cæsar accepts. I will take the maiden."

She came forward and held out her hands to me, she that had laughed and treated me with contumely but a few moments before. Her eyes sought mine, wondering.

I drew her to my side and put my arm about her. "Thus, then, oh king. My hosts will seem to make merry, thus to draw thy barbarians upon the plain where we will smite them. Go thou not upon the plain, but take thy horse around through the hills and strike from this side at the camp of Marcus Gracchus. Thou shalt easily outnumber him. Go not to the rear, but leave the passes open. Attack only Marcus Gracchus, and that with fury and confidence. Attack not Scullus nor Crauus Crassus, but when they are drawn to see what the noise may be, say: 'Lo, Cæsar is taken, but the passes are yet open. Cæsar is slain and Marcus Gracchus; but the road to Rome is free.' Then will they vie with each other to be first to Rome to be proclaimed dictator in my stead. But do thou bring to me, alive, both Marcus Gracchus and his most fair wife."

All the barbarians gazed at me. The maiden at my side spoke: "Truly thou art a god, oh Cæsar, as it is said of thee."

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"Cæsar is Cæsar," said I. "Make ye what ye will of it. But as for thee, fair Barbara, Cæsar is thy devoted slave and lover, and is captive to thee, not thou to him."

"I grant to Cæsar whatever he shall desire of me," she replied, with cheeks to rival the sunrise, which even then burst upon us.

She led me to a glade where we sat side by side and Hakkabus was directing his barbarians as I had bidden him.

I knew naught of the battle. We were engrossed in the joys of love. It seemed a little while and a messenger stood before us. "The king would have speech with thee, oh most great Cæsar."

I arose, and the maiden with me, and we went to Hakkabus. His joy was great. "It fell out as thou didst direct, Oh, Cæesar. Almost do I believe the report that a god art thou. Below my men wait with Marcus Gracchus and his fair wife."

"Bring them before us," said I.

Then came Marcus Gracchus and the woman, bound, and bloody, too, for they had defended themselves. Pale were their cheeks as they gazed on me, sitting in judgment with the king on one hand and the maiden on the other. I smiled at them; but as well might I have cast a dagger. They quailed and shivered.

Then Marcus Gracchus spoke. "Cæsar, we deserve naught from thee but death. Make it a merciful one. And yet, Cæsar, I have a thought which may profit thee. Wilt thou hear it, and if it please thee, perhaps spare Marcus Gracchus? The woman did témpt me by the lust of power and I did yield to her plan for thy undoing. My sorrow and repentance are great."

Then did a great contempt for the villain fill me, he that would for his own skin, betray the woman, his accomplice. For her, she spoke not, though she gazed at him with wide eyes. "Speak, Marcus Gracchus," I bade him, "though know that what Cæsar hath in reserve for thee is known but to Cæsar."

He spoke hastily. "Oh Cæsar, Scullus and Crauus Crassus are started on the road to Rome; but they will not go thither. They plan to retire to our last camp, refit with the supplies there, and return to avenge thee upon the barbarian. They said among themselves: 'What shall the senate do to us, we who abandoned Cæsar and let Marcus Gracchus be cut to pieces without striking a blow? Neither of us will they make dictator in his stead, but we shall be crucified upon the Appian Way.

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Better to defeat the barbarian and with the head of Hakkabus in a sack we can the better face the senate. Our private rivalry can wait.' Thus spoke they, oh Cæsar, and thus they plan to do. And here is my thought. Fall thou upon them unawares with thy barbarians and bear with thee to Rome the heads of Scullus and Crassus in the sack."

"That bundle were incomplete without thy head also, oh villainous Marcus Gracchus," I said.

He raised his arm as if to ward off a blow. "Where is thy gratitude, Oh Cæsar?"

I smiled again. "I have a better plan. Marcus Gracchus and his fair wife shall remain here in my stead as the counsellor of King Hakkabus—or as his fool. I will rejoin my army below the Pass with the maiden Barbara, and I will lead them back to Rome. Thou know, King Hakkabus, that as long as Cæsar lives, no attack shall be made on thy tribe from Rome, for now hast thou a hostage with me, Barbara, Queen of the Romans."

"It shall be so," said the king. Marcus Gracchus howled like a jackal and his wife screamed and fainted, but the barbarians surrounded them, and as to what befell, I have never troubled to ask.

Thus it was that I brought Barbara to Rome; but as to what took place there, that is another story.

From the Hidden Words of Baha Ullah

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 Man!

I loved thy creation, therefore I created thee. Wherefore love Me, that I may acknowledge thee, and in the Spirit of Life confirm thee.

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.

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O Son of Spirit!

Justice is loved above all. Neglect it not, if thou desirest Me. By it thou wilt be strengthened to pereceive things with thine own eyes and not by the eyes of men, to know them by thine own knowledge and not by the knowledge of any in the world. Meditate on this, how thou oughtest to be. Justice is of My Bounty to thee and of My Providence over thee, therefore, keep it ever before thy sight.

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.

O Son of Man!

Lift up thy heart with delight, that thou mayest be fitted to meet Me, and to mirror forth My Beauty.

O Son of Man!

Magnify My Command that I may reveal to thee the secrets of Greatness and illumine thee with the Lights of Eternity.

O Son of Humanity!

The temple of being is My Throne. Purge it of everything, that I may descend therein to reign over it.

O Son of Existence!

Thy heart is My Home; purify it for My Descent: Thy spirit is My Outlook; prepare it for My Manifestation.

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 mayest thou be a star of My Omnipresence forever.

O Son of Man!

My Greatness is My Bounty to thee. My Majesty is My Mercy to thee, but that which is due Me none can realize or comprehend. Verily, I have treasured it in the stores of My Secrets, in the treasury of My Command, as a favor to My servants and a mercy to My people.

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The Menagerie Within

THE CAT

By Luella F. Phelan

The animal characteristics found within are for some specific purpose and good. They are there to be used. They are there to give us strength, or courage, or self-reliance, self-preservation or prowess, power, poise, self-respect, emulation, gracefulness, tact, tolerance, magnetism, balance and all the attributes that crystallize into character. The animals are necessary but we must learn to use them for good. They must not master us but we must master them.

Among the Egyptians the cat was held sacred. But it is not of the esoteric nor of symbols that I will tell you. The cat under discussion is of the non-pedigreed, back-yard fence variety—the kind that purrs its soft inarticulate tones, or yells its loudest M-E-O-W—in tune with its instinct of the moment.

The cat is so "human-like," so homey as it stretches its lithe, sinuous body in graceful abandon on the soft rug before the open fire-place where the kettle is singing as it hangs from the bar over the gas log; the cat answering in velvety, throaty, musical aspirate.

Not so bad, you say? Well just wait till you rock on its tail. Watch it spring; watch it spit and grin at the same time.

Let us glance for a moment at the characteristics of the cat and then see how closely they tally with the characteristics of Mr. and Mrs. Average-Person. The nature of the cat is to steal, to scratch, to prowl, to seduce, deceive and destroy. The cat is jealous, sly and of all animals the most polygamous.

The cat has the ability to throw out more animal magnetism than any of the animals, and it is this same animal magnetism which makes it so easy for the "human cat" to insinuate itself into the private affairs of its neighbors.

You have seen the slyness and seductiveness of the cat as it charmed a bird; you have watched its cruelty as it played with a mouse, how it tantalized it and took devil's delight in torturing the helpless thing. Have you seen these qualities in human form?

You have watched the cat leave its tin plate on the floor and spring right into the center of your table filled with silver, cut glass and china; you have watched it steal food from

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your table, and when you chase it away you see the track its velvet feet have left behind. Have you seen this type of human being?

You have heard the medley of meows on the back fence, and you have watched this prowler of the night invade the precincts of forbidden territory stealing into the back door to lap the cream from a pan of milk. Have you known this type of human marauder?

Why do you call certain individuals "catty"? Because you have seen this type of individuals sneak into the confidence of unsuspecting, trusting friends and steal from them more than material values. They have robbed them of good name, of courage, or hope and faith. Under the guise of friendship they have entered the sanctuary of home and have learned all the little close-in things—nothing in themselves, but in the aggregate making the wedge for scandal, gossip and sometimes, the desolating of home—for the human cat will as surely snatch the rights of husband or wife as the four-legged cat will steal a juicy steak from the kitchen table.

Every eye that scans this page knows the human cat and most of us have been a victim to the animal magnetism which, phosphorous-like, illumines and attracts us, and we follow the ignis fatuus through the evolution of bewitchment until we find ourselves in pools and ditches. Unwittingly we stroke the soft fur of the insinuating animal—called friend—whose jack-o-lantern lures us into the quagmire. Do we wish to house the cat within our temple? NO.

The truth is, man is not under the dominion of anything or anybody. He is free—in spirit—when he realizes that he is the master of his thoughts, and by the right use of them is able to overcome the obstacles, the difficulties, the environment and the associations which have seemed to block his progress. He can put into absolute subjection every animal, every unworthy thing—no matter what its nature—and can curb every destructive expression, whether in voice, thought, or gesture—when he knows his own power.

When man comes to the full realization of his power he proceeds to build the "house not made by hands"—the house of eternal values in which there is no place for the animals of the lower kingdom. This house is built of Thought. The happiness and prosperity of your life depends upon the quality of your thoughts. Be careful what you think.

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Evolution and Christianity

By J. C. F. Grumbine

It is neither odd nor unique to associate science with religion and evolution with Christianity, since science claims to be knowledge (from the Latin, Scio, to know) and religion claims to be a revelation of knowledge, both dealing with the truth; evolution, dealing with the process of life's behavior, rather than with its origin and destiny, while Christianity affirming the forward, progressive movement of the human race toward the apotheosis.

Some thirty years ago, long before the new discussion arose between modernism and fundamentalism, I wrote a small book (published by Charles H. Kerr Co., Chicago) on "Evolution and Christianity," in which I stated that evolution in no sense clashed with Christianity, when so-called historical Christianity is divorced from christology, legendry and the supernaturalism with which it has been invested and fused, and when the authentic life and genuine works of Jesus are squared with the historical facts.

It is not generally known that Dr. Luke, who was a practicing physician at Antioch when Buddhist Missionaries penetrated Asia Minor with their fiery zeal and burning enthusiasm to propagate Buddism, heard them tell of the virgin birth and deityship of Buddha, the miracles of his resurrection and the ascension and all the angelic legends which Dr. Luke afterward associated with Jesus. This does not mean that Jesus was not a great teacher, even a Messiah, and that he did not do wonderful works of healing, and that his philosophy was not an inspired revelation. Nor does it deny that he is divine as is all life. It simply signifies that unconscious fraud entered into the compound of the Gospel narrative and that what Jesus really taught and lived is not the popular dogmatic Christianity which the twentieth century man is called upon to accept prima facie, without a word of dissent.

The late Dr. Frederick Meyer, Secretary of the Psychical Research Society of London, England, maintained that Jesus was a religious genius, that is, he was supernormal (not supernatural) in his psychic and spiritual development, an advanced soul, who was many centuries ahead of the human race. Therefore, comparing Jesus, if such a comparison is permitted and is not odious, with the Neanderthal or Cro-Magnon man,

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his intellectual, psychic and spiritual advance in evolution was millions of years ahead of these early human progenitors.

Now evolutionists do not deny the divinity of life. They simply are agnostic about it. They do not deny the pre-existence, nor the immortality of individual life, for they claim to know nothing about it. What they do affirm is that the plan of life in which each form plays its integral part in the whole drama of creation is that from the beginning of life upon this planet earth, the forms have been related organically and that evolution marked the stages of their complex development.

Man ascended from the same general tree from which the amoeba, sea-urchin, the horse, the Simian monkey and the Heidelberg and other types of man unfolded. Whence and whither, no scientist can say. The religion of Jesus fits into this general scheme of development of race-consciousness and civilization, as does every other human religion. For the divine and human life interplay and are mutually interwoven. One move or turn of the kaleidoscope of life is always either progressive or retrogressive, and retrogression usually accompanies progression. The larger, deeper life of the spirit signals the decadence of animal instincts, passions and organisms which serve only the animal life, but it always forecasts in its divine horoscope, the upward development of mankind. Does evolution mean only that organisms and not personalities, cells and not minds, forms and not men, shall partake of this unfoldment? Does it not rather mean that there is no disconnection from cell to man, from rock to angel, from instinct to genius, in the program of evolution of universal life?

Herbert Spencer, in his "Social Statistics" shows that society has undergone and is undergoing evolution in its groups of nations, both individually and collectively and while there may be no definite goal in sight, the late war has shown that involved in western civilization is the ideal of democracy, which the Orient and Occident seem eager to realize. It is to use Tennyson's poem, "The one far off, divine event to which the whole creation moves."

It is easy by one wave of the hand, to discredit science by ridiculing evolution and citing, as do some of the proponents of fundamentalism, German radicalism as the cause of the modernist movement in the United States. Thanks to German, French and English scholarship, the Christian church militant and dogmatic can no longer "bamboozle" the earnest and sincere

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follower of Jesus, who is seeking for light on the path. He knows that Bryanism and Billy Sundayism are fanatical efforts to save fraudulent religion from complete annihilation. And it is time that the followers of Jesus broke away from the established church which crucifies their leader on a golden cross of mammon and misrepresentation. If humanity is ever to rise to self-mastery, spiritual triumph and divine sovereignty it will do so slowly by adaptation of the higher life to the new and ever beneficial environments which the evolution of that life requires.

Divinity simply means the eternal substance of life, and who will gainsay that that substance, eternal in its essence, whether mind, electricity, spirit, God or what not, is not the source of both the story and the author of the drama of life. As a divine involution of life itself, it took man to evolve and express it. As a spiritual type, Jesus stands before the world, proving by his life, works and character that spiritual evolution transcends but does not discredit nor deny the evolution of species. For man is on the way, bitter and thorny and dark as it is, to discover himself, and the process of evolution in the natural and spiritual world anticipates the perfection of the race, which in the founder of the Bahai Revelation and of all ancient teachings, make science one end of the arc of which religion is the other, in the world-embracing movement of evolution toward God-likeness.

The Bahai Conception of Evolution

By Mariella Ladd

Abdul Baha has said that somewhere in the Bahai teachings will be found an answer to every human question, a solution for every human problem. Nowhere can we find a more striking proof of the truth of this statement than is supplied by the recent conflict concerning Evolution. In the the heat of controversy, scientists and religionists alike have given to the word meanings that are unwarranted by philology, and, by so doing, have beclouded the real issue hoplelessly.

How refreshing it is to turn to paragraph 609 in the Bahai Scriptures and there read the simple statement describing the unfoldment, development, of the visible from the invisible. **"Spirit is the life of the form, and the form is shaped by the**

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Spirit. The evolution of life and form proceed hand in hand. The powers of the spirit are evolved by the experiences of the form, and the plasticity of the matter of the form is developed by the activity of the spirit. Working up through the mineral and vegetable kingdoms, sense-perception is reached in the animal, and the perfection of form is attained in man."

Again, in paragraph 611: **"Sense-perception gives rise to desire, desire to will, will to action, and action again to sense-perception. . .. . so the powers of thought, memory, reason, and the emotional powers are evolved in spirit."**

The fundamentalist today rejects the idea of evolution as he understands it because he is wedded to the idea of a God who is a despotic ruler, working according to a secret and apparently capricious plan. The extreme scientist clings to the notion of an inherent power in matter which does not demand worship and reverence from him. To both alike comes the Bahai Message: **"God is the One Power that animates and dominates all things."** Can one imagine a more satisfying explanation of the Universe than that it is the expression of such a Power? Does not such a conception stir man to the depths of his soul and inspire him to act worthily of his destiny as the highest known expression of that Power?

EDITORIAL CORRESPONDENCE

Editor REALITY,
New York City.
Dear Doctor Dyar:—

As Mr. Doolittle Shillingsworth once said to me, "Your hand, 'suh." If we do not altogether find the Absolute, we shall have no end of fun in searching, for is not this the quest of all thought since man became a thinking animal?"

As a metaphysicist, waiting patiently yet confidently for the physicists to complete the cycle of their evolution and return to the fold, I have been chuckling lately over a little book that has fallen into my hands (Physico-Chemical Evolution, by C. E. Guye, Professor of Physics at the University of Geneva, translated by J. R. Clarke, Assistant Lecturer in Physics, University of Sheffield, E. P. Dutton and Co., Publishers, $2.40). As we have had several interesting passages I want you to enjoy this with me.

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Here we find science floundering between the principle of relativity, on the one hand, and the calculus of probabilities, on the other, and we are told that "the determination of physicochemical evolution appears, therefore, as a larger statistical determinism, in which the apparently inevitable exactness is only due to the law of large numbers. In fact, this determinism permits the occurrence of other very rare possibilities, or fluctuations, particularly when the law of large numbers is no longer entirely satisfied."

Our author further "endeavors to show that Carnot's principle, considered as a statistical principle, must disappear when it is sought to apply it to more and more heterogeneous media, such as very probably constitute living matter, as the law of large numbers on which it rests then ceases to be applicable."

"The last part of this paper is distinctly metaphysical; particularly the final paragraph, 'Outline of a unicist philosophy based on Carnot's principle.' "

Does not that show which way the wind is blowing, Doctor Dyar?

Now, pray, do not think that I am belittling science. According to my way of thinking, philosophy is a science and all scientists should be philosophers. I rate the achievements of physical science as among the most brilliant of the human mind. But that mind first had to be formed under the discipline of metaphysical training. And that mind yet must rely on the laws of logic—metaphysically demonstrated sound reasoning—to test the accuracy of its conclusions. The senses are intermediary to the mind and can never be trusted beyond its control. On the other hand, speculation is no more philosophy than is hypothesis and conjecture science. The human mind, like the human body, needs two legs to stand on, and they are inductive and deductive reasoning. That is the double entry system of mental bookkeeping.

As metaphysics occupies itself with explaining away the physical, so we need not be surprised to find physics demonstrating the metaphysical—not to say psychological—nature of the universe. Witness the following tabulation in which "It may be observed that the order in which the various sciences occur is identically that of the classification (theorematic) of Professor Adrien Naville. . . . If we have thought it best to call this classification the metaphysical classification, it is with the object of bringing out the profoundly enigmatical character of the fundamental conceptions on which they are founded."

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	Number	Space	Time	Matter	Life	Thought
Arithmetic	x					
Geometry	x	x				
Kinematics	x	x	x			
Mechanics						
Physics	x	x	x	x		
Chemistry						
Astronomy						
Biology	x	x	x	x	x	
Psychology	x	x	x	x	x	x

Number and Psychology (thought) embrace them all! Both are repetition by Itself of Primal Unity. Is not this the explanation of that apparent continuity in nature which is merely the effect of relative rapidity of repetition (vibration), which our scientists find so hard to reconcile with the discontinuous nature of phenomena? "Finally, this idea of discontinuity has not been solely limited to matter, but during the last few years it has invaded the domain of energy, which, accordingly, should be emitted by radiating bodies, not in a continuous manner, but in small discontinuous parcels called 'quanta.'"

"In the course of dissecting and analyzing matter," says Eliphas Levi, "science will find God, and will force religion to come to her."

Rather, we think, the drawing together will be mutual—a rapprochement—as physics and metaphysics reunite in psychology—the new psychology, which is the science of dynamic (creative) and not merely of static thought.

Sincerely,

Smith Tassin.

EDITORIAL COMMENT

Dear Mr. Tassin:

Metaphysics, we suppose, may be defined as an attempt to draw ultimate conclusions, and when scientific data become numerous, a speculation on their ultimate meaning is probably unavoidable. But metaphysics or what generally goes under that term, is an attempt to reach ultimate conclusions without waiting for a sufficient accumulation of facts, to arrive at truth by a short-cut as it were. Now we are suspicious of short-cuts, and furthermore we wonder whether we are not over-straining these things called our minds when we reach for the absolute. Are minds good instruments to reach the absolute? Are we not using them beyond the limit of probable error in the attempt?

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If we glance back to our protoplasmic ancestry, we shall find the tactile sense already present. But in the multicellular descendants of the single cell, we find cells set apart for this function only, tactility, a sensation of contact. These nerve cells are those set apart for this function, and the simplest form of reaction may be imagined as follows: A touch on the exterior of the organism; a sensory cell transmits the impulse to a ganglion cell, which stimulates another controlling a set of muscles and the animal makes an appropriate motion. This is what we call purely instinctive, being a reaction to an external stimulus without power of choice. But a more complex condition is possible. There may be more than one possible reaction for a given stimulus, and here begins the power of choice. The ganglion cell may energize either one of two motor centers; it must choose, and to have something to choose by, it has the impression of a former action, and that is the beginning of memory. One further stage is possible, namely that impulses may pass between ganglion cells before action results, the final action being a combination of the impulses (instinct) and former impressions (memory) of the several cells. This is the beginning of thought, and it is not apparent that there is any difference in kind in our thought. Our brains are simply very much more complex, but on the same principle.

Now the object of a brain is to enable the organism possessing it to thrive and prosper in its environment. Purely instinctive brains may be very good for a fixed set of circumstances; but if the conditions change ever so slightly, the organism must readapt itself through the preservation of fortunate variations or cease to exist. Our own brains have enabled us to do many things no other animal has done; but are they infallible for speculations on the ultimate? They have never been evolved or perfected for such a purpose and while they may be adequate, there may be a flaw at the limit of function, which the appreciation of the absolute certainly approaches. To take the human eye for comparison. It was evolved for terrestrial use only; but it may be used much more extensively, and doubtless with accuracy through telescope and microscope. But at the limit of vision we cannot see a fixed star. We see a jumping wavy pool of light instead of the absolute point that our vision is not adapted to perceive. And may not the human reason likewise break down at the limit of its use? Perhaps not; perhaps all's well. What does Mr. Tassin think?

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To the Editor of REALITY:

As I meet with opposition from orthodox Communists when I speak of the possibilities of Reformed Bahaism, I would like to call the attention of those Marxians who read REALITY to the following quotation from an article by Haim Kantarovich on "Revolutionary Philosophy" in the summer edition of the Modern Quarterly:

"In his thesis on Feuerbach, Mark says: 'Philosophers have only interpreted the world differently; but the point is to change it.' Anyone who knows Marx, understands that Marx did not intend to tell the philosophers what they should do; what he said was that philosophy has, after all, a practical task to perform. 'The chief lack of all materialistic philosophy up to the present,' wrote Marx, 'is that the thing, the reality sensation, is only conceived under the form of the object which is presented to the eye, but not as human sense-activity, praxis; and further . . . in practice man must prove the truth. . . . The materialistic doctrine that men are the product of conditions and education . . . forgets that circumstances may be altered by men.' "

Linn A. E. Gale (a communist, mystic and vegetarian) has this to say in his "Dynamic Paragraphs:"

"I am yet to be convinced that any mystic striving for the maximum of good can divorce himself from politico- economic affairs. To be sure, he must not overestimate their importance, or the importance of anything else, for that matter. He must see what underlies them. He must use visible phenomena, not as things in themselves, but as means to an end. He must not make a fetish out of a book, a party, an organization or a movement; yet he must keep clearly in mind that only out of organization and out of concrete disciplined action do men progress. Isolated efforts of individuals off at a distance accomplish little. Mass action is what does things. Because the mystic, more wisely than some others seeking the same ideal, will not make a fetish out of his instruments, he need not go to the other extreme and toss them into the discard. One would be as foolhardy as the other. He thinks clearly, and he uses his tools for clearly defined objects."

Someone else has said:

"There is perhaps no more vitally important thing in the world today than the work of unifying the human race, of breaking down barriers of whatever nature which are delaying the consummation of that universal brotherhood which is the

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only foundation of permanent peace and racial tranquility. Race-prejudice is almost wholly the result of the failure to understand other peoples. The civilizations of the Occident and the Orient present two distinctly different phases of human evolution. We represent the outer, the objective, the conquest of the material world. The Orient represents the inner, the subjective, the philosophical, the occult. Each is great in its field, and each has much of value to give to the other. Just as we have evolved a mastery of nature that is marvellous in its material triumphs, the Orientals have become experts in philosophy, metaphysics and occult science. Their understanding of human consciousness, of the powers latent in man, of Nature's finest forces, is as far beyond our own as our material civilization is superior to theirs."

All of which goes to show that I have company when advocating Irvinism.

The Nine Commandments of Red Bahaism.

1. Thou shalt not hate.
2. Thou shalt love and forgive.
3. Thou shalt not kill.
4. Thou shalt not eat flesh.
5. Thou shalt demand justice for all creatures.
6. Thou shalt not lie.
7. Thou shalt abolish money.
8. Thou shalt create communism.
9. Thou shalt develop a sense of humor.

Edward James Irvine.

A Word of Explanation

By Andrew J. Hornung

Reading the editorial in the August number of REALITY, I am of the mind that a few words of explanation are in order. The editor takes the position that the benefits of prayer are confined to the person who prays, due to the changes induced within himself by his praying. If this be true, there is no use to pray, for these changes can be induced in other ways.

In my article, in August REALITY, "Do You Believe in Prayer," I cite some cases of healing, helped by my prayers. If the benefits of healing are confined to the one who prays, which in this case was myself, how did they get any benefits?

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They certainly were helped by my prayers, some of them in a very extraordinary manner, even marvelous, we might say and remain strictly within the realm of truth. I might cite cases of people who had prayed many times and for long years with no results, who came to me and got splendid results. Why the difference? It seems to me that these facts knock out the success-psychology idea, that the good of the prayer is for the one who prays. I might say more, but am making it brief.

As to the existence of a personal God. So far as I can see, little evidence exists to establish the existence of the personal God. But, it does seem to me that the evidence of God as a spiritual force, power, quality or life seems to become larger as men find time and ability to penetrate the realm of life. It matters little whether you call the great Creative Power God, or use another word. In this realm reality exists, and juggling with words will not change facts.

Any good book on material science will give you a brief resumé of what modern science has approached in its rather meagre efforts in trying to look beyond matter. It seems quite apparent, however, that just beyond the fringes of matter, we come in touch with other elements and forces, which from a material standpoint, we do not know any too much about. The result is that those taking their cue from material science have to speak in terms of doubt, rather than those of sureness and authority. But that is our fault for holding to limitations, nursing mistakes instead of looking out for truth.

Permit me to quote, "The modern confirmed hypothesis of the constitution of matter declares that all atoms consist entirely of electricity. . . . Electricity is not a fluid-like ethereal **nothing** as many people indefinitely imagine. It is tangible matter in its basic form and is granular in nature."

Here is a definite pointing toward another and different interpretation of existence, which of necessity would permit other possibilities as to the nature of God to enter. This from science.

Another quotation, "Radio experts, of course, tell us that the radio waves, or energy quanta, when once generated, continue to travel indefinitely in all directions, far beyond the limit of our present most sensitive set, sufficiently sensitive to pick up those waves at any terrestial distance. Communication with other planets is not considered beyond the bounds of ultimate possibility. . . . maintain that the human nervous system constitutes such an instrument . . . ."

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This last quotation is from one writing in the scientific and materialistic attitude.

In this last quotation, we have some comparative ideas or data, which are interesting in view of some of my experiences and ideas. I hold that the absolute existence of other planes or spheres of being, whatever you call it may be established. According to my experience and belief any one who has sufficient of the genuine student in him to undergo the necessary regime and experience to fit him to become a perceiving center, may know the facts. Some of my experiences in these lines are quite positive. I take the stand that God is Spirit, an all embracing Life with myriad aspects not even dreamed of as an usual thing. In other words, we choke ourselves, shut life and being away from and out of our lives. Study and work are the paths to knowing. They stand within reach of any one.

EDITORIAL COMMENT

The strength of the proof necessary to establish the credibility of a proposition is inversely proportional to the antecedent probability. To prove that my friend wore a certain suit of clothes last Sunday, his mere statement to that effect would readily be accepted as sufficient proof. But to prove that my friend cured persons at a distance by the action of prayer would require much more rigid demonstration. All other possible explanations would have to be shut out and the action would have to be rigidly tested and repeated under test conditions. Therefore while Dr. Hornung may believe in the objective action of prayer, the evidence is not sufficient for the acceptance of others.

We think that Dr. Hornung should not hastily dismiss the efficacy of prayer simply because the same effects can be produced by other means. In many instances it may be found that prayer is the best means to effect the desirable results of subjective improvement.

"Study and work are the paths to knowledge." Good, Doctor; we are with you.

To Dr. Harrison G. Dyar,
Editor of REALITY Magazine.
Dear Sir:

The advice of Dr. Dyar to one of the followers of Abdul Baha (Abbas Effendi), and the stand of REALITY Magazine

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towards said followers, should be reversed.

Because of this, I write this answer to Dr. Dyar, the Editor of REALITY, to be published therein, in order to open his eyes and the eyes of those who are concerned in the truth of God.

Beha Ullah, glory be to Him, defined His message to the world in His invitation to the Pope of Rome, who is considered to be the head of the Christian Church. He said: 'The Perfect One hath come and perfected every thing which was promised to you in the Kingdom." This text teaches us that all the promises of the Kingdom were perfected, therefore we need no other message whatsoever. Hence humanity needs not Abdul Baha's message, for Beha Ullah's message is sanctified from any need of perfection.

If a bottle of fragrant perfume should be mixed with a bottle of ink, the product would be a failure and corrupted. This caused the failure of the followers of Abdul Baha. They should have adopted the message given to them by Beha Ullah only. Kheiralla was successful because he taught the message of Beha Ullah only, which contradicted that of Abdul Baha.

Dr. Dyar, the Editor of REALITY, said in the issue of Sept., 1924, page 9: "The condition exists. After twenty years the Bahais are less in number if anything than they were under Dr. Kheiralla. This is not success but a failure. They should be counted in the hundreds of thousands. Now if we say that this is because the message had no compelling power, we belie our own conviction. Therefore we have presented it wrongly."

Also he said: "Now to right a wrong. . . . We must use common sense. We must consider conditions today, and the stage of the advancement of philosophy and knowledge, not simply feed them on matter suited only to a past age."

Allow me to say, I had 800 American believers in the City of Chicago only, beside the American believers in New York City, in Kenosha City, in Racine City, in Philadelphia City, in Ithaca City, in Cincinnati City, in Enterprise City, besides many places like Evanston and Willmette, Ill. The American believers in all were about three thousand persons, most of them well educated, like medical doctors and professors, and quite a number of them were multi-millionaires. Each of them believed that Beha Ullah was the Everlasting Father, the Almighty God, the Prince of Peace, the Lord of

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the Vineyard. They also believed in all the prophets sent by God.

Each believer had written his faith with his own handwriting and signed it with his signature and it was mailed to Akka, on the coast of the sea in Palestine, Syria.

This was accomplished by me, a single man, in three years, whose English language was very limited. No one had sent me, no one helped me nor taught me. I worked hard for my living, and yet I taught them all gratis. Because Beha Ullah blesses the ones who teach the truth gratis. Praise be to God, who helped me and made to descend upon me the understanding of His truth.

My teachings were published in 1899 in a work entitled "Beha Ullah," and I would like to see the man who can claim that my proofs therein are not scientific and logical, and in accord with common sense and the natural laws which were laid down by our Creator to rule this earth. I proved the truth of our faith mathematically, and no advocates of the other religions could do that.

Also I would like to see a man who dares to say that the teaching of Beha Ullah are not common sense and not suited but to the past age, or that they are against the present stage of advancement of philosophy, and knowledge or science. Please read this text which he utters from the Heavens of His Mercy: "O people of the earth! If ye follow me, I will make you the heirs of My Kingdom, and if ye rebel against me, I will be kindly patient; I am the Forgiver, the Generous."

This is the secret of the success of my teachings, for they were strictly in perfect harmony and accord with the message of Beha Ullah, and sanctified from mixing with any message of some one else. If we discern the Revelations of Beha Ullah, we will find many scientific facts which some men cannot understand save those upon whom God showered his mercy. Read the Tablet of Wisdom and wonder.

Beha Ullah never appointed Abbas Effendi nor anyone else as the interpreter of his Revelations. In Kitabul Akdas, He said to His followers: "If ye do not understand any text, read the others and they will interpret the meaning to you." Also in Kitabul Akdas He said that He constituted His utterances to be in the place of His Supreme Self after His departure. This teaches us that He never appointed anyone as the interpreter of His utterances.

In Kitabul-Akdas Beha Ullah said: "If any text is not

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understood, ask the Branch to interpret it to you." He said that because, Kitabul-Akdas was revealed in the Arabic language and most of his followers did not understand the Arabic. But when He was asked what Branch they would ask He said, any Branch, for they all understood the Arabic. I like to mention one of the Mohammedan traditions that their prophet said to them when he was asked in what language God will speak to them when He comes, He answered: "In the Arabic."

In many tablets it was declared that God is the only Interpreter. Beha Ullah, in the Tablets of Wisdom, said no one can interpret it save His Sacred Tongue.

Beha Ullah said in Kitabul Akdas: "Whosover claimeth a matter (a mission) before the end of one thousand years from this manifestation is an imposter. We ask God to help him to repent, for God is the Forgiver. . . . And who interpreteth or translateth this text differently from that which was obviously revealed is bereft of the Grace and Mercy of God which preceded the world."

Beha Ullah also said that which was written in Kitabul Akdas is unchangable. This teaches us that the claim to be a Manifestation, a Center of the Covenant, a prophet, or to perfect the promises of the Kingdom to us which were left by Beha Ullah, or to be the interpreter of His utterances, are all false claims.

In the Book of My Covenant, the last will of Beha Ullah, He appointed His two sons, the eldest, entitled the Greatest Branch, and the youngest entitled the Mightiest Branch, to the same position, to give his utterances to the world, but the Greatest before the Mightiest. Why was that? Because the foreknowledge of God realized thtat two branches must be appointed, for one would not perform his functions, as he would be busy promulgating himself. This is that which makes the Bahais fail because they mixed the message of the Greatest Branch with that of Beha Ullah. The Bahais failed because they mixed the two messages together, and it was a wrong presentation of the truth of God, for the proof was not of the essence of the nature of their claim. For instance, if a man claiming to be a skillful doctor should try to prove his skill to his audience as follows: If he took a lemon from his pocket and tossed it in the air, where it appeared as a bird, and then shouted, saying: "See my proof that I am a skillful M. D." Everyone of the audience would laugh and understand

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that that man was a quack and a faker, for he should heal a consumptive man to make us believe in him.

Dr. Dyar said: "Let us consider what has taken place; it is over twenty years (32 years) since Dr. Kheiralla brought to America the word that He had come, the Savior of today, the Prince of Peace, the Master of the Vineyard, Beha Ullah, God Himself, the Christ, come to unite all nations. This idea had a compelling power and fitted in well with the orthodox conception of Christianity, as well as that of all the prominent religious systems of the world. . . . The Chicago Assembly had eight hundred members. The cause was alive and growing. It elicited general interest and was regarded as a movement for progress. . . ."

Then Dr. Dyar said that Beha Ullah spoke in the past and Abdul-Baha spoke in the future. This divided the followers into three groups, one group entitled Behais under Dr. Kheiralla; the second called Bahais under Abdul-Baha; the third interested themselves in something else and left their faith.

Beha Ullah is originally an Arabic substantive composed of three letters B.H.A. meaning Glory and Splendor. But the Turks and the Persians pronounce it Baha Ullah. In the Arabic there is no substantive called Baha, but there is a verb composed of B.A.H.A., four letters; it means to brag or to boast, and not Glory and Splendor; for this reason Kheiralla spells it Beha Ullah and the believers Behais. But the followers of Abdul-Baha are called the Bahais. Dr. Dyar has connected himself with the Bahais, as he declared in the REALITY, issued Oct., 1924. Dr. Dyar concluded his article by saying:—

"Well, what is the remedy?" His answer is as follows: "Base our cause upon the principles, not the personality. And now specifically, we must thus do: We must oppose the worship of a personality, or organization, of officialdom, of authority, and of obedience. . . . They must be dug out root and branch."

Should a true scientist read Dr. Dyar's conclusion he would be astonished and at once will realize that the writer does not mean that personality, organization, etc., etc. For they are all decidedly scientific facts, and are necessary for this life as well as the life hereafter; this life is a mere preparation for another.

What is that which makes personality? Your attributes, manifestations, qualities, powers and forces, which you have

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and which distinguish you from any thing in existence, they make or create your personality. It is the highest in the universe, and itself creates principles. When you as a person make, see or create somthing good, useful and beautiful, for instance, love, we call it a principle. Therefore there is back of every principle an intellectual personality which created it. No man on earth having common sense means to advise the people to worship a principle created by a person. It is illogical and against science. There are many principles; which one of them is our God?

I would like to say that there is nothing in the world unless it is organized. Look to your body, you will find it organized of different members, the head is the highest and the foot is the lowest, and obedience is necessary that we may not break the laws of the United States Government. It is also illogical to return to the thing which was tried, and proved to be a failure.

In answer to that which Dr. Dyar advised, I should like to say that he reminded me of a lecturer who, in defending his religion said: "Our religion is a general truth such as two and two make four, which no one can gainsay." But after finishing his lecture he was asked if two chairs and two lectures can make four chairs or four lectures. Then after pondering a while he found his mistake.

But for leaving the Behai and following Abdul Baha and being a Bahai, not a Behai (a follower of Beha Ullah), we leave him to God and pray.

Ibrahim G. Kheiralla.

EDITORIAL REJOINDER

The Necessity for Abdul Baha

There are two contrasted types of mind. One is that cast in a fixed mold with little capacity for change. This is concentrated, purposeful, powerful, convincing, fixed on its one definite goal. Yet, if conditions change, if the circumstances of the case do not fit this mind, there is no alternative for it but failure complete. The other type of mind is not fixed, and possesses capacity for change. It pursues a purpose with much less of power, for this purpose is to it not the only the possible goal in existence, but merely the better of several possible

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choices. Consequently its presentation of a subject is likely to be less powerful and convincing; but under changed conditions it can still go on to a modicum of success. It is as we say in Biology, adaptable. It can survive in a new geologic period, changed, to be sure; but the other type is extinct.

Now we apprehend that good Doctor Kheiralla is of the former type. He cannot change. For him there is only one basic philosophy. No other is even possible. The unique personal God of Judaism, Christianty and Mohammedanism is very real and alive with him, and always must be so with him. Doctor Kheiralla is an absolute Fundamentalist.

Now this would all be very well if basic conditions had not changed. Rather we should say if basic conditions were not changing, for the change is far from complete. Yet it is a change that is coming and must come. Science is miles ahead of religion; but religion will catch up, and then the pious of the future will laugh at the Fundamentalist ideas of today, even as scientists are amused by the crude ideas of a few centuries ago. We grow and we progress—which is exactly what we desire.

Now Baha Ullah gave out his ideas in Fundamental language. There was no help for that, if he expected anybody to listen, for there were no one but Fundamentalists to appeal to in those days. But Baha Ullah was not himself a Fundamentalist. One sentence alone proves that. He said: "If religion is a cause of discord, it is better to have none." That is, he regarded religion as a means to an end, the end of harmony and concord, and if it did not serve that purpose, it was useless. Imagine any Fundamentalist saying that. For the Fundamentalist, religion is fundamental. You can throw away anything but that, not that first, as Baha Ullah advised.

But Doctor Kheiralla took the Bahai Message in the literal Fundamentalist language in which it was given out, and in that way promulgated it. He had great success. Eight hundred believers in Chicago and more elsewhere—we wonder they were not eight millions! It is a good message for the orthodox type of mind, uniting all men, all nations, all religions, banishing war and ushering in the era of brotherly love, on a perfectly rational basis, as Doctor Kheiralla himself says.

But the scientific spirit kept creeping in. Little by little and more and more people began to see that God had not created things in the way formerly supposed, and then that God was not Himself what we had formerly supposed Him

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to be, far from it. The old ideas do not fit, they are error absolute. And then, what will become of the Revelation of Baha Ullah, interpreted on the Fundamentalist basis by Doctor Kheiralla? It will go down and be lost, in a loss absolute and complete, along with the basis of all other religions of the world. But we do not want to lose our religion. So we struggle for a new philosophic foothold with Theosophy, Christion Science, New Thought and the rest—but we have not grasped the scientific basis of religion. And this is what Abdul Baha was trying to teach us. He was trying to take the Message of Baha Ullah, remove it from its Fundamentalist wrapping and re-encase it in the scientific ideas of today. A difficult task and one easily misunderstood, but one that we believe Baha Ullah intended him to perform, the task of carrying the kernel of the most unifying of the world's old religions safely over into the new age. Could there be a greater necessity than this necessity for Abdul Baha?

The appointment of Abdul Baha as Baha Ullah's disciple and interpreter seems to us quite plainly inferred from Baha Ullah's words:

"When the Ocean of My Presence hath disappeared, and the Book of Origin is achieved to the end, turn your faces to Him who God hath purposed, who hath branched from this Pre-Existent Root."

This is found in the Kitabul Akdas, and it is repeated in the Book of the Covenant, where Baha Ullah carefully explains that the person who is intended is none other than the Greatest Branch (Abdul Baha), lest there should be any possible misunderstanding.

That Doctor Kheiralla does not take kindly to our suggestion that authority and organization are to be opposed is quite natural from his standpoint. The Fundamentalist cannot get along without these things. But science does, and science advances while religion stands still. We want to get religion started down the ways too, and so the old props must be cut out from under. But after the Ship of Religion is fairly launched, it will be seen that it was after all a good thing. To sail the broad seas will be better than to remain forever safely propped up in the ship-yard.



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The Silence

The wisdom of the silence is an unsolved problem to the uninitiated through lack of perception of the inner realities of life. Man becomes so engrossed in the material things about him, that he usually fails to cognize anything beyond the five physical senses, and his knowledge is limited to that which they convey. Consequently, he remains in that unlightened condition, just so long as he is animated by the material concepts of life; and he lives—or rather exists—cribbed, cabined, and confined in his narrow environment, in that which constitutes nothing for him outside the physical realm of being. To him, that alone is reality, just whatever the physical senses may understand objectively; his mind remains dwarfed and stunted because, living in his narrow sense world, his darkened vision is incapable of clearer understanding till, by the quickening power of Spirit, in his desire to unfold the higher faculties laying dormant within, he then begins to realize there are more things in this world than were dreamt of in man's philosophy.

As he begins to exercise his will-power and think out his problems, there gradually opens up that inner consciousness, which perceives and unfolds in degree, till he finds that "still small Voice" becomes more dominant in leading and guiding from within, instead of being ruled from without, as he formerly allowed the physical senses to do. As his progress continues, the tiny spark of Divinity—for such it is—by his constant application in seeking greater development, is fanned where the kindled flame so responds to the greater light, that it glows more brightly, and comes into contact with the higher realms of life.

As a consequence, things physical and material are brought into subjection, they no longer possess for him their one time reality, they loose their significance, are fleeting things which endure not, because, seen with the spiritual eye—that quickened inner vision—he perceives that the outer seeming realities are but illusion, they are the outward form and expression of inner spirit.

Spirit having had prior existence before form, created the form through which to express itself, and that which creates is greater than the thing created, being the finer etherealized particles of spirit-substance, transmuted into denser particles of matter manifesting in form.

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To illustrate this: Water is a liquid, but in a cold temperature it becomes a solid; place a block of ice in a suitable receptacle and apply heat, and it returns to its liquid state; intensify the heat and it evaporates into steam, which the air absorbs in moisture. Its substance as a solid or liquid has vanished; what had seemed so real was not so real as it seemed, but the liquid or the solid was its outer manifestation in form. Yet in its inner unseen state, it still existed as moisture in the air prior to taking on form. Obedient to Nature's laws, atmospheric conditions extracted the moisture from air into clouds, which eventually descended in rain, and thus manifested in form. Through the Principle of this law Spirit operates.

Hence, when man realizes this potency and power of spirit, where the inner consciousness arises in quickening to find there is no reality outside of Spirit, then the objective things seen become transcient, and the unseen or subjective become objective. He finds nothing exists but in and through the Divine Infinite Power we call God. Or Spirit in Oneness and unity, and man, being an infinitismal part of that Eternal Whole, is included in the Oneness. He is a partaker of, and co-worker with God, finds in Him life's only Reality and all else unreal, because impermanent, being simply temporary forms externalized into visibility for the spirit to function through.

In realization of all this, that degree of unfoldment is then attained where the spirit merges into the silence of the awakening Cosmic Consciousness—the God Consciousness—the Silent Witness—that state of passivity and poise under whatever outward circumstances may arise.

The Divine One within, reflecting in that realization of Oneness with the Infinite, knows he is linked with Eternal Spirit, which is the only Reality, for that which appears to be in the seen objective world, is but the seeming real and transitory; that which seems not to exist, which is Spirit, is all that really IS, and Eternal. Hence the enlightened one draws unto himself in the silence that greater power, which he builds within, of those attenuated thought forms, that higher consciousness of being, from which nothing which is seen and temporal sways or moves him; maintains that balance of even mind, which is the expression of the Divine Mind, and by ever watchful vigilance, may enter that sacred silence at will communing with greater life, and knowledge of his unity with its Infinite Source.

When the consciousness has reached this evolved state,

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freed and risen above the things of time and sense, then that mastery obtains where the Christ-illumined spirit is enthroned. And in that sweet silent meditation he finds the connecting link, like a magnet of power drawing, in-folding and un-folding the deeper spiritual states of being, where, despite the outward visible manifestations of earth life, he vibrates attuned in harmony to the Cosmic Consciousness, merging ever, where the unlimited reservoir of Spirit sustains his unshaken reality of Oneness with the All Universal Power of God.

Edwardus.

Who Is Your Master?

In the early years of the life of the Founder of Christianity, he was one day addressing a large gathering and he called many things to their attention, but the gist of the entire discourse centred on the question, whom His hearers should take as their guide in their daily life—God or Mammon.

Now God is not a flesh and blood potentate, neither is God a fantasy of some religious recluse's imagination; but God is in reality a material element of the universal cosmos; the Creative entity that endows all things with life, and no matter what any form of His creations may say about the truth of this statement, it still will stand the most searching investigation of theologian or scientist.

God is a spirit. God is the Spirit of Love. God is an integral part of every form of life on the earth planet, on all planetary systems, and in the intervening etheric elements this same God exists and animates the spiritual nature of His creations. There are discordant elements in Nature that are not God-like in their operation but they are nevertheless there. God is not in charge of their activities—that is, the element which creates life in a spiritual form is different from the element that creates material life devoid of the spiritual element.

All forms of matter are not in tune with the spiritual radio-activity of this element of life which manifests itself in some souls as a purified love. A soul that is thus purified by contacting constantly with the love element of the universe does not find in its fellows anything that is evil, but it does find in the souls of those who will not will to become servants of the Spirit of Love a strange admixture of discordant vibrations that distort and pervert all harmony of color and sound and pervert even

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their own physical natures, to throw them out of tune with the wondrous celestial harmony that in time shall produce on earth the realization of the wonderful vision of St. John.

The bay of hounds is not a welcome sound to the ears of a timid deer in the forest, nor is a hiss of a serpent a welcome sound in the ears of a human being; yet all these calls of living creatures are but the distant echo of an invisible force that flows through the etheric waves and sets in motion such vibrations as induce the particular form of life to which they are attuned to take up and repeat those same calls. It is in this wise that the spiritual natures of humanity in their individual aspects respond.

Humanity has, however, a greater force developed in its organization and it is in accord with the progressive evolution of this force which we have arbitrarily designated as soul, or spirit, that man finds himself classified in his relation to the great Master Force that is designed to become the Supreme Factor in all life. When the negative pole has been correctly adjusted so that the Living God shall flow through all His creatures in a radiant harmony of love-life then shall they become endowed with a clear spiritual vision.

Is this an impossibility, Oh, you orthodox Christian? If it is, then you are believing a lie yourself. But, I know and I believe that you will know in the near future that God is the Spirit of Love, that this Spirit of Love is in reality an actual element of the invisible life around us. I know that if any man or woman desires to see God in His beauty they can do so. For it is written, I will come and abide with you and in you and you shall abide in me.

Christ and the Father are one and whosoever hath seen the Son hath seen the Father, for they are one. God the Father-Creator is the creative element of the spiritual life and Christ the off-spring of this element of life is God made manifest in the flesh.

Is that heresy, Oh, you teacher of religious thought! If so show me wherein God is not what I have stated. I challenge you, sir!

An Elder Brother.

EDITORIAL REPLY

We are not quite sure whether the Elder Brother means to challenge the editor directly; but as we desire to be a teacher of religious thought, perhaps we had better make sure,

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and reply. The challenge is to show our Elder Brother wherein God is not as he has stated. Dear Brother, we can't, and this is the reason of it: Nobody knows what God is. We talk about God, but the ideas that we each of us have in mind are simply matters of individual definition. God is to me what I think He is, and to you what you think He is. God is exactly as you make Him; and so dear Elder Brother, I cannot show you that the God you have manufactured is not the God you have manufactured. That would be a contradiction in terms. But I will say, frankly, that the God you have manufactured is not my God.

Evolution and Man's Relation to God and Creation

By Catherine Phillips

There can be found in the traditions of nearly all peoples reference to a time when man was in a state very much superior to that which he now manifests on this planet, described in the Scriptures as the Edenic State. God is Spirit, Life, Mind. Man is an individual expression of Divine Mind. To be the image of God, man had to be given a free will. God did not wish man to be made like a machine, neither like an animal. But man, in his ignorance, misused his gift from God, free will, and strayed away from his true Fold into the wilderness of error, or mental darkness.

Man is God's Word, God's image in flesh. Man's true self is divine, always was, is now, and ever shall be. The Bible is a sacred book, a teaching that has been given to us to point us to a knowledge of God and an understanding of ourselves; but it must be read in the spirit, with spiritual insight, not from the letter. Those who read the Bible in the spirit, see marvelous beauty and order in the words. They see God and man in their true relationship; they see constant promises of guidance into the Glory which was man's in the beginning when he was at home with God.

All prophecies that come through mystical channels say that it is a state of consciousness to be regained; they do not hint at evolution as understood by material science which is founded on the science of Mortal Mind. Divine Science is founded on the science of Divine Mind, and the divine scientist

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or metaphysician sees how man in ignorance and wilfulness has strayed away from his true Source. This is no part of the Divine Plan, any more than would be falling off into a muddy swamp, requiring the dreary way back on to the highway.

Man, God's image, God's idea in manifestation, is a self-conscious entity, having in embryo all the faculties and powers of the Source from which he came. Man is Christ, the Only Begotten Son, God's image or word, manifesting through the flesh. The Immaculate Conception is the divinity of man in the flesh.

Man creates as God creates; the thought precedes the act. God said: "Let there be light," and there was light. Edison's idea came before the electric light; Bell said: "Let us have a telephone," and we have a telephone. So we should clearly understand that the idea of Christ existed before the personality of Jesus. Christ, the only begotten Son of God is man, God's idea of Himself, and we all may attain to this high estate. The people of the religious world are sadly mixed on the character of Jesus. They have identified Jesus with the Christ, and denied it to all others, thereby failing to understand the Scriptures. This has been a great stumbling-block down through the ages, denying just what Jesus tried to establish. Thus Jesus is divine; but so are all of us in essence. The difference between Jesus and others was that he knew his divinity and claimed his birthright. Jesus understood the law of God as the principle of life, lived it to the letter, and unfolded like a rose. He told the people to follow him and do likewise.

Some before and since Jesus' time have understood the laws of life to a high degree and followed Jesus closely; and to the degree we understand the law and obey it, to that degree we are rewarded here and now.

Spiritual things are spiritually discerned. If a man is wholly intellectual, he does not grow spiritually, as spiritual insight comes through the heart, not through the head. Intellectual brilliancy lacking spiritual insight keeps a man a weakling in both understanding and power.

Man is soul, not body; he is spiritual. He cannot be both spiritual and material any more than light can be itself and darkness. If the man is not divine from the beginning, he can never be. The metaphysician accepts the testimony of the material scientist, but says that the evolution of man is but a re-volution from a lapse from divine order. Evolution is

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simply the progress of unfoldment of powers that have become latent within man. It is an axiom that you can get out of anything only what there is within it. The acorn has the perfect oak involved in miniature form. So likewise man's divinity is God in us (involved), conceived in the flesh.

Man's true purpose in life is to express God just as Jesus did. Man must know the law to a high degree, co-operating with the Father (Mind). When we understand the law and put it into practice we will be in harmony with God-Mind, and have the mind of Christ in us. We will think thoughts after God (Father Mind). Then we will be like Jesus the Christ, bringing perfect work into manifestation, making heaven on earth.

We must realize it is wiser to know the "Rock of Ages" (God's gift to man, "Christ in me," the hope of Glory) than to know the age of rocks. When man knows himself, he will live in the realization that he is Christ, the Eternal Son of God. He will have put off the material mind, the old man, and put on the spiritual mind, the new man. He will be born anew. This is the Virgin Birth.

As Jesus demonstrated the divine man, the bringing forth into human consciousness of God's idea of man, so can we all do; and with the light unveiling our souls, we will soon know each other in truth. The Fundamentalists and the Modernists will all agree, and our spiritual growth will be rapid. Then when man meets his brother, regardless of color, race or creed, he may not openly greet him with a smile, but he will greet him silently and say: "Child of God, I see the Christ in you."

EDITORIAL REMARK

It seems to us that any theory of the Fall of Man, however ably expounded, implies a slight to the Creator. A mechanic who makes a machine that presently falls to pieces is not considered a good mechanic; and shall God be judged by a more lenient standard than mere man? If it is said that God gave man free-will which man abused, did God know beforehand that man would abuse it, or did He not? If He did, then God is responsible for making a poor sort of man, and He had no right to get angry about it; and if God did not know it beforehand, then God lacks something of omniscience if not of omnipotence.

No, give us the evolution theory: Man is still being made. This offends nobody, Creator nor created, and gives us a chance. We look forward to what we may become, not backward to a tantalizing perfection we could not hold.

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Ancient and Modern Mystics

By Loue Pollock Bush

We may define Mysticism as a record of first-hand evidence of the experiences of consciousness, a real science of the Inner Life, and the Mystic is one who has raised or expanded his ordinary, usual, normal or surface-mind consciousness to a plane beyond or deeper within and above the mind seemingly. This is characterized in different ways according to differing temperaments. Some mystics describe their experience in such a state as a Downpouring of Divine Grace (first type), as of Intense Love (second type), a Wonderful Knowledge of Truth (third type), which may include as well two other types, Pantheism and Nature Mysticism (fourth type), a Vision of Supernal Beauty (fifth type), an Ecstasy of Divine Unity through Sacraments (sixth type), and finally, a Synthetic Attainment to all Wisdom and Power and Glory, the Ideal of Theosophy (seventh type).

Mysticism then is a study of the experiences and joys of one who is unfolding the powers of his Buddhic body, the Intuition, the plane next above the mind, and of which the emotions are a reflection.

Some few mystical experiences rise above and beyond even this, to the truly Spiritual or Monadic Consciousness, and then upward again to the Divine or Logic Consciousness of the Solar Deity, and finally to the Infinite Unity, the Absolute One, of which nothing can be postulated except what it is not. It is neither **This** nor **That.**

There are many types of men, we find, when we come to study and analyze the essential nature of man. There are three main types or groups, according to their different temperaments.

First, there is the "practical type." Such an one reacts to conditions and surroundings according to the use that can be made of them.

Second, there is the "scientific type," who must know the facts and truth of everything, and then apply it in conduct.

The third type is the mystic, the person of keen feelings to whom the inner world is most important and real. Such an one may not know anything from the standpoint of reason, yet know all from the promptings of the Spirit. "I feel, therefore **I know.**"

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These three main types overlap and blend, although but one of the main types predominates.

Let us consider more especially the third type, "The Mystic." There are several kinds of mystics, of which we shall include the following, namely, those of Grace, Love, Pantheism, including Nature Mysticism, Sacramental and Theosophical.

These various types are found in all the great religions and philosophies of the world, and also outside of any special religion. We shall now give illustrations of these differing kinds, beginning, first, with the Mysticism of Grace. By "Grace" is meant The Outpouring of the Divine Spirit—The "Inflammatus" from the Stabat Mater.

To this type, man is sinful and the world is evil. Thomas a Kempis is such a type of Christian Mystic, as shown in his book "The Imitation of Christ." Man must repent of his sins, in order that he may receive this divine grace and forgiveness. This theme is often found in Christian hymns; in the Lord's Prayer, "Forgive us our sins," "Lead us not into temptation, but deliver us from evil."

In the old Testament, the prophet poet sings in Proverbs: "The fear of the Lord is the beginning of wisdom." To those who understand, this does not mean any groveling timidity, but an overwhelming sense of the Greatness of God, inspiring awe and wonder.

This type is also found in the Hindu vision of divinity that Shri Krishna shows to his disciple Arjuna in the 11th chapter of the Bhagavad Gita, wherein Arjuna sees all the mighty hosts of heaven gazing at the Godhead in awe. And tracing it still further back to the ancient Hindu cult of Shaivism—the imagery of Shiva, the Destroyer. And in Kali, the Mother, terror and tenderness—the two opposite thoughts commingled, the splendor that begets fear, the motherhood that grants boons.

In all these forms of worship there is the mediation of prayer. Humility is the desired virtue to cultivate; a perfect surrendering of the self—the lower self—that the higher self may express.

Finally we have the ideal of the Man of Righteousness. The prophets of Judaism are clearly Mystics of this type, and when they turned this inner realization, to bring about changes in the life of their nation, they became practical Mystics of extraordinary ability.

So we see that this first type of Grace includes the practi-

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cal ones who make their feelings become useful in uplift of themselves that others may be lifted. You remember Jesus says in the Scriptures: "If I be lifted up, I shall lift all men unto me."

It is interesting to note the same teachings being given by Shri Krishna and Jesus, the Christ.

The second type is the lover. As illustrated first in the Christian Religion, the prevailing theme is God's great love to mankind. "God so loved the world that He gave His only begotten Son that whosoever believeth on Him should have everlasting life." It is the burden of many Christian hymns.

In the Vaishnava cult of Hinduism it is found where Shri Krishna becomes the divine lover in search of His mate, the human soul. It is called the Bhakti Path of Love.

We frequently find the object of such love and devotion in the form of woman as Divinity. There is the Virgin Mary in Christianity; Kali, the Mother in Hinduism; Isis in Egypt, and Pallas Athene in Greece. "One of the most beautiful as well as powerful forms of Love Mysticism is that which sees the All-Love as mother and friend, goddess and beloved."

The Ideal on this Path is the Saint—the perfected one. It is reached by devotion and through an intense, selfless absorption in adoration of the Beloved: "Holy, Holy, Holy, Lord God Almighty, There is none beside Thee, perfect in power, love and purity." It is revealed in the teachings of Christ in the Gospel of St. John, again and again, as a Mystic Unity between Him and His followers who know Him: "At that day ye shall know that I am in my Father, and ye in me and I in you."

This type in Christianity is largely due to Plotinus though many such have been regarded as heretical or unbalanced.

The Bhagavad Gita has this teaching as its essence: "They who worship Me with devotion, they are in Me and I also in them." A companionship true and perfect, making up for all the sad and lonely experiences of life.

The third type is the philosopher. The teachings of pantheism are found in most all religions. "God is all," is the theme. Immanent in all, and also transcendentally above and beyond all. It is this Immanence of God, the informing Life in all, even in the atom, that makes evolution possible and assures man of his final victory, because he, himself, is a manifestation of the Immanent Godhead.

In this our day has appeared a new revelation through

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that great Persian Mystic Baha Ullah, in whose writings are found expressions of many of these various kinds of Mysticism especially in that wonderful treatise, The Seven Valleys.

Although in Christianity emphasis is laid on the Godhead as transcendant, nevertheless in the newly discovered Sayings or Logia of Jesus, by Messrs. Grenfel and Hunt, it is said: "Raise the stone and there thou shalt find Me; cleave the wood and there am I."

Orthodox Mohammedanism, with its high conception of God as transcendant, indicates that it is now pantheistic. In Persia the teachings of Mohammed underwent a transformation which introduced the pantheistic conception of God, as illustrated by the Persian Mystic poet, Jami:

"Each speck of matter did He constitute
A mirror, causing each one to reflect
The Beauty of his visage. From the rose
Flashed forth His Beauty, and the nightingale
Beholding it, loved madly. From that fire
The candle drew the lustre which beguiles
The moth to immolation. On the sun
His beauty shone, and straightway from the wave
The lotus reared its head. * * *
His beauty everywhere doth show itself,
And thru the forms of earthly beauty shines
Obscured as through a veil."

Translation of E. G. Browne

In modern days there has been a revival of pantheistic teachings in such poets as Emerson, who enlarges upon the ancient teachings of Plato and the Stoics of a universal divine Mind, the "Over Soul."

We find that two main types of Mysticism appear, one that emphasizes the relation between Man and God, and the other that between Nature and God, which we shall call, respectively, Pantheistic Mysticism and Nature Mysticism.

We may picture this relationship with a triangle. At the upper apex is the Godhead, at the lower right is Man, at the lower left is Nature.

The second form of Pantheism is Nature Mysticism. To the Nature worshipper, Nature is the garment of God. Nature is like a great piece of tapestry, full of color and design, underneath which is the warp and woof. The phenomena of Nature are as beads strung on a silver thread. It is the beauty of

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Nature and Man that bespeak a Divine Creator, a Divine Mind and Plan. C. Jinarajadasa thinks that the greatest exponent of this type, with the exception of Buddha, is Plato, in Symbolism, and after him come the Stoics, and then Plotinus and his followers, and after them the Christian Mystics, who have been influenced by this most characteristic phase of Greek imagination. Our Modern poets sing in like strain as in Wordsworth in his Intimations of Immortality.

It is through contemplation the seeker gains his goal and attains to Insight.

The Ideal is the Philosopher, "the Friend of Wisdom." His is not a mere knowledge of fact and events, but a coordination of everything by the human mind, which has thus become the mirror or reflection of the Divine Mind. Blake is the typical Nature Mystic when he sings: "I will not cease from mental strife, Nor shall my sword fall from my hand, Till I have built Jerusalem, Within this green and pleasant land."

He is, in a way, a Reformer of things as they are, and would have things changed as they should be. He is rather one who proclaims what should be, than the one who actually does the work. He sees the vision, as did John of Patmos in Revelation—"The Kingdoms of this world shall become the Kingdom of our Lord, and He shall reign forever and ever, Hallelujah!"

In modern days the unity of God and man is the fundamental basis of Christian Science and New Thought.

We find this explanation given by Mary Baker Eddy, the founder of Christian Science, in her book Science and Health, Chap. 1: "What is the Ego, whence its origin, and what its destiny? The Ego-man is the reflection of the Ego-God; the Ego-man is the image and likeness of perfect Mind, Spirit, Divine Principle. The one Ego, the one Mind or Spirit called God, is infinite individuality, which supplies all form and comeliness and which reflects reality and divinity in individual spiritual man and things."

Affirmations are the most characteristic features of New Thought and Christian Science. And they are of practical efficacy up to a certain point; Typical New Thought affirmations are the following:

"I come face to face with the great Fatherly Presence.

"My life is a part of the Universal Life, and not an isolated unit.

"The heart-throbs of the Eternal Spirit pulsate through me.

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"I assert my freedom from the rule of the seen and temporary.

"I am at one with the Universal Good.

"I deny the slavery of sense. I repudiate the bondage of matter. It is well in its place, but I renounce its supremacy.

"I have growth, energy, vitality, and power. I have love, light, harmony, and courage. I am wise, strong, and free."

Henry Wood, The New Thought Simplified

New Thought is like the Sankhya philosophy. On the other hand, Christian Science is like the Vedanta Philosophy.

We come now to the sixth type, that of Sacramental Mysticism. Christian liturgies and symbolic rituals of the church bear the stamp of mystical feeling, and most of the great religious concepts which the church has gradually added to her store, come from the same source. That communion with that feeding on the Divine Life which she offers to every believer in the Eucharist, is the central fact of their existence. From Clement of Alexandria downwards, again and again they appeal to Eucharistic images in order to express what it is that really happens to the soul immersed in contemplative prayer. "I am the food of the full grown," said the Voice of God to St. Augustine.

Every time we think with love of the Well Beloved, He is anew our food and drink (symbolized in the bread and wine).

Some Characteristics of Religion

By George A. Moore

In the present day of earnest thought along religious lines it might be beneficial to contemplate the attributes of religion in a sober endeavor to arrive at the reality of the subject.

Religion necessarily is individual. It springs from the longing of the man or woman to tie himself or herself to the Source of all. The realization of the solitude of the individual in the universe impels him to seek the solution of the fact of existence. A babe has no religion, for it has not yet defined itself. It is not conscious of its being. When time and growth has taught the child that it is something wholly different and entire, unique and separate, when the boy or girl realizes its bodily limits, when the child begins to think, then its individu-

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ality starts the search for its place in the scheme of things. This might be called the beginning of its religious activities. The individual has begun to live in the fullest sense.

Religion has no place for fear. A person must be free from this disconcerting retardation if he is ever to enter a truly religious state of being. Fear contracts one's activities. This is very apparent to anyone who has had men to train in even physical activities. It has a still more paralyzing effect on the mind and higher faculties of man. Freedom to exercise these essential functions is a prerequisite to becoming religious.

Reason must form the basis of one's religion. If one calls on this attribute when he becomes hungry, ill, in danger, to find his place in the social and economic system in which he is placed, surely in the matter of conservation and development of his immortal being he must to a greater degree exercise every mite of reasoning power he is able to summon to his assistance.

The Creator gave to man reason. In his every activity the world passes before this regal sanctum. Within this realm the individual is supreme. By this power he maintains his life. In exalting that life this directing force must play the most important rôle. By the mind all things are tested. What is not reasonable must await its further ability to present additional evidence. Conviction must result. That consummation can take place only at the bar of reason where for man all things wait.

Religion must be understandable. Mystery in religion has no part. We were not put here to be befuddled and confused. Our duty is to get out of that state. When a man loses his head in a crisis of life, in battles of war, of disease, of business, in struggles of any kind, he is usually lost. Under these conditions he can win out only if the enemy makes bigger mistakes than he is making. No progress in any walk of life is ever made by sitting idly by and assenting to inability to fathom the problem at hand. This problem of religion is always at hand. It is our duty to unravel the mystery, to understand the why.

One's religion should be comprehensive. It should take in all of life's problem. It must serve as well on Saturday as on Sunday. It must be reconciled to the other facts of this life. It must not be a thing apart from the world in which it has pleased our Maker to place us. Our religion should

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enfold, reconcile, correlate, engulf, assimilate, fuse all that life holds for us.

Communicability of religion is an important aspect of the subject. One should be willing to speak of his religious thoughts and convictions. If this proclivity is not present, one is not very religious. Religion to that man is a side issue—far to the side. It means too little to him to merit enough of his attention. What is on one's mind continuously one is inclined to communicate to at least close friends. If really earnest in this struggle for reality, one will seek advice, information, sympathy, and prayerful aid.

Since religion is an approach to the One, it must be dignified. The individual must attain a high conception of this relationship he is trying to establish. One's religion is not something lightly to be bandied about. It is no ordinary matter, no bit of gossip. Religion takes man to the pinnacle of his existence.

Edification must be the logical and inevitable result of religion. The man must not only feel elevated through his religious activities, but he must in his quiet moments be convinced that he has in reality benefited, that he has uplifted himself into a better state than he had before attained to.

Real religion is considerate. It realizes that others are too thinking about this most important subject. One must remember the limitations of the individual, especially his own. Be ready to tell others what you have learned—and stop there. Let the results of your experience pass before the imperial threshold of THEIR minds and there be evaluated. You have done your duty in satisfying their curiosity; you can not if you wish to do their thinking: and they will not want you to, which is sufficient. You would hesitate to choose a man's hat, soup, or wife for him, unsolicited; you would consider many times before criticizing his choice after he has decided. Remember, his religion is just about the most personal thing he has. More than likely, he values it more highly too than aught else he possesses.

Religion to stand the test must be good for all time. Yesterday, today, tomorrow, always. Unless you have got that type of religion, beware of ceasing to think of it. It must take into consideration what is written of history—and more important, what is to be written. It must fit all generations; it must have been as good for your parents as for your

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children, and their descendants for ever. Unless you are sure of that you have not arrived religiously.

Your religion should be good for all peoples. It must be agreeable to other races, for they too are seeking reality in religion. They may in your opinion be far behind you in their whole development, but recall that perhaps your ancestors were slaves or living in their caves when theirs were kings and had a written history.

One's religion must be livable under constituted government. It must not be anarchistic socially. It must see the individual's part in everyday life. And government concerns everyone of us almost every minute of the day. Government is a fact. Religion is as yet a theory.

Religion should draw one toward, if possible to, the All. The approach must be direct. There can be no intermediate obstacles. Such a conception is artificial and confusing, not to speak of the discouragement attending any such circumvolution. The economy in the universe would, it seems, preclude the necessity or the reasonableness of anything standing between these two poles mutually attracting one the other.

Religion, as such, lying as it does within one, need not be connected with any other activity. It is a constantly evolving state of mind, soul, spirit—of the whole man. If the man grows, his religion grows with him. If it ever stops growing, it starts to die. Other things will surely crowd it out. It must be maintained in the front, the very first place in one's life. It is the highest result of one's best thought and prayer and life.

Though our religion lies deep within us, it is made effective and manifest by our daily life. Our relations with our fellowmen are the acid test of our religion. The theory here submits itself to practice. If the theory is sound the practice will be successful. If it is not livable, the sensible man will revise his ideas. I must try always to remember that the other fellow too is after this same thing, perhaps more strenuously than I.

Religion must be satisfying. One must be able to feel that his religion aids him immeasurably to conquer the sordidness of living. In its exercise religion must give that peace which passes all understanding, that belief that one is using his gifts to the best advantage both for himself and all others. Though religion is born within, is nourished by all the ex-

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perience of the individual, attains its full growth within, it finds its criterion between the individual and the world, and for the wise man this trial of fire is the last full measure of the merit of his soul's devotion.

BOOK REVIEWS

"The Adorers of Dionysos (Bakchai)". Translated from the Greek of Euripides, with an Original Interpretation of the Myth of Kadmos, by James Morgan Pryse. Los Angeles. John M. Pryse; London, John M. Watkins, 1925.

The author of this learned little volume, a student of the original Greek, is of those who adhere to the "ancient wisdom." This school of thought, commonly called Theosophy, takes no account of the lessons to be learned from the facts of organic evolution. They speak of "evolution," but they mean thereby the advance of souls in successive reincarnations, a purely theoretical program. In nature they do not find it. The old days were the good ones for them, for now the "ancient wisdom" is becoming more and more obscured or lost. So into this sordid and, to us, silly story of Euripides, the author reads the exposition of a philosophic theory and a symbolic morality—but all on the lines of the "ancient wisdom." Now all this may very well have been in Euripides' mind, but we doubt it. Theosophy can explain anything, and will attribute as deep a meaning to one of Grimm's fairy tales as to the latest theory of science. For this, we quarrel with them. What is the use of truth or explanation if fiction is as true as painstaking scientific endeavor? And hence our doubts.

Mr. Pryse is, we think, a conjurer. As from an old hat and a worn shoe the magician will produce two live rabbits and a silk handkerchief, so from the tale of the unfortunate citizens of Thebes, who forgot one god—and "got it in the neck," and from the Myth of Kadmos, Mr. Pryse produces the philosophy of Theosophy. We cannot see how he did it—but we will applaud, certainly. And we can do no less than take a look at what he shows us.

To compare philosophies point by point is too tedious a process for our space. We may, however, bring out a salient or ultimate point by way of comparison. If this point or conclusion agrees with reason, then the philosophy is indicated as good; if not, the converse. Now in point of reason, we conclude

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that all life is descended from a common source and that change from any specific form is produced by breeding, by the selection of certain variations. The breeder who wishes to improve his stock, or even to keep it from deterioration, always breeds from his best stock. This best stock includes mental as well as physical traits, the whole animal in short. Applying the principle to man, we see the only way to improve the race, mentally or physically, is for the best men to have large families, and the inferior men few or none. Thus the moral obligation of the perfecting man who has the welfare of mankind at heart is to be in and of the world, and to have a large offspring.

But when we turn to Theosophy, the idea is exactly reversed. To quote (page 30), "spiritual regeneration is absolutely impossible apart from celibacy;" (page 152) "It is only by this isolation in the spheres of generation that he can come into communion with his God and the Gods who are the immortal selves of mortal men." This sets Theosophy contrary to any rational individual conduct based on the facts of organic evolution, and to our mind brands it as a false philosophy.

"The Science of Life and Its Application," by Delbert Strader Bachman, I. E. E. The Christopher Publishing House, Boston, U. S. A. 131 pages. $2.

Again we have the attempt to work out the thesis that all diseases are of mental origin. The thesis itself, we think, arises from an almost total lack of knowledge of the facts of biology. No one who had ever studied the series of life-forms that exist today could resist the conclusion that here we have an epitome of the development of life itself. It is perfectly apparent from such a study that the quality we call Mind is an outgrowth or final result of the life-process and cannot possibly be taken as the basis of it, because in the lowest forms with which life began, Mind is absent. A healthy mind in Man, therefore, depends upon a healthy body, and not a healthy body on a healthy mind. The facts are actually inverted and so the author reasons backward to no practical conclusion. Yet he has the courage of his convictions. He tells us that a tumor is the result of an erring mental mood of "exaggeration." Don't operate or try any other method of reduction. All the patient has to do is to stop "exaggerating" in his mind and, presto, the tumor will disappear. Is not this the **reductio ad absurdum?**

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ience Minus Religion Equals War By Burton A. Washburn Page 4

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REALITY

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Devoted to the Elimination of Prejudice, Religious, Racial and Class.

For Progressive and Constructive Thinkers

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By Luella F. Phelan

LAST WORDS OF DYING MEN IN FRANCE
By Edward Francis Bodin

HERALDS OF THE CROSS
By An Elder Brother

GOD IS LOVE
By Catherine Phillips

DIVINE LOVE
By Andrew J. Hornung

DARROW'S CAMOUFLAGE IN THE DAYTON ISSUE
By Alex Emil Gibson

Vol. X NOVEMBER, 1925 No. 5

PUBLISHED MONTHLY—25 CENTS

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The Bahai Movement

Rapidly Spreading Throughout the World, and Attracting the Attention of Scholars, Savants and Religionists of All Countries—Oriental and Occidental

ADAPTED to become the universal religion of mankind by the convergence of all existing religions. It is shown that all the prophets and founders of religions spoke the same message, but couched in different terms, and that thus the differences between the existing religious systems will disappear when the various creeds are interpreted in the light of reason. The importance of the knowledge of truth is stressed, not by the method of tradition and belief, but by actual independent individual investigation by the scientific method. The future universal religion if there is to be one, must recognize all the facts of science and adapt its conception of God thereto, without losing the attitude of reverence and devotion pertaining to true religion. Since God is in Himself unknowable, the human conception of Him must change as knowledge advances; and it is the part of universal religion to recognize this and accommodate it. It thus appears that no conception of God should be a matter for dispute, since no conception is adequate. The conception entertained by any individual, sect or religion of God, is not a measure of the truth of God, but indicates the degree of advancement of that individual, sect or religion. The Bahai Movement accommodates every idea of God in this general sense, and is thus prepared to unite the world in one common worship.

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TO SOLVE THE WORLD PROBLEMS

Nine Fundamental Bahai Principles

I. The independent investigation of truth.

II. The oneness of mankind.

III. The oneness of religion ("Moses, Christ, Mohammed, Buddha, Krishna, are one being, one essence, one cause, one power and one foundation").

IV. The harmony between religion, science and reason.

V. The equality of men and women.

VI. The solution of the economic problem (obligagation of useful labor and voluntary sharing of wealth).

VII. The establishment of an international auxiliary language.

VIII. Universal peace.

IX. An international tribunal.

The Bahai Message is a call to Religious Unity and not an invitation to a new religion, not a new Path to Immortality, God forbid! It is the Ancient Path cleared of the débris of imaginations and superstitions of men, of the débris of strife and misunderstanding and is again made a clear Path to the sincere seeker, that he may enter therein in assurance, and find that the Word of god is One Word, though the Speakers were many.

—ABDUL BAHA.

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EditorialS

BENEFITS OF PROHIBITION

A department of the Federal Council of the Churches of Christ in America has given an apparently unbiased account of the effect of prohibition to date. We are surprised to see that the actual benefit is inconspicuous and slightly dubious. We had expected a very striking and pronounced moral and social benefit to result. The abolition of public drinking places and the inquisitorial and violent means used to prevent any drinking at all ought to have diminished drinking to such a point that the results would be noticeable. Such a result would not have affected our opposition to prohibition, for we are opposed to prohibition not because we did not expect it would do any good, but because the principle involved in that way of doing good was worse than the evil it sought to cure. And after all it has not accomplished the good expected—there is even doubt if it has done any good!

Surely it is time to open our eyes and remove this example of tyranny from our statute books. Repeal the Eighteenth Amendment.

FASHIONS IN DRESS

During the last ten years, modesty in the dress of our women has been gradually lessened until now there is no modesty left. Men appraise the women on the street like so many cattle, for any points in their physical anatomy which are not plainly uncovered, are carefully suggested by the thin and tight fitting garments. Now we have no intention to rail at the ladies, to offer them advice, or to bemoan the loss of feminine modesty, for the ladies will do exactly as they please no matter what we say. Rather we would seek a reason for the phenomenon. Now to those of us who can remember a few years back, the present style of dress is familiar. We did not see it on the street, but in the licensed houses of ill-fame. The ladies now dress on the street as the prostitutes dressed a

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generation ago. Therefore we see in the moral uplift with which this country has been favored the cause of the loss of feminine modesty. The poor things have no standard of comparison. They could not have gone on the street this way before, for the police would have driven them back to their licensed quarters. Now there is no standard, for moral uplift has rid us of houses of ill-fame. But look what it did to our women!

Of course we do not intend to imply that our girls are immoral or corrupt, or are doing otherwise than wearing the prevailing mode. They simply do not know the meaning of the uniform they wear; if they did, they would not wear it, fashion or no fashion, so we wish they might be enlightened.

Science Minus Religion Equals War

By Burton A. Washburn

Taking history as a guide to man's work, we have only to go back to the ancient wars. When the Romans marched into the Holy City with all the grandeur that armor could display and with all the physical force they could command, they killed and covered the streets of the city with the bodies of their opponents and strew the pathways with dead bodies of women and children. Refer to the horrible catastrophe of the late years caused by scientists of finance who have applied the same rule as that of Napoleon—Might makes Right. Thus has history verified for all time that a science that is not backed by a godly motive, will create contention and strife.

"Render unto Cæsar the things that are Cæsar, and unto God the things that are God's."

I would place in Cæsar's class the many agitators who are recognized as scholars and who have dealt with problems concerning material life until they have reached a mental status which automatically has placed them on a level with the originators of war. The historians who have assumed the title of scientist have placed the warriors on the same plane with God, and every generation has been taught to look upon the followers of Cæsar, Napoleon and their kind with reverence. Literature has been placed in every home in the world; from that of poverty to wealth and culture, citing the acts of these men as that of martyrs. Time has given us pupils of

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Cæsar and Napoleon, whose religion was Might. The Napoleon spirit will always exist and were it not for the Christian teachings, the world would be in a seige of war from its beginning.

From the beginning of time, God's people have found opposing them men who paint their course of travel with the scarlet fluid of life, and for every heart they stop beating, they bedeck the chest that houses the victorious spirit with "hardware," and then stood before the world as Generals—of what? Not of God, but of Cæsar.

To convince you that there is something about the human being besides the flesh, and that there must have been some beginning to your existence, you have only to let quiet reign; lock up your senses and in deep silence of your soul and the depth of Nature's silence make this inquiry:

"What am I, and from whence? I know nothing save that I Am; and since I Am, conclude something eternal, for had there been naught, naught still had been. Eternal there must be." So reasoning out the beginning of your creation, you must know that God gave his people ideals, even if they believe in strife. We know that people who revel in such friction as to create physical pain by the sword, did live and do now.

If the scientists of economics had preached Humility, Love, Charity and a system of distribution of commercial credits that would care for the industrial systems, wherein manufacturer and distributor could operate in a manner that would protect the laborer and give them proper food, shelter and sanitation, there would have been no war.

This condition is brought about by scientists who have dared to place the Bible on the shelves with books treating on land development and animal creation and call it "mere history of man." Such teachers who give their lives to the analysis of material things should know that the only way that people can make a successful future and keep it intact is through godly deeds. This alone is the only rule that will keep harmony among the people.

No man of scientific mind has ever accomplished things worth while who was not one of God's followers. No man is of God's choice who starts strife. However, God's people must defend strife without seeking laurels that are colored with blood and boast. No scientist, be he Theologist, Histologist, Botanist or Pathologist, has ever accomplished things who is without God, and if you could have the personal contact with these great minds, you would be convinced that they are of

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God's ideals. The type of scientists who are wrecking the country with crude ideas have developed convolutions to show a spontaneous nerve reaction, stimulating the centers of sight, locomotion and enunciation into a hypersensitive state and these scientists sell to the grasping minds of the people who lack initiative and who ape this kind of public favor—i.e.—If they follow the crowds, they will be classed with progressive minds. This mental condition fortifies this type of scientist who sells his ware (absurd mentality) to the people.

Back of all unrest is misunderstanding. This is the basis of all strife; and will continue thus as long as the commercial scientist can develop enough agitation. For this reason the real minds which govern the physical laws must extend the psychological law of Honesty and Good-Fellowship to the uncertain, restless mind that is wandering, and guide that mind into the channels of High Ideals.

Thus, Science Minus Religion Equals War.
Unrest of the people, due to misunderstanding, leads to strife and end in—War.

EDITORIAL COMMENT

As long as the people of the world are divided into independent sovereign nations, to one of which every man must belong or be "a man without a country," so long will war be an ever present possibility. Whether religion will always prevent war seems to us doubtful. Germany went to war on a very plausible theory, and Germany remained religious. Indeed, "Gott mit uns" was their slogan, which they carved all over mutiliated Belgium. To follow German reasoning for the moment, the German people by and large are better than any other people. To conquer the world, and then depopulate it of all other races by a process of enforced race suicide, would result in a world populated entirely by Germans, after the lapse of the proper period.

Granted this thesis, the conclusion is logical and broadly ethical. If Germans were the best people, a world all German would be better than the one we have. This does not conflict with religion, and it is easy to see why religion cut no figure in preventing the war.

The rest of the world objected and fought back, not because religion was wanting, but because we denied the correctness of their premises. We did not think that the Germans were so superlatively superior that we should passively give way to this

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plan. We thought the Germans a very fine people; but we had objections to being depopulated.

We think, however, that we have gone a little beyond Dr. Washburn's idea. His idea is that a sense of personal responsibility and kindliness should temper all logical conclusions. We think so too, and indeed a scientific conclusion that does not take in all factors, is no proper scientific conclusion. Religion and science are but two aspects of knowledge, and we cannot get along with one alone, as our Bahai Principles properly call for.

The Principles of Eugenics

(From "Eugenical News," Volume X, Number 5)

Under the name "Eugenics," "Race-Biology" or "Race-Hygiene," this newly organized science is being developed in the principal centers of scientific activity in the several countries of the world. Galton's original definition of eugenics has proven its fundamental and permanent merit. Galton said, "Eugenics is the study of the agencies under social control which may improve or impair the racial qualities of future generations either mentally or physically." As a science eugenics or race-biology is making use of all of the allied sciences which throw light upon the problem which Galton so clearly stated. The task of eugenics as a whole has two principal aspects: first, research, and second, application.

Eugenics is essentially a biological science; still it must use statistics, medicine, genetics, psychology, anthropology, geography, history and many other already organized and highly specialized branches of learning. The great lesson for mankind is found in the general appreciation of the fact that although man is vastly more than an animal, the essential laws of heredity which rule in the plant and animal world apply also to man. Within the last generations civilized man has manipulated the forces of heredity almost at will in establishing new varieties of splendidly constituted domestic plants and animals. The discovery of the specific rules of racial and family-stock vicissitudes in reference to man, and finally their application for the purpose of specializing many races, and within each race many family stocks, each characterized by its own merit, constitute the service which eugenics has a right to expect it may render in the future. In short, the whole task looks forward to the application of the principles of natural selection to the development and conservation of mankind.

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TO ONE IN DEATHLESS LIFE

I read in mystic and immortal light
Which shines before me in the darkness here,
That thou hast passed with death beyond the night
And I shall meet thee on another sphere.

My soul has shown me death cannot remove
A single tie that binds thy life to mine.
In boundless and eternal lands above,
Dear girl, forever shall my heart be thine.

When I shall reach the shores I now discern
No more shall limitations fetter me.
Attaining Cosmic Forces, I shall learn
To leave my body and ascend to thee.

Above a thousand million worlds afar
On wings of thought my unseen self shall rise,
Till I shall gain some undiscovered star
Which wheels through endless depths of unknown skies.

Then I shall seek and find thee in that land,
Which holy Truth has made forever free.
The deep soul-lore which I shall understand,
Whilst I am there, thou shalt unfold to me.

When I shall know the perfect laws which guide
And ever fill the universe with light,
I shall return to earth and there abide
In knowledge that shall mold my life aright.

I know, as over matter I pervail,
That thou wilt aid me on this plane below.
The mountains of obstruction I shall scale,
And to reality my dreams shall grow.

No longer am I bound by grief and strife;
In meditation I have found release.
Thy holy thoughts have reached my earthly life;
Thy love sustains me, and has brought me peace.

Alden Harness.

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Man's Metamorphosis

By K. P. Alexander

All beings are, at base, merely differing forms of universal life.

Each individual, of every species of life, starts as a single cell, and becomes gradually an aggregation of sentient cells. Embryology shows conclusively that, in every form of organic life, the fetus in a few months' time re-lives its early heredity from life's beginnings.

Originally beginning living existence presumably as a simple protoplasmic cell, but more likely as a still simpler antecedent of such a cell (as electrons), the human embryo develops before its birth the outstanding organs which must be classified with fishes, amphibians, reptiles, egg-laying vertebrates and hoofed mammals. At birth the embryo has developed, in miniature, the long ages of life-forms through which we appear to have passed while evolving from the simple cell to man. During the pre-natal period each individual of the human species thus re-lives every stage of structural development passed through from fish life to mammal and lastly to man.

With the apparent pre-natal hurrying through in less than one year our successive ancestral structural forms of millions of earlier years, there is unquestionably also gradual increase in the innate intellectual power of the race. Man has evolved from the physical to the ethical. Cave men could not use the the Golden Rule.

Useless organs or vestiges of former structures which appear to persistently indicate our remote past, are tonsils, and the dangerous veriform appendix. These all had their uses, but only in lower species than the human.

In the development of the single cell from amoebia to man, regardless of whatever line of life through which we may have risen, we find the significant fact that the vertebral column has in the embryonal period not only a pronounced tail, but also that, after birth a well defined rudiment of this (to us useless) appendage is still retained at the base of the spinal column by all human beings.

The human, no less than his progenitors, no matter how highly he may evolve, may never escape the cumulative or embryonal evidence of his ascent. The geologic record of the

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rocks, with their various aged strata and their fossil contents, appears to fully confirm the embryonic evidence of prior life-sequences during probably millions of years of organic ascent.

Man appears to have been successively whatever the primordial cell of his particular line of ascent became during its slow and gradual evolution from the primative amoeba to the complex human. Man and the ape were probably, many thousands of years ago, distinctly separate though close divergence from the same trunk of the tree of animal life, which would imply our early cousinhood rather than this particular lineal descent. Man's unique glory has ever been his persistency of ascent, which is continuously true of no other species of life.

Evolution seems to be always, and apparently of necessity, a natural and gradual process which precludes, so far as authentic evidence indicates, all special creative acts as well as all suspensions or violations of natural laws.

We appear to be highly evolved and still evolving integrations of electrons,—the primal energy-substance which science shows composes the entire Universe. Work which we have sometimes ascribed to special acts of Deity has apparently been indirect rather than direct, and has consisted of processes accomplished in a purely natural way through the agency of electrons, rather than super-naturally.

The theory of organic evolution thus does not deny to a Deity either original creation nor original direction of the powers, forms, living forces and final heights to which electrons and man, their psycho-physiologic structure, may gradually evolve.

Science merely insists that the operations of natural law, from electrons up, are immutable. She freely admits that in her search for a First Cause she has, from the standpoint of science, been unable to conduct her researches past the electron. Beyond the electron only religions of faith can assume to function.

Though we may be reasonably certain of what we have been, "It doth not yet appear what we shall be."



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The Menagerie Within

THE TIGER

By Luella F. Phelan

No doubt you have heard the story of a man who tried the experiment of raising a young dog and a tiger-cub in the same cage, and recall the fact that because at the beginning the dog was the larger of the two he dominated the tiger-cub until it yielded every point in play and on all occasions.

By the time the tiger outgrew the dog in size and strength, the habit of giving in was so strong that he would put up his paws in self-defence and get back in the corner of his cage as if appealing for mercy.

You can see the point. If the beast of the jungle had recognized his own strength, and that he could easily have killed that dog, he would have come from under the dominion of the weaker animal. But in animals as in man the habit of submission is very hard to overcome.

Let us get the lesson. We have formed the habit of cringing before the animals of our lower nature; we have so long been held slaves to the menagerie of animals within, that it has become a part of our very being.

Nevertheless—and I say this without fear of contradiction—every man or woman who has yielded to the temptations of the animal instincts has built up a barrier between himself and happiness. He gets the return of the same action he has set in motion for the "other fellow," and until he has controlled the animal within himself he not only has his own animals to deal with but must flee in terror from the animals within his neighbor. But;

There is a power within that is stronger than tiger's claws; something that can put to flight the whole menagerie of animals. There is something within us far greater than the tiger's strength, that gives us dominion over every beast of the field or jungle and over every creeping thing. That something makes us master of circumstances and gives us dominion over environment.

In Genesis 1, 26, we read, "And God said Let us make man after our own likeness, in our own image; and let them have dominion over every beast and every creeping thing that creepeth upon the earth."

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Would it be possible to have dominion over the beasts within us without passing through the process and vibrations of the beast?

Visualization, imagination and idealism cannot transcend experience. Everything of worth to the world has been done as the result of somebody's experience, and what we learn must come through the college of hard knocks. When we have been bumped hard enough we are willing to profit by the experience. We have all felt the vibrations of some beast at some time in our experience. It is the highest point of wisdom when we have learned to be a tamer of the animals.

A man is not measured by how many times he falls down, but by how many times he gets up and starts all over again. Do you want fellowship with the best people? Or perhaps, the commonplace, and be able to inspire them to become the best? Do you want to be trusted, admired and patterned after? Do you want to be successful? And yet unspoiled by success or failing, be able to rise again stronger than before? To turn your mistakes into steps to greater opportunities? If you do, then tame the lawlessness engendered by the animals within.

You owe it to yourself as a human being, the highest intensified point of consciousness on this planet, to find yourself through self-analysis. Determine to know your maximum of usefulness. Find the key to your innermost soul, bring the secret fault or weakness out into the open days of a new consciousness, for life is not a sentence or a judgment, but an opportunity for unfoldment and success. Are you living your life unconsciously, learning your lessons by the long, if thorough, path of experience? if so, wake up and bask in the sunlight of a new day—the sunlight of **correct thinking.**

"Ye suffer from yourselves. None else compels,
None other holds you what ye live and die,
And whirl upon the wheel, and hug and kiss
Its spokes of agony,
Its tire of tears, its nave of nothingness."

We must all journey through this life, so why not do it wisely instead of blindly?



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THE ARCHITECT

The unit which is soul withdrawn from God,
Yet of His Oneness part—though veiled to screen;
Finds this earth's prelude, where all lessons learned,
Returns to Oneness, drawn in life serene.

That spark Divine inherent of the soul
Thus Sonship bears, borne of the Father's will;
Yet free to choose life's course—and choosing well,
Wisely becomes an architect of skill.

Intensively applies creative thought,
So shaped where nobler concepts vision sees;
And temple plans to raise in structure built
Of plastic thought-forms, which the will decrees.

A sanctuary of abiding grace,
With texture all exquisitely designed;
Radiating essence pure of substance,
Transparent and transformed in Christ-like mind.

Wrought by the tools of thought and fashioned there,
All fitly framed where glows that inner shrine;
The edifice arises in nobility
To be the dwelling place of Guest Divine.

Exhaling from within that atmosphere
In soul illumined life which brightly glows;
Outpouring riches of its wealth to all
In morning sweetness of the fragrant rose.

With beauty all adorned in character
Of attributes expressed which wisdom fanned;
Creations all supernal in degree,
Which man, as architect, designed and planned.

Edwardus.



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Last Words of Dying Men in France

By Edward Francis Bodin

The title of this article which Mr. Robinson has asked me to write, is not very cheerful for it recalls memories of those terrible days when lives of American soldiers were snuffed out like flames on candles that flickered in the great shooting gallery of the God of War.

The men whom I saw die in France, were mostly victims of poisonous gases. It was my lot during the war to be appointed a Battalion Gas Officer in my regiment of artillery, and shortly after arriving in France during the early summer of 1918, I was sent to the Gas School at Chaumont After receiving the necessary training at that School, the opportunity was given me to visit various gas hospitals where the horror of war was revealed to me in the most heart-rending manner

You who may be thrilled occasionally by pictures or stories that extol the glory of war, would experience this thrill turning to resentment were you to witness a soldier dying in agony from the effects of poisonous gases And I believe the next war will be a war of aeroplanes and gases In this connection, at the close of the war the American scientists had perfected gases that would penetrate the German gas masks and neutralize the effect of the gases that Germany used. The Armistice saved the German army from inevitable annihilation through poisonous gases.

The enemy said that we would feel the effects of gas years after the war. And that is true. One of my own relatives recently passed away from the effects of being gassed seven years ago—and he is only one of many. I was gassed slightly through accident by our own mustard gas. Still it took three years for the effects to entirely wear off.

But in order to comprehend the condition of some of these dying men whom I will mention, it will be necessary to consider the characteristics of various poisonous gases that were used in the late war.

Of course, 50% of the gas casualties were due to Mustard gas, a gas about which you have heard a great deal. But before considering Mustard, let us touch on Chlorine gas. Picture for a moment a soldier rushing into a cloud of Chlorine

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gas. What happened? If he were too slow with his gas mask or the mask was defective, he began to feel a burning sensation in his nose. Then his throat and lungs began to burn. He choked. His lungs became congested. First his face flushed—then it turned white. His lips became blue—and sooner or later the next stage was a hemorrhage and death.

But Chlorine was not used to a great extent. Phosgene gas was. As for Phosgene, you could not see it—but you could smell it. It smelled like old vegetables or mouldy hay—but Oh, how deadly! Once it reached the lungs it attacked the cells causing the soldier to slowly drown, and in short order his heart was affected and death followed invariably.

It was a favorite trick of the enemy to bombard the Allied soldiers with an Arsenic gas, aptly named Vomiting gas. Just a little whiff of it caused a terrible nausea. Then when the enemy figured that the Yankees were lifting up their masks to empty them of their nauseating contents, he would send a quick bombardment of Lethal Phosgene which sooner or later reached the lungs of the sick soldiers and the casualties followed.

Although it was not always so deadly, Arsenic gas was bad enough of itself. One variety, called the Blue Cross, smelled like a Chinese laundry shop. Another variety, called Green Cross, smelled like varnish. For those interested in Chemistry, the Blue Cross was Di-Phenyl-Chlor-Arsene—and the Green Cross was Ethyl-Di-Chlor-Arsene. Here's what happened to a poor fellow inhaling Blue Cross: a burning in the nose—a pain traveling through the cheek bones—a frontal headache—pain down the neck—a tight feeling around the throat—compression in the chest—pain in the stomach—nausea; and finally if the attack was severe, the soldier lost control of his legs and this was followed by paralysis and death.

But such torments were mild in comparison with Mustard gas, chemcially called Di-Chlor-Ethyl-Sulphide. This was the "acid of Hell." Exploding in a shell, it quickly vaporized and the little particles floating in the air, deposited themselves in the pores of the skin and the cells of the lungs. The moisture of the body created a sulphuric acid—and then gradually the acid burned the tissues, eyes, nose, ears, face, hands, every part of the body. It ate flesh to the bone and decomposed the bone. If there is anything more diabolical than that—I am sure I cannot imagine it.

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Thus our soldiers suffered, some slightly, some greatly, all depending upon exposure, but no soldier that was gased, was sure of recovery. If he did not show improvement quickly, he was doomed although the doctors did not tell him.

So I saw many of these doomed boys die. Sometimes just before death, there came a calmness and the soldier was rational. I remember one case—let us call it Case No. 1. Although he had been suffering all morning, at noon he became quiet. His eyes showed death, but he could talk. "Lieutenant," said he, "I don't want to go through that terrible storm—but I suppose I have to." He closed his eyes. It was a fair day outside, and I thought the soldier was delirious. However, when he died three hours later in the midst of a terrific thunder storm—I began to think.

I recall Case No. 2. The boy was dying from tuberculosis caused by gas. I started to sit down in the chair beside his bed when the soldier stopped me saying, "Don't sit there, Lieutenant—my mother is sitting there." I found out later that his mother had been dead for several years, but that he had told others in the hospital that his mother visited him every morning and told him that he would die on a certain day. He died on the day predicted.

And there was Case No. 3. This lad, a college graduate, told me he had always been an athiest—"But since being at the hospital," said he, "I have seen Jesus." Shortly after that statement he raised his head. "He is coming for me now—Oh, Jesus, take my hand," and the boy died.

Case No. 4 was a sad one. I was sick in the hospital myself at that time, and this fellow was two beds away from mine. He was an Officer and had American Indian blood in him. He looked like an Indian. Suddenly he jumped up and stood up straight in bed. Then in anger he shouted, "I know you have come for me—but damn you, I am not going with you." He had no more than finished the last word, when he fell dead.

Case No. 5. This was a beautiful death in spite of the strangling at the last moment. "Lieutenant," said he, "Don't you see the beautiful flowers all around? I thought I knew all the different kinds of flowers—but I have never seen these before. Oh!—And there is my father and mother over there they are beckoning for me—yes—I am coming." He stopped talking. His hand went to his throat. He strangled for several minutes—but the smile on his face as he died was the

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most glorious expression I ever hope to see on the face of a human being.

And there were several other cases which I could mention, but all of them were somewhat similar to those I have listed. Still all of them encouraged the belief that developed in me during the war, that there must be something worth while beyond the grave.

Of course, explanation, scientific and otherwise, are easily obtained, and the materialistic may cry "bunk." But who knows? Who can prove or disprove it? For after all—"As a man thinks, so is he."

Heralds of the Cross

Throughout all ages, amongst all peoples, the cross has been venerated as a symbol of life, but with the passage of time the beautiful symbolism has become obscured and perverted. In ancient times it stood for faith, life renewing faith, a faith that is living still in spite of dungeon, fire and sword.

From time to time there have arisen Heralds of the Cross who have proclaimed God-inspired truths that, if they were listened to, would bring the full actual realization of the prophecy which the lonely exile upon the Isle of Patmos has given to the world.

In these later days this ancient faith has become almost extinct; but the great Soul-life of the Universe whose pulsating life has touched the soul-life of those who walked and talked with God, exists today and will continue to exist throughout all the days to come.

This mysterious elemental creative force of the Universe which pervades and permeates all nature, all forms of life, must and will be realized again by man before he can claim his rightful heritage and become once more a true Son of God.

In a beautiful drama of the building of King Solomon's Temple there is a tragic scene when it is found that the Master-builder has been slain and it is feared that the Master's word has been forever lost. But this is not so, for in the rubbish that has accumulated in the temple of man, lies hidden this Word which is the key that will unlock the door to Life Eternal.

St. John discovered that lost word and told it in his Epistles, but mankind has been wandering around, searching, searching, searching, yet never finding the object of their

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search, and the temple of the Living God have become littered and covered over with the rubbish of material life until mankind has lost their faith and hope in this Word.

St. John has proclaimed that God is Love and this is the Master's Word that has been lost for so long. It is this Word that is the Life and Light of man. It is this word that is the Soul-Life of the Universe, the great Creative Force that pervades and permeates all living matter from the highest to the lowest and which is symbolized by the Cross.

The Cross of Christ in which we glory is not the instrument of torture and death to which the Saviour was nailed, but the symbol of the life of Christ himself, of the Love of Christ, of the way we must go if we would be inheritors of, partakers with Christ in the glorious life that is to come.

Take up thy cross and follow me does not mean that we are to suffer the ignomy of a shameful death, but we are to seek and realize that through Christ is the way to God, not through his death, but through his life. When this life of Christ becomes an indwelling spirit in us then we shall see God face to face and know that we are in truth the Sons of God.

The day is dawning, the third day of creation, the period of time when the souls of men will begin to feel the life-giving power of the Spirit of Love. When men shall come to realize this power, there will be no need of laws or prisons or courts to administer outworn laws, but the Spirit of God shall reign in every heart. There will be no person who is not allowed the personal Liberty that they are entitled to, nor will there be any persecution of those who differ from us in their opinion; but the Spirit of God shall rule in the hearts of men and they will know that God is Love and that He has made Himself manifest in the flesh.

Then will come the revelation to each individual of the God-life that is inherent in man: then will come the morning of the resurrection day when the dead in Christ shall live again and it will become a reality that God is in His Holy Temple; for man who was created in the image of God will cleanse himself from the rubbish of materialism. When that day is here, there will be no more war, no more strife amongst brothers, no more self-seeking, no more exploiting of one class for the enrichment of another class for there will be no more class distinctions, but mankind will all be members of one family and the truth of the parable of the vine and its branches will become a living truth, for mankind will see themselves as members of

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one great family springing from a single stock and the Spirit of Love which is the life-giving force that animates all nature shall flow through the hearts and life creating forces with a new vitalizing rush.

They will know at last God is not a being far off from them, but that He is the present creative force that lies within them and which is to be made manifest when they return to the faith of the early followers of the Christ.

This faith has become perverted in the passage of time until all trace of it is lost at the present day amongst the nations that rule over the earth; but it is not to be lost entirely for it is an elemental force that cannot be set aside. Though men may deny its existence yet it will prevail.

The day is dawning when this truth shall be proclaimed throughout the land that God is Love and that He made this Love manifest in the person of Jesus of Nazareth. This same Spirit of Love shall again be made manifest in the lives of those who conform their soul-life to that of God, and through their children; for as the Love of God is pure and holy so the love-life of man shall once more become a pure and holy thing.

This truth is written in your scriptures and those who seek it may find it, but those who will not seek it shall never realize the fullness of the Love of God until they have completed their span of existence and have found that they are members of the rebellious house and that they must once more go through their probationary period on earth to learn the lessons of physical life before they can regain their place in the upper realms of the Spiritual Spheres.

An Elder Brother.

REALITY Magazine,
New York City.

Dear Friends:

I like REALITY because God (Good) is Reality, and the Principles understood and lived will lead man to his ultimate Goal, and I can always learn something good and helpful from a perusal of REALITY'S articles, and have ever words of praise for your good work.

Sincerely yours,

Catherine Phillips.

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God Is Love

By Catherine Phillips

"Behold what manner of love the Father has bestowed upon us, that we should be called the children of God,"—I John 3:1. "He that abideth in love abideth in God, and God abideth in him."—I John 4:16.

God is Love. God is not a being having love, but God is Love itself. Love is the power that joins and binds in Divine Harmony; the Universe and everything in it. Love holds the universe together. Love keeps the planets in their orbits. When we love God, we will love as God loves. God's love is universal, and when we love God we will love all good for God is All Good everywhere present, and God is the real of everybody. Jesus said, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind and with all thy strength." "Thou shalt love thy neighbor as thyself."

True love for everybody will not cause us to do unwise things. Divine love and human love should not be confounded because one is as broad as the universe and is always governed by undeviating laws. Personal Love is just a mild form of selfishness, is fickle and lawless. Jesus said, "Love one another." Man can not enter into a high state of spiritual consciousness so long as he has a grudge against anyone. In other words, Love is a rich, strong, manly, vigorous expression of the whole sound character, the spiritual nature in its fullest development in heart and soul.

If we love God with our heart and soul, it does not mean we will love our fellow-beings less. On the contrary, the love we give is richer and noble. Paul says, Love is Light. Love is compound and its ingredients are Patience, Kindness, Generosity, Humility, Unselfishness, Sincerity, Courtesy and Good Temper. Envy and jealousy have no place in its world. Jesus' teaching was always of gentleness, non-resistance, love; "I say unto you, love your enemies, do good to them which hate you and persecute you." To do this one must be established in the consciousness of Divine Love, and it requires discipline of the mental nature to preserve such a high standard. Divine Love is founded in the unity of all things.

"Love is the fulfilling of the Law." Jesus fulfilled the law. He overcame the lusts of the flesh and the last enemy, death, and taught man to follow Him and do likewise. Divine Love

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has no relationship whatever to the so-called love of the world. The love of God for his children is beyond description and love so tender and deep that it cannot be mentioned in the same breath with the ordinary love so turned awry by wrong thinking, it does not represent God. In its beginning it came forth from God, but it has been taken into the "far country" of error-thought and wasted in riotous living. Error-thought, greed, selfishness has separated man from God—Divine Love. This is the cause of all suffering, sickness, disease, ignorance, even death. Did not Jesus teach the overcoming of death? Did he not demonstrate eternal life, by loving God and everybody and everything? Living the perfect life in thoughts, words and deeds and asked man to "follow Me," and do likewise. Did he not say, your divinity is identical with mine? Ye are gods and Sons of the Most High. All God's riches is thine and mine. Health, happiness, prosperity, and Eternal life is your inheritance. Jesus taught us to pray, "Thy Kingdom come on earth as it is in Heaven," and we do so pray, but do we obey the law of God, prayer without works availeth nothing. When we believe in sickness, disease, births, deaths, we are not co-operating with God in bringing heaven to earth, there are no births and deaths in heaven and we cannot have heaven on earth so long as man (race) violates the law of life, hindering God instead of aiding God in perfecting the Divine Plan.

Materiality is death. Spirituality is Life Eternal. There is no other secret of life. "Love fulfills the Law."

MY ROSE

"There is an individual love and a universal love."—Abdul Baha.

I have a rose, a lovely rose,
Of perfume rich and rare:
Yon neighbor may not pluck my rose,
But its fragrance he may share;
For the breeze that keeps my rose alive
Wafts its perfume everywhere.

I have a heart, a human heart;
With human love it glows:
Yon neighbor may not win my heart,
But its fragrant love he knows.
For the Love that gives my love its life
Through all Creation flows.

Mariella Ladd.

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EDITORIAL CORRESPONDENCE

An Open Letter

To a World-War Veteran:

You fought and risked all for your country, and though sorely wounded, you have recovered and married a young wife. You served your country in her need, without quitting or faltering, and you are ready to serve your country again, is that not so?

But what is this I hear? That you have decided to have no children, because you have noted the childen of your sisters and how much trouble they are. You and your wife are young, stalwart Americans, and you have proved your loyalty to your country; but yet you would shirk this public duty, the duty to contribute Americans to the next generation from our best and our vigorous stock. This is a duty more important than war. You fought for your country because it was a country of Americans; but for all that you are willing to do now, it may be a country of Japanese tomorrow. For what did you help save America? That it might cease to be America and become a country peopled by other races and nationalities?

Life is warfare throughout. There is no time for the strong man to lie down in idleness. Your country calls again; you know what should be the fate of the slacker and the quitter. If you persist in this thoughtless decision that I have heard of, you will deserve the firing squad at sunrise, and you will know that you deserve it.

Editor.

The Modern Triune

In the September issue of REALITY a writer has occasion to make the statement that it would seem on general considerations that men who eat meat are better off than vegetarians, for they do not have to spend so much of their time and vital energy in the mere process of digestion.

Speaking personally, I spend little time in the process of digestion for the reason that I eat little, and never eat meat. I am nearly seventy years of age, work daily in my printing office setting type of all sizes from six-point up, feed presses and do other work without the use of eye glasses. Neither do I read with glasses. My teeth are in splendid condition—so

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the dentist assures me. I am never sick. The nights I spend in study and sleep, and occasionally write a little fool stuff, commonly known as moral philosophy. No animal need lay down its precious life for me. It wants to live, and I am anxious to have it live. Neither do I visit the rooms of the vivisectionist and see helpless animals cut, torn and crushed in the throes of agony, crying out for help and relief.

I had cherished the fond hope that the Bahai movement would discountenance the killing of animals for the dining table and on the table of the vivisectionist so that the Brotherhood of Man movement could be ushered in. Again I am grieved to disappointment. The age for the institution of the Millennium, known as the Brotherhood of Man and the Fatherhood of God, is not yet here. The world is peopled by mortals, but not by humans. The Millennium is yet a dream—to the meat-eater, but is a vision to the vegetarian, the humanitarian, the spiritualist, the modern triune.

Louis Lisemer.

EDITORIAL NOTE

Our correspondent, at the age of three score and ten, finds himself in good health and able to do his work on little food and without meat. We do not doubt it, and may his life be still long and prosperous.

It is true that few individuals work to the limit of their powers, especially in mental work, and hence a certain waste of energy would not be noticed; and we think the general proposition holds good that condensed food such as meat yields its energy to the body with less effort than foods which require much digestion.

This, however, is not the point at issue; if meat food were obtainable without the death of the animal, we think our correspondent would have no objection to it. Now it seems to us that there is a fallacy here. "No animal need lay down its precious life for me." But how did that animal, ox, pig or sheep, come by that life? Because it was cultivated and raised by man for the purpose of food, and otherwise it would not have had life. The species concerned would be extinct. Man gives the animal life, and man takes a certain portion of that life for his own use; but the total quantity of animal life existent by the effort of man greatly exceeds that which would exist did man live on a vegetable fare alone. And in regard

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to the taking of the life that man takes, the method of it is far more humane and merciful than is the lot of animals in nature. Domestic animals are as well fed and cared for as possible, mercifully slain by a blow. Think of the torture of any natural death in comparison—torn to pieces by wolves, caught with a broken leg in a fallen tree, gored by another animal—surely there is no comparison in the method of death. The animals are incomparably better off both individually and collectively than they would be if man did not use them for food.

We note that our correspondent does not visit the rooms of the vivisectionist. That is quite evident from his description of what he thinks goes on inside. You are wrong, Brother. Such things take place only in the imagination of the one who does not know.

Dr. Harrison G. Dyar, Editor,
REALITY Magazine,
17 W. 42nd St., N. Y. City.

Dear Doctor:

The September number of REALITY has recently come to hand and I have read over very carefully what you say in reference to your change of policy and a willingness to "attempt as close a co-operation as possible between the Organized Bahai Cause and REALITY Magazine for the promotion of our common object." Inasmuch as all true Bahais look with sorrow upon anything which may alienate or lessen the love and unity of the servants and beloved friends in this day, we are looking to you and your magazine with renewed hope.

However, you have somewhat qualified your statement by the words: "We are, however, a Bahai magazine in the sense that we adopt the Bahai principle of the agreement of religion with science, and desire to expound and elucidate this agreement." Inasmuch as this principle is but one of the many fundamental and universal teachings of Baha Ullah, the stressing of this point in excess over the others is unfair to our mutual Cause and to the public who seek enlightenment from you concerning it. Undoubtedly you will realize that an attempt to personally interpret either spiritual law or physical facts can only result in controversy and loss to both sides. It is sufficient to state the facts: let the world adapt these laws to their lives in so far as they are able, always consulting to-

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gether in perfect harmony and sympathy, when necessary; being at all times freed from prejudice and intolerance.

The agreement of religion and science, as taught and expounded by both Baha Ullah and Abdul Baha is essentially the agreement of spiritual TRUTH with scientific fact, rather than the theories of interpretation educed by the followers of either school. With all due respect to yourself, for instance, and I have only the friendliest feeling for both you and Mrs. Dyar, I cannot accept your interpretation of physical science. Demonstrable facts in nature are unassailable and incontrovertible, but the use which scientific men make of these facts in order to build up personal theories and hypothesis is open to question.

When I speak of the agreement between science and religion, I mean just that, and no true student of metaphysics and the spiritual nature of man and his universe has any opposition to my statement. For instance true religion teaches the existence of One Abstract Source of Being, unknowable and unthinkable, call it God or Deity, insubstantial, incorporeal, uncreated and uncreating, the source of all being. Science likewise teaches and can demonstrate to a degree that such a cause lies behind all physical existence. Science has yet to learn, however, that the recently discussed electron and the power behind it, while being substantial in a measure is incorporeal and metaphysical in its nature, rather than a physical entity as at present considered.

Religious Truth teaches the existence of a Prima Materia or Mother substance, out of which all the stars and nebulæ in the countless universes of the Cosmos are generated and which through increase in degree of density finally become crystallized and manifest as physical matter. Physical science thus far recognizes several degrees of matter or substance for instance, earth, water and air or gases, etc. Eventually the group of researchers in this world of objective phenomena will be able to differentiate several more degrees which at present exist but are as yet hidden from their sight. There is no conflict here, except that the Prima Materia of religion is yet too subtle to be sensed by physical sensation. Does this lessen the fact of its existence? No! it but shows us the incapacity of our accepted guides, who would try to deny the relationship existing between physical and spiritual phenomena, yea even the very existence of all but the coarsest of objective forms and activity.

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You are a physical scientist of the old school. Your personal training and experience have led you to become skeptical of anything which you cannot demonstrate by the powers of physical sensation or the extension afforded by instruments of precision. You must have an intellectual reality. For this reason you build hypotheses of life and causation to conform with what you think scientific data signify. This, however, is your interpretation. Other men of science of excellent training and intellectual power have other and different interpretations.

For example, in the September issue of REALITY, page 24, are your own words under Editorial note: "The editor feels sorry that our contributor should take the stand that man is not descended from the ape." Now scientific opinion is divided on this point. Some of the best scientific minds assure us quite positively that this point has not yet been definitely settled, but that it appears to be a rational hypothesis, based upon present data. Another theory. Even Dr. Fay-Cooper Cole, anthropologist of the University of Chicago who testified at the recent Scopes evolution trial said at that time: "It appears that both man and the other primates have a common precursor, but that the anthropoids must have branched off from the common stock in very remote times!" This is indeed the point. The deeper metaphysical and religious teachings all agree that there was a root stock, from which the present human race has ascended on the one hand and from which anthropoid apes have degenerated on the other. This root stock was nevertheless man as a distinct species, brute though he might be in form and consciousness. This is the teaching of Baha Ullah and Abdul Baha and it is worthy of intensive study by every true believer.

There is no connecting link between man and animal as a separate species. One species does not evolve into the other and no evidence has yet been brought forward to prove such a theory. Even physical science does not teach it as a fact but only as a reasonable hypothesis. It has never been able to find any true missing links, regardless of the description applied to recently discovered skulls. No such missing link exists or has existed in the sense which you ascribe above. Spiritual and metaphysical Truth has always taught the cyclic ascent of the physical atom through various forms, species and varieties in the several kingdoms of Nature, by which instinctive consciousness was evolved and perfected for manifestation

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in the supreme physical vehicle or human body. This cyclic ascent of the atom, however, is not transference of one species to another and cannot be so interpreted. In addition, the metaphysical teaching holds that there is a cyclic descent of the spiritual atom or monad, which is the source of human identity. This descent is accomplished by a series of veilings as it were, so that eventually it is enabled to unite to an extent with the perfected physical atom and with the addition of reason, produce the phenomenon known as man.

If you are desirous of demonstrating the unity and agreement between science and religion, it would be far better to discover the constructive truths hidden in the words of the Manifestation, rather than to stir up controversy and argument over insignificant points of personal opinion, which of themselves are temporary and unworthy of serious attention. The effect, however, of the friction and heat of prejudice stirred in the minds and hearts through controversy remains long after the cause is forgotten and tends to drive out kindness and sympathetic understanding. Besides, it appeals to the natural prejudices of sense and intellect-guided people, who know not what the teaching and goal of the Bahais may be and who will take any destructive criticism as a reflection upon the teachings and the Cause itself. It must always be remembered that the words of the Manifestation are revelation of abstract Wisdom and thus not subject to intellectual controversy and interpretation. It is our duty to show forth to mankind the sublime perfections taught and demonstrated by the Manifestation of God in this day, the "Blessed Perfection" as the beloved call Baha Ullah.

In closing I will quote from a portion of the creative Word of Baha Ullah, with which you are naturally well acquainted, but which is found seldom in the pages of your magazine. Perchance some seeker after the Supreme Reality may find therein the answer to his own soul's questioning.

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

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Not only that, but also the ancients had received their sciences from the prophets who were the daysprings of the Divine Wisdom and the manifestations of the heavenly mysteries.

Beware, O ye my beloved, lest ye deny the supremacy of My sages, the servants whom God hath made the daysprings of His Name, the Creator amidst the worlds! Make an effort that from you may appear arts and the things whereby everyone, whether young or old may profit. Verily we are quit of the foolish and ignorant who think that Wisdom is confined to speaking of desires and passions or to turning away from God, the Lord of the worlds, as we hear the same declared today by those who are heedless."—Tablet of Wisdom.

May the mercy of the Supreme, the El Abha power rest upon you and guide you and all others of the friends who are sincere to a worthier service and loftier inspiration in behalf of those, who, seeking the light comprehend it not, even when it is placed within their hands. I trust to see REALITY carry on, as each loyal Bahai must.

Best wishes to you both.

In His Name,

Edward L. Fernald.

EDITORIAL REPLY

Dear Doctor Fernald:

We thank you for your kind wishes and good advice, and perhaps you will pardon a comment or two on some of the points which you raise.

You say that the principle of the agreement of religion with science is only one of the so-called Bahai Principles, and you suggest that we are inclined to make too much of it. We do not think so. This principle is so vital and important that it entirely overshadows the rest, and on it alone the Bahai Movement is sufficiently founded. This is the point, Doctor: Heretofore religion has claimed its own authority. The divine revelation from on high is deemed more vital and important than any facts that men can gather from observing the traces in the universe. This was true of whatever divine revelation chose to say, whether of spiritual matters or of physical facts. Rightly did Voliva say that the earth is flat because God says so, and rightly did Bryan believe that the whale swallowed Jonah. But the trouble with the method of divine revelation

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is that the various mouth-pieces of God are without any adequate sanction. A prophet can never prove his prophethood, and it is necessary in every instance to invoke belief. If God spoke from the heavens with a blare of trumpet and vision of celestial agents, there would be evidence that we might take stock in. But we never had anything of that kind. The Bible was not the infallible Word of God till the Council of Nice declared it to be; and who cares for the Council of Nice today? That the prophets gave out general moral truths, we grant you; but the prophets were poor on physical explanations. And the great moral truths which the prophets perceived more or less clearly by instinct are now demonstrated by biology. That religion could follow science without ceasing to be religion was certainly never a principle of any sect before the Bahai Movement. The contemporary Unitarians are very near it now, though they do not advertise the principle. No, Doctor, we cannot overestimate or overemphasize this principle of the agreement of religion with science. Religion no longer has to state facts, theories nor world conceptions. Science does that. Religion is content with the spiritual interpretation of the facts at present known.

It is necessary for science to go slowly, and we do not blame you wholly for your haste to arrive at an absolute explanation. But we cannot follow you in that, Doctor. Your statements are theories, rather than proved facts. You may be right, but you are ahead of the game.

Now just a word about the descent of man from the ape. There is much said that man is not so descended, but that the two are descended parallel from a common ancestor. This is doubtless true; but it seems to us a camouflage to save the feelings of us humans. What is the difference? We did not descend from any present species of monkey, granted. But by the ordinary rule of biology, the common ancestor of man and monkey can not have been any more advanced than the lowest member of the descendant species. There is absolutely no ground for the assumption of degeneration in the monkey (anthropoid ape), since his characters are intermediate between those of man and the long-tailed monkeys. By that road and that road only did the lower monkeys progress toward man. That we are not descended from the baboon may be true, not the baboon of today; but the baboon from whom we did descend resembled the baboon of today very closely, and the points in which he may have differed were

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not any points to our advantage. And perhaps we should emphasize the converse of your statement that one species is not descended from another. Not contemporary species, of course; but every species of today is descended from some species of the past. There is nothing else from which they could descend.

To us the matter appears in this light: It is not from what we were made, but what we are and what we may become that counts. If our beginnings were lowly, so much the more credit for our present achievement. And let us go on further, by the careful method of science rather than by the unproven generalizations of transcendental philosophy.

Divine Love

By Andrew J. Hornung

To the mind that has not been liberated, brought to its full fruition, the term, Divine Love, may seem an empty one, meaning nothing, conveying no idea. The words cover much. Their meaning is at best only a part depiction of the reality of which it tells. It is my purpose in this article to open the mind of the reader and help him a bit farther on the way to a full realization of the rich fruitage to be found in a study of spiritual science. Mastery of these laws creates great power and wide vision, in the person attaining them. I will not try to tell of the possibilities that lie open to those who will accept. In whatever field you may find yourself, from student to scientist, from engineer to builder of nations, from cook to artist—in the Law you can find the dynamics that will quickly enlarge your power and expedite wished-for results.

In presenting any subject, the principle of contrast is an excellent one to bring out in high relief the idea which you wish to set forth. For that reason it is my purpose to first bring into the field some of the things or factors that will do this. Look where we will, except in the person of the man or woman who has fully attained mastership of the higher spiritual laws, there is an intense urge and striving for love. It is there—no matter where you look. Love starvation exists in the lives and minds of all not mastering the spiritual dynamics of Divine Love. It assumes many queer, fantastic and unexpected forms. It appears in the form of the most pronounced kindness. Again, it takes the stage as the

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most ferocious form of cruelty, so dreadful that we shun its description. But in the final analysis, we find it is a form of the love urge that brings this act to manifestation, puts the drive behind it. In our short-sighted and mistaken outlook we are eager to give our approbation to the acts of kindness. We turn right around and severely condemn the cruel acts. We forget that they spring from the same basic motive, as the deeds of kindness. This basic truth made yours, you can see the great necessity that exists for an understanding of the function and place of Divine Love. More than that, when you fully understand this matter, you will have gone far, very far, upon the path of attainment. In that consciousness we cease condemning any one or any act. We know and understand so well that we want to help them. We know how to do so, instead of the vain and fruitless theorizing that is so much the fashion.

Everywhere we turn we find some one telling us of the Law of Evolution. We would be the last one to deny it. It has a large truth for us. The large truth it has, most of us miss entirely. Let us see how and why. Man evolves. Man grows. Man does not stand still. Simple, isn't it? That is the heart of evolution.

Another thing or two which we will consider. When man is not fully evolved, he is only partly evolved. Could you make it simpler or more forceful? Consider a man who is only fifty per cent evolved in an understanding of life, love and law. Following the love urge, his demands and selections will naturally not be upon as high a plane as those of the man who has evolved to a sixty per cent basis. These comparisons bring out an idea. We seldom find such exactitude in measurement in this realm. However, the principle is correct and useful. Our fifty per cent man does not perceive or appreciate some of the deeper things of life. In other words, his sense of spiritual values is low. Even his demands, physically speaking, are not well formulated. Today his selection of a mate is upon a fifty per cent basis. As surely as he lives, he will change in some manner. Even if he makes but a half of one per cent change or advance and his mate does not, there is trouble ahead. He demands acts, thoughts and qualities in her that she cannot possibly give. Tell her to do these things, will you? Why? Not having the basic qualities, there is no hope in that method. He, the seeker, is vexed and irritated beyond words, in varying degrees. This abnormality functioning largely in and through the sympathetic nervous system, some or all of the vital functions are affected. Ex-

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plain to the man what the trouble is. Virtually tell him to cease wanting what he wants. That is bringing the complex to the light, as under psycho-analysis. A fine flat failure it cannot help but be. You cannot help but realize this after it is simplified, the veil is stripped away and reality faces you. The man gets sick, remains sick. His efficiency in any field is lowered.

All physical methods of every kind and class, drug or drugless, must in the end fail. That is, they cannot cure anything. They may and do palliate, as ordinarily used. They deal only with physical things, conditions and aspects. They do not touch or reshape the factors of the inner being. Malformation of body begins in malformation of mind. Playing with the body is of no avail. To reach, master and reshape (cure) the mind calls for complete understanding and use of the deepest spiritual power. You know the attitude which uses a patronizing air to tell you, "there is a great deal in the mind cure, power of mind over the body, etc." I know of it. It is a joke, if it wasn't the cause of tragedies, many of them. Many people in deep trouble seek, or others give help upon that basic crippled condition, and power contact. No wonder their results in the final sense are nil. The facts are entirely the other way round. In rational, balanced and well equipped use of mind and spirit to heal, lies your only hope. No matter what your present bondage. We will not put it in a negative manner. Put it this way—through study and application of spiritual science lies freedom, health, power, love, peace, wisdom and plenty. What more do you ask for?

Coming back to our problem of fifty per cent personality mated to a fifty and one-half per cent personality we learn some things. The one mate has just about as much woe as the other. Perchance they have evolved in like degree. In that case all is well for the time. The Law of Variation is inherent in all life. It will inevitably result in some difference and this means inharmony. This inharmony is practically the reason for a large part of trouble, sickness and woe that we find. Too inclusive, do you think? Never. I haven't put it strong enough, lest I might lose some of my vantage of position by what might seem an overstatement. I might expatiate at length, give you details without end.

Where does this lead us to—and into what? Our subject is Divine Love. The man or woman who seeks and attains Divine Love has arrived at the fullness of being. He or she

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will have arrived at the crest. There will be that large and complete vision that perceives all, knows all and is all, in and through that expansion of being, which takes place in the presence of genuine Divine Love. Nothing less than the fullness of being can meet with his or her approval. You readily perceive that 100 per cent personality will select along like lines. There is and will remain a common ground for unity and co-operation. Hence the conclusion is first seek the realization and fullness of Divine Love. You have mastered Life. Life will flow in and through you in a perfect way, eliminating the discords, the woes, the lack and the limitations that we so frequently find. The details of the matter require study and consideration. But the simplified Law is easily put. As a man thinketh, so is he. Think of perfection and you attain it. Even the ones not in the happy circle will perceive the master mind and find his acts pleasing, efficient and well grounded. They understand not the inner why of it? Do you?

"The Man Who Did Return"—*A Story*

By Harrison G. Dyar

John Smith died and went——. Where did John Smith go? In spite of our faith, the doubt of that "undiscovered country, from whose bourne no traveler returns" remains with each and all of us. But this John Smith had no doubts. You see, John Smith had had experience; he had died before; and this was the way of it:

When John Smith obtained a permanent position, he married Mary, and they went to live in a little house in the suburbs. It was quite convenient to the car line, so John could ride to his work, and it had a tiny garden, and it was all right. John and Mary decided to be prudent and economical and live within their means and be decent and respectable. They had one child soon after marriage, and John told his friends that if his salary ever was increased enough, they would have another, and everybody thought him a wise and prudent man. He thought so too; so did Mary.

And for contrast, Peter Brown lived right in the next house. He was not prudent and respectable; neither was his wife, Alice Brown. Why, they'd had a new baby every year or two ever since the Smiths had moved there, till now there

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were six, just as the Lord happened to send them. Think of it, what improvidence, six! What a life for Mrs. Brown! Rabbit life, I call it, just breeding, breeding! What a life for Mr. Brown! A house full of squawling brats; no neatness, no quiet; oh, heavens! The Smiths had great contempt for the Browns. People who couldn't control their passions, at least might try to obviate the natural results. John Smith talked freely of his views to his friends, and they all agreed with him.

Then the Smith baby was declared to be so much better than any of the Brown babies. Fewer and better babies was the slogan. It used to cry as much as they did, it got as many teeth, it had to learn to walk the same; but it was much better. It had to be, or what is the use of prudence?

And thus the Smiths took great credit to themselves for their prudence and economy, and despised the improvident Browns. And no raise had occurred in John Smith's salary, and no second heir had appeared, up to the time that John Smith died first.

"John," said Mary, "I'd like to take Baby and go over to Rutherford and see Mother over Sunday, only I hate to leave you alone."

"Why, go, my dear," said John. "You need not leave till after breakfast Sunday morning, and you can set me some things in the pantry and I'll do fine. You're a dear not to ask me to go. I'll go to church, then read in the library and be perfectly comfortable."

"John, I don't like you to be alone. Suppose something should happen. Can't you invite some friend to stay with you? Or go over to Cousin Phil's for the evening?"

"Oh, pshaw, Mary, what could possibly happen? I'd rather be alone and read for once. Cousin Phil is a bore."

Very well, John; but I don't like it."

He laughed and kissed her and the baby too, and when she was safely started, he went to church. They had an exchange minister, as it happened, a tall, cadaverous man in a long black clerical suit, and he seemed to have indigestion or something, for the bright side of life did not appeal to him. He dwelt on the iniquities of man, the shortness and uncertainty of life, and the desirability of getting on the right side of the Lord Jesus before it was too late. They sang "Work for the night is coming" and the minister kept referring to Death, that grim reaper, "for no man knoweth when his hour cometh," and he rose on his toes to his full height as he punctu-

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ated every other paragraph with his pet idea. Though the sermon was long, John sat as one fascinated. This coincidence seemed to point the hand of fate. Mary had feared to leave him alone, and now he was told that no man knoweth when his hour cometh. At last the chills began to tickle his spine, and he was glad enough to go home to his cold lunch and his books.

He would read and forget. He sat down; but someone had moved his books. Before him lay a volume which he had once bought in a fit of scientific enthusiasm, but which had long lain neglected on an upper shelf; now it stared at him from his table: "On the Nature and Causes of Death." John pushed it impatiently away, and now he glanced furtively around the room. He was plainly nervous, and he realized it. Something must be done; he got up and paced the library. He must not be a fool. He wished Mary had not been so solicitous about him; confound it, what could possibly happen? He was in perfect health.

On a side table lay his copy of the Rubayiat. It was kept there for the delectation of visitors; but now it lay open, and at this verse:

> Some for the glories of this world, and some
> Sigh for the Prophet's Paradise to come.
> Ah! Take the cash, and let the credit go;
> Nor heed the rolling of a distant drum.

He had read it before, and smiled as one does at the author's sweet pessimism; but now it was only the last line that struck him. The rolling of the drum of doom was in his soul's ears and he could heed nothing else. Again the cold chills tickled his spine.

Oh pshaw! John Smith made a bee-line for the medicine chest in search of a sedative. He groped among the bottles till he found an old prescription put up for Mary long ago to quiet her nerves. He mixed himself a dose, drank and sat again in his chair. Ah, that was better.

But what was wrong? It had suddenly become evening, and a sinister visitor was at his door, knocking and calling. John struggled to rise from his chair, but the door burst open and a man stood before him, tall, slim, dressed in black, in his hand a heavy revolver. "John Smith, I am Death. I have no time to tarry," and he fired point blank at John Smith's heart.

John Smith fell, and his ghost departed out of him. There

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lay his body on the floor, arms outstretched, a gaping hole in the chest from which the life-blood oozed. In spirit he regarded it. Then he rose and flew away.

Poor Mary; she would sorrow, no doubt; but for himself, he would be in heaven. He flew aloft. After a time he sighted a great wall built on a cloud, from a gate in which a considerable light was coming. An elderly man with a halo was sitting outside. Now all of this appeared familiar to John Smith, and quite as might be expected. "How do you do, Saint Peter?" said he, and he smiled.

"You have the advantage of me," the saint replied. "I do not know you."

John Smith explained, argued and expostulated, but to no avail. "You do not belong here," Saint Peter insisted. "Try the other gate below."

But John Smith lingered, and another soul came flying up. There was something familiar about him. Was it—could it be Peter Brown?

"How do you do, Saint Peter?" said the soul.

"How do you do, Peter Brown, my namesake," the saint replied. "Fly right in; but be careful that this loiterer does not get in with you." And Peter Brown flew in, and the gate shut in the face of John Smith.

It was now plain that things were topsy-turvy in this world to come. The improvident neighbor had entered the celestial gate; yet it occurred to John Smith that some test might lie hidden here, and he sped downward in search of the "other gate."

He found it quite easily. It was a large affair, and there was a crowd going in, but they made rather slow progress, for the circulation space within seemed limited and the illumination poor. However, with patience John got through, and proceeded to an anteroom where he waited in line. His name was called suddenly and he passed through a door, where he found himself in the presence of an unprepossessing individual, furnished with horns, cloven feet and tail, who could be no other than the very Devil

John was not as much afraid as he would have expected. "You look quite as the ministers describe you, sir," he said, and wonder at his own temrmity.

"John Smith," said the other, "I've watched your career with interest. Sit down, John; I feel as if I were in the presence of an old friend."

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John experienced a feeling of resentment. "You have no right to feel that way, sir. I've always been a good professed Christian, attended church, contributed to charity and lived honestly and within my means. I've never paid attention to any woman but my wife, and I intend to educate my child fully—that is I did so intend. And I've left Mary a good life-insurance. I've lived a godly, righteous and upright life and done my duty to church and State, and if ever a man made sure of heaven, I did. I can't understand what that doddering old fool who calls himself Saint Peter meant by sending me here. It's a mistake—my name is a common one—and I look to you to rectify the blunder here and now."

Satan laughed heartily. "Dear old John, how I love to hear you talk. But I have a duty to perform, and it is to torture your soul throughout eternity to the limit of my ingenuity. I shall cause you to see how you have sinned and the opportunity you have lost, and your own remorse will be to you a consuming fire forevermore, far more mordent and severe than all the physical discomforts described by that ingenious old customer, Dante."

"Listen then, John Smith, while I this tale unfold. I can talk to you without preamble, for you have been schooled in belief in God and His creation. Very well; but this is a mistake they teach you that God created all things and rested. God is creating still; He did not make this and that and toss them on the earth to fare as they might; no, He made our earth so regulated by its inherent laws that in the process and fulfillment of time life should appear, first in lowly form, then ascending ever higher, till man appeared, and creation is not yet done. But there is one inherent condition that made this creation possible and which must continue that it shall finish, and without it creation stops. It is that there must be a succession of individuals; each species must reproduce, each after its kind. When we come to the highest forms, the supreme glory of creation, the perfection of God's handiwork, that has developed consciousness, what do you think, what does God thing, if it uses that consciousness for its own destruction? What utter ingratitude! The Lord himself weeps in sorrow and pity! Suicide is a cowardly crime; murder is another; war is a devastation, an infliction; but all these combined are innocent and harmless beside the greatest crime of eternity, the most dastardly insult to the Omnipotent Creator, the Greatest Sin, to which I, the Devil, take off my hat in humble

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admiration, race-suicide, the voluntary reduction of the family.

In a community, community interests are superior to private interests; you recognize this, all. Why else has the State eminent domain? Why do men have to go to war? It is for their country. But all these things are paltry in comparison with the paramount duty to provide the next generation and to provide it in full and healthy measure from the best stock in the land. Though graces and perfection may adorn the races of men, education and wisdom we strive for; yet why strive to perfect and adorn a race that will be extinguished tomorrow? When through motives of prudence and self-consideration the voluntary limitation of families becomes general, so that the stock begins not to maintain itself, to stagnate or dwindle, this condition supervenes. The Greatest Sin has been committed.

Oh, you smug, self-satisfied, self-righteous people! You cannot afford more children; you don't want the bother; you want to live some of the time for yourself; you would not inflict on your wife the pains of another travail; you will have fewer and better babies; the world is overpopulated anyway; you are not so conceited that you wish to see more of your kind in the world. Whatever excuse you use to palliate to yourself your own unspeakable selfishness, however you try to hide the Greatest Sin—ah, Hell is overcrowded with such as you! No damnation, is like your damnation, you inconceivable traitors, who blight the topmost bud of God's holy creation, you, for whom all the past life has struggled and suffered. God intrusts you with the sacred office and you prostitute it for your private ease! Oh merciful is Providence that you have consciousness and immortality to suffer after death for your crime. You will think your worldly ease dearly bought indeed as the ages and ages of eternal misery and hopeless despair file by to the uttermost reaches of infinite time!

That is all; go forth. I have lighted your soul with the fire of hell; now let it burn with its everlasting unquenchable flame. Go, John Smith. The next person is waiting to see me."

With a great cry, the soul of John Smith fled into the outer darkness. From the infinite blackness below to the infinite blackness above he cried in his despair: "Oh, my God, cans't Thou hear me? I tried to live well; I wished to do right; all

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my friends applauded my course. I am young; oh, my God, give me another chance."

Far, far away there came a tiny speck of light; it grew, it brightened; it was a winged messenger of heaven; it was Peter Brown. "Friend Smith," said he, "I bear you a message of hope. The Lord of Heaven grants you a reprieve; return to earth. He bade me tell you this and say: 'Go thou and do likewise,' and that when you recognized the messenger, you would understand the message."

A strange confusion fell upon John Smith. He dimly heard his wife's voice and that of a man. He wearily opened his eyes. He was in his chair in the library, and Mary and Dr. Cottrell were anxiously bending over him. "Oh Doctor, see, he is coming to," she cried, and the doctor breathed a sigh of relief.

"What were you trying to do, young man? A few hours more and we'd have lost you. You've been too free with that medicine chest of yours. I shall order it cleared out."

"Oh Dr. Cottrell," Mary cried, "I ought never to have left him alone. I had a premonition that something would happen."

"I'm all right now," said John Smith.

. . . . . .

All this was many years ago. John Smith shocked his friends by the sudden increase in his family. But he answered them back; he would say: "Any man that's not a lunatic or suffering from some incurable hereditary disease, who voluntarily has less than four children is a criminal, and that's all I've got to say." He was incorrigible, that John Smith.

It was yesterday he died. All of his six children were with him, four of their respective husbands and wives and six out of his 24 grandchildren.

"My children," said he, "and my children's children: I am an old man full of years, and I feel that my days are numbered. I bid you all a fond farewell. Grieve not for me, for I go where all is brightness and joy. I fear not for my future. I feel that I have

So lived that when my summons comes to join
The innumerable caravan which moves
To that mysterious realm, where each shall take
His chamber in the silent halls of death,
I go not, like the quarry-slave at night,
Scourged to his dungeon, but, sustained and soothed

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By an unfaltering trust, approach my grave
Like one that wraps the drapery of his couch
About him, and lies down to pleasant dreams.

Pleasant indeed will be my dreams, oh my children; more than dreams will they be. For me shall the silent halls of death ring with the merry patter of dancing feet and the sound of innocent voices, your voices, children of mine—and your children's children down the long perspective of time, aye, as long as the world shall endure. And for us longer, as long as space and time, as long as God liveth. Amen." And presently his life departed.

They wept for old John Smith, and they bore his body reverently to the tomb.

And now the name of Smith is a common one in that part of the country, and seems likely to remain so, for all those Smiths that I have met are blessed with unusually large families for these days of personal irresponsibility and woman's rights.

A Gift of Life

Life is a gift, not a joke. It is to be cherished as a gift should be. It is a gift from the great Creator, the source from which flows all good, all the real, the everlasting.

This gift of Life never can be extinguished, but it can be mis-used, and a mis-use of this gift of Life brings suffering, brings discords of all kinds.

Some use Life as a joke. They take risks with this great gift from the great Giver of all good. Life can be made to grow brighter each day until the perfect day comes to the person who has received it. To use Life well is to put one's talents out at interest in God's bank of good endeavors, where it draws one thousand per cent interest. Life is a trusteeship, and trustees who are not faithful to their trust are removed.

Talents well used multiply faster in God's bank than money does in man's bank, for there are no usury laws in the bank of the Creator. You can deposit your talents in this bank at any rate you desire. Some talents deposited draw no interest, some only one per cent, some one thousand per cent, it all depends upon you, and you alone.

If fearful, if selfish, your talents draw no interest. If broad in your ideas, if wise, if you follow the golden rule,

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then your interest payments will be one thousand per cent, and perhaps much more.

There is use in the bank of God for all talents deposited by those who desire to live life in its fulness. Some bury their talents in the ground, always digging in earth for their pleasure, never looking up, fearing all people, and fearing each day. From these their talents are taken in time, and given to those who understand where to deposit them and how to use them.

Life is a gift, not a joke. Realize this and use your gift for the up-building of yourself and the world.

A. E. Stilwell.

Why Freewill Does Not Exist

from the spirit's point
of view. God's
will is the only will even though
the world appears to be able to do as
it wishes. See Wilson's final
public declaration.

By Alexander C. Stewart

The spiritual world was made, and still is, perfect. After the Garden the physical world took on many aspects, all more or less false. These seeming realities are mists which hide God from us. They are in us and are us; we are our limitations. When we live for self, we destroy self, though it affects God in no way whatever. The process to perfection is not complex—it is within us—and grows as we grow spiritually.

Good (God) thoughts, have good (clarifying) results.

Bad (self) thoughts, have bad (misty) results.

The way along which we have come, one step at a time, is fore-ordained so far as self-thoughts are concerned, though through the Grace of God we can dissolve these self-made mists as if they were nothing. And that alone is the miracle which can lift us out and on! There is no salvation save through the knowledge of the Glory of God. All self-acts (thoughts) start a vibration, which eventually destroys itself, fore-ordination is quite the finest term that we can apply to it! It is like 2 and 2, the answer will always be 4, inevitable, fore-ordained.

This is the war of the body and the spirit. You are the battleground, and in every case the spirit will eventually win.

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Last moment conversions are beautiful and just, though I for one am glad that I know the beauty of the struggle of the world, and see so plainly the yeast of God working, until the whole lump shall be leavened, and the promise of the sacrament be fulfilled.

If you will watch your thoughts you will soon be able to sort them and know them for what they are, the father of your acts, and if you are determined to always express yourself, you will live a fore-ordained life. If you live in, and through, the spirit of God, each day will bring an undreamt Glory, each night a fuller realization that the spirit can know no fore-ordination.

Wilson proved himself the mystic when he said that only fools could expect to always consider their own ends. As he well knew such tactics were bound to bring about their own destruction, though he who glimpsed the truth and had the vision, did he not also contain in his own being the elements which finally overcame him?

The Oneness of Mankind

By A. Geary Johnson

The oneness of mankind is not just a visionary ideal, but an absolute fact. A fact which may be proven by careful study and exact observations of humanity and the similarity of individual conduct. We are all related; all races, nations and classes have one common goal—perfection of the individual and the pursuit of happiness. We all have our hopes, our fears, our hates and our loves. In spite of racial prejudice, we may have the same thoughts and ideals; in spite of caste we may strive for the same goal of happiness, and nothwithstanding the differences in religious creeds, every one of us seeks the same spiritual blessings and the hope of immortality.

We are born for each other; we are born to help one another, and to share and relieve the burdens of our fellows. No man, no nation, no race or no class can live to itself—absolute isolation is impractical. The nation which permits no intercourse with the outside world is committing the unpardonable sin of humanity—stagnation. Stagnation leads to self-destruction and ultimate dissolution.

We are interdependent upon one another; we need each other's thoughts, ideas and advice. Class is dependent upon

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class, race upon race, nation upon nation; each individual needs and depends upon the assistance of his fellows in most of his trades and occupations. We are members of one great family —the family of Humanity. In the eyes of the Creator all humanity are brothers and sisters. But, the brotherhood of man does not mean socialism and communism; real brotherhood means justice, tolerance and kindness to all living creatures.

The equality of man does not always follow the brotherhood of man; there are men who are not equal (either mentally or physically) to other men, and all men do not deserve the same rights. In this great human family there are persons who are better fitted for certain offices and ranks than other people who have not had the same training and education. Has the private soldier the same training and education as the general? Should the laborer who knows nothing of the arts and sciences have the same privileges as the philosopher and the scholar? Should the diligent and industrious be made to share the fruits of their labor with the slothful and indolent?

But, on the other hand, class cannot do without class, no more so than the private could carry on a battle without the superior mind of the general, nor could the general win an engagement without the aid and co-operation of the private. Labor cannot do away with capital, and capital cannot produce without labor. The worker needs the man of brains to plan and invent; the man of brains depends upon the worker to execute and carry out his ideas. Both need the other for the good of mankind.

It is difficult for some people to comprehend the oneness of mankind, and that all humanity is so intertwined and interwoven, so as to merge into one great incorporated body. The smallest part of humanity cannot suffer without the rest feeling ill effects. Suppose labor refuses to work, capital feels the result and production ceases, then suppose capital refuses to provide work and pay for labor? upon whom would labor depend for wages and employment? Should one country refuse to trade with another, the commerce of the world suffers, and results in international turmoil. In spite of this, there are people who cannot find any good in any other race, class or nation beside their own; they seem to think that the world exists for them alone, and the rest of humanity counts for naught. These people are blinded by racial prejudice and national hatred.

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There is no cause for people of different races and classes hating each other and flying at each other's throats. Why should one man hate another merely because he belongs to another class or nation? Should the poor hate and despise the rich because the rich have more money than they, and should the strong tread upon the weak because the weak have less power than the strong?

In this human family each one of us has our own part to play, and our own duty to perform for the good of the whole. We should aid and comfort those beneath us, and respect and listen to those above us. Let each race, each nation and each class put its shoulder to the wheel, and bring the world out of the darkness of ignorance, hatred and malice into the light of knowledge, tolerance and good-will to mankind.

Religion: An Interpretation

(From "The Institute")

Many things have been written in recent years which have helped religious people to think more scientifically. At the same time, there are two sides to the story. Religion must take account of scientific truth, but it cannot be classified as merely scientific truth. This has been very ably put by Rev. Harry Emerson Fosdick in the following extract from a chapter in his recent book, "Christianity and Progress":

"When, therefore, anyone asserts the adequacy of the scientific approach to life, one answer stands ready to our hand: Science deals primarily with facts and their laws, not with their spiritual interpretations. To put the same truth in another way, science deals with one specially abstracted aspect of the facts; it drains them of their qualitative elements, and reducing them to their quantitative elements, it proceeds to weigh and measure them and state their laws. It moves in the realm of actualities and not in the realm of values. One science, for example, takes a gorgeous sunset and reduces it to the constituent ether-waves that cause the color. What it says about the sunset is true, but it is not the whole truth. Ask anybody who has ever seen the sun riding like a golden galleon down the western sea! Another science takes a boy and reduces him to his Bertillon measurements and at the top of the statistics writes his name, 'John Smith.' This is the truth about John Smith, but it is not the whole truth. Ask

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his mother and see! Another science takes our varied and vibrant mental life and reduces it to its physical basis and states its laws. That is the truth about our mental life, but it is not the whole truth. What is more, it is not that part of the truth by which men really live. For men live by love and joy and hope and faith and spiritual insight. When these things vanish life is

> a tale
> Told by an idiot, full of sound and fury,
> Signify nothing.

When a man takes that quantitative aspect of reality, which is the special province of natural science, as though it were the whole of reality, he finds himself in a world where the physical forces are in control. We, ourselves, according to this aspect of life, are the product of physical forces—marionettes, dancing awhile because physical forces are pulling on the strings. In a word, when a man takes that quantitative aspect of reality, which natural science presents, as though it were the whole of reality, he becomes a materialistic fatalist, and on that basis we cannot permanently build either personal character or a stable civilization. It is not difficult, then, to see one vital significance of Jesus Christ: he has given us the most glorious interpretation of life's meaning that the sons of men have ever had. The fatherhood of God, the friendship of the Spirit, the sovereignty of righteousness, the law of love, the glory of service, the coming of the Kingdom, the eternal hope —there never was an interpretation of life to compare with that. If life often looks as though his interpretation were too good to be true, we need not be surprised. Few things in the universe are as superficial as they look. The earth looks flat and, as long as we gaze on it, it will never look any other way, but it is spherical for all that. The earth looks stationary and if we live to be as old as Methuselah we will never see it move, but it is moving—seventy-five times faster than a cannon-ball! The sun looks as though it rose in the east, and set in the west, and we never can make it look any other way, but it does not rise nor set at all. So far as this earth is concerned, the sun is standing still enough. We look as though we walked with our heads up and our feet down, and we never can make ourselves look otherwise, but someone finding a safe distance outside this whirling sphere would see us half the time walking with our heads down and our feet up. Few things are ever the way they look, and the end of all scientific research, as of

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all spiritual insight, is to get behind the way things look to to the way things are. Walter Pater has a remembrance phrase, "The hiddenness of perfect things." One meaning, therefore, which Christ has for Christians lies in the realm of spiritual interpretation. He has done for us there what Copernicus and Galileo did in astronomy: he has moved us out from our flat earth into his meaningful universe, full of moral worth and hope. He has become to us in this, our inner need, what the luminous phrase of the Book of Job describes, 'As interpreter, one among a thousand.' And in spite of all our immediate expectancy, born out of our scientific control of life, mankind never needed that service more than now."

EDITORIAL COMMENT

There was a time when religion claimed everything. Not only were moral conduct and spiritual conditions to be dictated, but even physical facts were to be interpreted only by "thus saith the Lord." Gradually and step by step science has driven religion back and back, till now the most eminent and advanced religionists are concerned to conserve for themselves even standing room. The examples of the sunset and "John Smith" are mentioned, and certain scientific explanations of them. But does science say that these are all of the sunset, or all of John Smith, and the rest belongs to religion? Oh no; science is perfectly willing to investigate the subjective effects of colored lights on the human brain and to examine into the psychical characteristics of John Smith. No, if this is the "last ditch" of religion, the next wave of scientists over the top will compel absolute capitulation.

For ourselves, we see the matter in a little different light. The investigation of facts belongs to science—all facts, so-called material and spiritual alike. Religion is the philosophy of what we ought to do given the facts which science has discovered. Religion cannot discover facts, not unless religion adopts the inductive method—which it never yet has done—and if it adopts this method, it will become science. But religion can tell us what is morally proper for the individual with the given facts. We consider that this is the essence and function of religion, and if science begins to tell us what we ought to do, then science becomes religion and there is no harm in that whatever. Our good Bahai interpreter, Abdul Baha, likened religion and science to the two wings of a bird, which

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could not fly with only one of them. We like the illustration. Not only are both wings necessary for the bird to fly, even as religion and science are necessary for man to advance, but the two are not separate. They grade into each other—through the body of the bird.

As Many Kinds of Men As of Dogs

(From a review by "Eugenical News" of L. Stoddard's "Racial Realities in Europe," New York, Scribner's, 252 pages, 1924).

Europe is, and for centuries has been, the center of interest in the whole world. This peninsula of the Eurasiatic continent, with its extraordinarily long and diversified coast line has for two millennia led the world of ideas and developed the highest culture. Possibly the home of nascent man, the point of origin of the human species, it has certainly been the home of the tall blond race of the northwest which has overrun, in the past, the rest of Europe and, indeed, a good part of the world. But the blond race, while a fierce fighter, has not been a prolific breeder and has been saved from extinction more than once largely because of its insular and peninsular position. Between it and the more emotional, musically endowed inhabitants of the Mediterranean shore has penetrated from the east a more stolid, short-limbed, round-headed race. The Nordic found it easy to repress this race in battle but it could not match it in fecundity. Inevitably by force of numbers the Alpines have spread over the heart of Europe. Meanwhile, for centuries, overcrowded Asia has been pressing into Europe's back door—Turks, Mongols and others. And on the south the lure of cheap labor has led to the importation of the helpless negro.

The "none-so-blind" assert the essential social similarity of the populations of the various European peoples. And it must be confessed that it is difficult to express their different mentalities, temperaments and instincts quantitatively. Until that is done, conclusions remain matters of opinion. But the opinion of persons with capacity for acute observation, careful comparison and broad generalization must count for something until replaced by methods less open to controversy.

The author of the latest book on European racial traits is a traveler, a student and a generalizer. His book commands attention. It is interesting. One feels that it is fundamentally true. The main thesis is that the history of European coun-

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tries has been determined by the instincts of the diverse peoples that have inhabited them. When from a country the best blood was destroyed by war and another people took possession, the history of the country forthwith changed. Time was when Portugal vied with Spain as a world power. She spent her best in colonizing distant countries and in wars to hold her possessions; she filled the vacuum with negroes from her African colonies and now once proud Portugal is approaching the condition of Haiti.

The key to European history is migration. Wars are important as affording the means and the opportunity for such migrations. But fecundity is just as important as wars though less stressed in histories. A lesson for America from Europe's experience is plain. If we want to be a Haiti, we can become it by importing two million Congo negroes each year. If we want to become a country of peasants, we can do so by importing a million or two of the agricultural Austrians and Czechs. If we want to become the greatest manufacturer and dealer in suits and cloaks and other dry goods, we know how. If we want a nation of obstinate fighters and somber philosophers, we must import more Scotch. If we want music and feeble inhibition we can find plenty of that kind of blood farther south in Europe. European countries are today what the instincts of their populations have made and are making them. The instincts and mores of America of the future will depend on the instincts of the descendants of her more fecund native stock plus those of the immigrants that are to be admitted. We can have such a population as we will. God grant that America may have wisdom to decide right by what sort of a population will bring stability to her.

EDITORIAL NOTE

There is another way than by immigration to deteriorate our country with the preponderance of inferior stocks, and that is by inhibiting the reproduction of our best Nordic strains while allowing Asiatics and Africans to multiply. The Nordic stock is none too prolific anyway. What criminal folly is any propaganda aimed at limiting or reducing it! Let the white race be the future inhabitants of America and crowd out less desirable elements with our numbers. This is the only solution until some efficient means of birth regulation is practiced that will stimulate in desired quarters the birth rate as much as it discourages it in undesired quarters. The present "birth

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control" agitation is a hideous travesty of such a proper regulation; but we note with satisfaction that physicians are taking an interest in "birth control." This will probably not be productive of any immediate establishment of a process of artificial selection for man; but it will at least tend to take the subject into the atmosphere of scientific discussion. Too long it has been the fad of the instinctive feminine aversion to reproduction and the excuse of the lazy and selfish.

The subject of the possible improvement of the human stock is in the air. We notice that Mr. Luther Burbank, famed for the strange new plants and vegetables he produces, wants to improve men by the same means. We think a note of strenuous warning should be sounded. The two problems are not parallel. Mr. Burbank advocates crossing of different stocks to this end, because this has been his method with plants. Why does he cross his plants? For either one or two objects, to produce variability in a too uniform stock, or else to produce a first cross intermediate between two species. The second case is not applicable to man, because the first cross can be continued only by cuttings, as its characters will be lost from seed. Man cannot be reproduced by cuttings. As to the first case, man is already variable enough without crossing, and crossing is dangerous on account of the disharmonious mixture of several existing stocks. Will Mr. Burbank please stick to his plants?

Sublime Happiness

By Charles Hine Hubbard

Happiness of any kind must depend upon Consciousness. Therefore happiness is a part of our consciousness ordinarily, and so the question arises as to whether it can be expressed as the totality of our consciousness at all times and under any and all conditions.

Musicians color their tones through the action of their consciousness. They are able to make a tone express gladness or sadness or any phase of emotional expression. But this is intermittent, transient, passing, whereas our task is to find how to make our consciousness totally the expression of happiness. We desire, not merely to be able to express various emotional feelings of happiness, but to have all our expressions become happiness. In other words, we desire to first have

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our consciousness totally happiness and then express what we desire to express and have all we express therefore happiness. That is our task, to understand fully that if we possess the faculty in our consciousness of being happy, that we can make all that is our consciousness happy. We can permeate each and every thought or feeling or emotion or realization with the full realization of happiness. That is to be the base of our consciousness, also the fulness of our consciousness and its expressions, happiness only.

Now our consciousness is, in its reality, happiness. And happiness is that sense of feeling inwardly that is one of utter security, joyful expectations, perfect peace and righteous endeavor. Having these qualifications realized and practiced, we can ascend further in the plane of development and realize that all happiness is dependent upon that which is called God, which, mentally in our consciousness we can realize as being the Almighty Power that is the wonderful fact of the immense magnificence of Being in all its perfection. Such a Being must be totally happy, this we know, and this Being is everywhere, in all, through all and is all. And all that it is is happiness, and we are one with this Perfect Being who is omnipresent, omnipotent happiness always, but some of us have lost sight of this fact and it therefore has resulted in unhappiness instead of happiness.

The very foundation of Being is happiness. Even the air we breathe is happiness, the space in which we live is filled, permeated with utter bliss or happiness. It is all a matter of fully realizing the Truth and thereby let become unmanifested the errors or the false. All that we are is utter bliss or happiness if it be that all is utter bliss and we live in the all and with the all. Life itself which is our consciousness is utter bliss. All that lives is utter bliss, in its true reality. These are truths which are the expressions of reality from the real consciousness which is our reality. All else is false, all else is error, vanity and vexation of spirit. That which we ARE, as manifested Being therefore can only be the Truth when we fully realize these truths and practice them faithfully. In other words, we must live these truths, deep down in our Being, where we will find them to be the true realities of life. We must express them powerfully, gloriously and truly, for against these truths there is not any law, for they comprise in themselves the law of Life and its true manifestations. What we want are **true manifestations,** we are tired of

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the false and the misleading, and to secure true manifestations we must ourself be a True Manifestation, and to be a True Manifestation we must fully express the Truth.

Now Truth is simple, it is not complex, hard to understand. Witness the child that with sweet, winsome, winning smiles of happiness awakens in us that true sense of love and happiness. But we imagine falsely that we are great people, large, grown up people who are far wiser than a child and so we are wont to relax into the humdrum errors of a false life, sighing sadly for the days we think have long since gone by. We are very foolish, in other words, we do not know what we really are when we follow such misleading thoughts and feelings—we are still children, in truth, God's children. Therefore, we have in us a consciousness of eternal youth, ineffable joy, perfect peace and happiness. For our God is just this exactly, plus a great deal more of such wonderful true attributes. We must find these attributes in our consciousness, our consciousness of Being and realize them fully and live them fully. Then we will know conclusively that we really are God's children. And the way to find these true attributes fully, is to become simple as a child, spontaneously seeking to do good at every opportunity. For God is good, and He is within us as the true reality of our Being and our consciousness. And the Good alone is happiness, and the good is only within ourselves and outside ourselves when we realize the truth fully that the All, which is God, the Goodness of God, is alone the only truth, the only reality there is. And these are the truths we must make, not a part of our lives, but the all that is our life, the all that is our Being, in order to express True Happiness, or, the Bliss of God.

The Law of Unity in Disease

By G. R. Clements

God. . . . hath made of one blood all nations of men (Acts 17:26).

"The heart in thee is the heart of all; not a valve, not a wall, not an intersection is there anywhere in Nature, but one blood rolls uninterruptedly, an endless circulation through all men, as the water of the globe is all one sea, and, truly seen, its tide is one.

"Nature is an endless combination and repetition of a very few laws. She hums the old well-known airs through innumerable variations. . . . There is at the surface infinite variety of things; at the center there is simplicity and unity of cause. . . . Every chemical substance, every plant, every animal in its growth, teaches the Unity of Cause, the Variety of Appearance."

———*Emerson*

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How many different diseases are there? About 410, according to latest authorities. Charles L. Dana, A.M., M.D., LL.D., relates in the 7th edition of his "Text-Book of Nervous Diseases and Psychiatry" that there are 176 different nervous diseases alone. Other authorities list more than 60 different diseases resulting from vaccination, a score more from the use of toxin-antitoxin for protection against diphtheria, many more from "medical immunization" against typhoid, and so on.

People are afflicted with a deep-seated belief, because of centuries of false education, that the race is best with dangerous diseases of many kinds, many degrees, and many variations. We must admit without argument the Unity of the Creator, of creation, of Nature, of the animal, vegetal, and mineral kingdoms; but when we speak of The Law of Unity applying to disease, our audience jeers us—exceedingly few will believe, and medical science (?) sneers while the multitude scoffs. But such things do not affect truth. The sun does not rise and set because the ancients thought so, nor because we persist in saying that it does.

The Universe is a Unit. It is the effect of one cause (Creator). This Unity proceeds from a single source and pervades all things, from the highest to the lowest, the greatest to the least.

We observe the surface of the globe, for instance, and perceive that all visible things existing thereon, from peas to pecans, from weeds to walnuts, from ants to elephants, from monkeys to men, all spring from the soil.

It is written that God formed man of "the dust of the ground"; and we now know that all the visible elements existing in the body exist also in the soil.

Consider the multitudinous variety of things existing on the earth's surface. Contemplate the fact that this wonderful array comes from "the dust of the ground." Grasses, weeds, shrubs, trees, and flowers of many kinds and colors all come from "the dust of the ground." Back of them is The Law of Unity of Cause.

Consider the variety of aches, pains, and symptoms of distress that afflict a body in illness. These have been diligently studied and carefully named by medical science (?) for many centuries, leading to confusion not found in anything else in the world.

What is the cause back of these symptoms? Do the symptoms termed typhoid fever come from one cause, while those

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of smallpox come from another? When we know of the marvelous Unity of all things, can we believe that the cause back of a neuralgic pain is different from that back of a rheumatic pain? or that the cause back of diphtheria and consumption is different from that back of pneumonia and cancer?

But, you say, how can the cause back of these be the same, when the effects exhibited at the surface are so different? We might as well ask, How can the cause back of trees be the same as that back of peas, pumpkins, monkeys, or men, when the effects vary so greatly?

We do not question these last propositions. By faith, not by sight, we know that the cause back of men is the same as that back of monkeys, trees, thistles, etc. Still, we insist that the cause back of pneumonia cannot be the same as that back of asthma, catarrh, smallpox, cancer, and so on, because the symptoms (appearance at the surface) are so different.

We should not be deceived by appearance nor by false prophets. The Law of Unity applies to diseases as fully as it does to all created things. How all diseases do arise from one common cause may be better understood by reference to two machines connected to a common shaft rotated by the same power. One machine weaves a delicate silk fabric; the other extracts metal from the ore. Notwithstanding the vast difference manifested by the work (symptoms) of the two machines, back of each is the same force, derived from the same source.

Back of every disease is the same force, the First Cause, the Creator, the Life Principle, with but one purpose. Violation of Nature produces internal conditions dangerous to the body's peaceful existence, and at certain times a reaction must occur, having for its purpose the destruction and elimination of this internal danger, which results from the misuse and abuse heaped upon the body by man in his erring ways. The effects of this saving struggle are manifested to the senses in a variety of ways and symptoms, yet the cause and purpose back of them all is one and the same.

Until so-called science is able to perceive this fact, medical men will continue in the mire of mystery, and be unable to form any other idea of the cause and purpose of disease than they now have, which is that there are many varieties, and that they are all a diabolical something which cannot be understood nor explained, and which is dangerous to life.

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EDITORIAL COMMENT

When eloquence gets the better of reason, then truth suffers. We know a lot of doctors and we never heard one say, nor do we believe that he thought, disease to be "a diabolical something which cannot be understood." We fancy on the contrary that he would say that disease was due either to the breaking down of some organ or the invasion of a parasite. Now there are many organs that can give way, producing many forms of disease; likewise there are many parasites that can enter, producing other forms. Don't let's scold the poor systematist who tries to count them. As to breaking nature's laws, that man can injure himself by injudicious action and thus bring on disease is quite true. By avoiding every risk and following every rule of hygiene, perfect health should result; but such people would be living in a glass case. This is a rough world yet, and many of us have to take risks and perform more or less dangerous duties for the benefit of our fellows and posterity. That these risks and dangers are less year by year is due in no small measure to the patient students of disease—the doctors.

Darrow's Camouflage in the Dayton Issue

By Alex Emil Gibson

In his great speech to the jury, assembled in the court room at Dayton, Tennessee, Mr. Darrow seems to have camouflaged the issue, throwing a smoke screen before the spectators at the scene of the histrionic battle.

Now, it is very important for an interested public to know that the real issue at stake, is not whether evolution can be read into the Bible, or the Bible be read into the evolution; whether the "six days of Creation" are made up by hours or by years—but whether it shall be allowed in the schools of Tennessee, or in any other American school, to rule out God and immortality from the curriculum, because those powers can not be chemically or physiologically demonstrated to the satisfaction of minds soaked and seared in the blinking theories of materialism.

Why is Mr. Bryan, in spite of his extreme dogmatic view-

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point of evolution, still backed up by the court and forum of Tennessee? It is due to the sinister influence which a Darrow victory would have upon the religious and ethical life of the school-children after they had seen their moral ideals, with their ancient fundamental virtues of Christianity, thrown on the scrap heap. Hence, while Mr. Bryan's statement that the "fate of Christianity hangs on the issue of the law proceedings at Dayton," may appear exaggerated, yet there can be no doubt that if this trial results in victory for the defense, the forces of civilization will suffer an incalculable serious set back.

Once more the real issue at Dayton is not a conflict between religion and evolution, but a conflict between materialism and immortality, between living for the sake of the body or living for the sake of the soul. It is a conflict between motives arising on the one hand from the responsibilities due to a belief in a balancing after-life, and on the other to the blank irresponsibility of a soulless and hopeless annihilation.

It would be as unreasonable to expect a normal life of self-denying altruism without hope of future realization, as to expect a farmer to cultivate his soil and sow his seed without the sustaining hope of fruit and remuneration.

Nature's efforts hold her prophecies, and only an insane mind can expect balanced action without a basis of faith, in its consequence.

EDITORIAL COMMENT

Our correspondent has forgotten one important fact in his remarks, namely that in the United States of America, Church and State are separate. We do not teach religion in the schools, for to do so would be unconstitutional. This is a most wise prevision of our forefathers. Christianity is not the religion of the United States any more than Mohammedanism, Judaism, Voodooism, or any other religious system, but every one is free to worship God according to the dictates of his own conscience, no matter what he may consider God to be, and no matter what degree of worship or non-worship he may conceive to be due. This is religious freedom for which our country was formerly justly famous.

But it will not be famous for that long if Dr. Gibson and enthusiasts of his ilk have their way. What they would do is to put the fundamental points of Christianity and a belief in immortality into the schools. They do not belong

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there. The fundamental points of Christianity and a belief in immortality are a religious tenet, and if they are put in the schools, that gives us a State religion, contrary to our wise constitution—and the terrors of a new Holy Inquisition will be only a question of the near future. No, the schools are not the place for any religious theory; the schools are to impart an outline of what has been discovered and may be called known to date. The schools are to give an outline of man's past achievements to the young minds of today that they may start where their fathers left off.

Now what is such an outline? We give the early conclusions of men about the nature and cause of the universe, and we give the later ideas. We show that men first thought that a Supreme Being like a man on a large scale made everything with his hands. Then we show that later facts have made this theory untenable. The universe is immeasurably vaster than early man ever dreamed; anthropomorphic theories of a personal God fail to fit the facts that we know; a theory of general evolution of all things from simple to complex alone satisfies profound students of the matter. Individual existence after death is wholly unproven in spite of herculean efforts toward that end.

Now science and the scientific spirit do not make herculean efforts to prove any theory. The effort is made to ascertain facts, and the theory that best fits the facts is accepted, wholly without prejudice. Any scientist, though he may have labored for years on a theory that seemed probably true, will abandon that theory the moment he is convinced that he is wrong. Not so with religionists. If facts arise to confound them, they call it an attack and begin to fight. It is not scientists or scientific theories that they wish to fight, no matter what claims they may make in that direction, it is demonstrated facts that they wish to smother—like Don Quixote with the windmill.

Now for these misguided religious enthusiasts we have a kindly feeling. They wish right and morals to prevail; they think that right and morals are founded only on their peculiar beliefs. For these people it is only a question of whom they shall believe, the fundamentalists or the scientists, belief in either case, you notice. They think they have the right to choose, and so they do choose—with a vengeance. They extol the Bible as God's Word and they ridicule science as an attempt to overthrow Christianity. Of course it is nothing of the sort;

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and the reason we are sorry for them is because they cannot appreciate the difference. What does a boy know when he leaves high school; he knows what he has been taught. What does a man know when he finishes College? He knows what he has been taught in College, all information at second hand. He knows nothing of himself by his own efforts and his own deductions. It is only when he leaves College and begins original investigation—I care not what subject he selects—it is only then that he begins to appreciate the facts of creation and to evaluate the knowledge he has gained. But how few of us ever reach this state. Only the professional scientists ever do so, religionists never. And so for the religionist it is a question of choice of theories as we said; but the religionist is not competent to choose. An exploded theory looks to him to be on the same foundation as the most firmly established facts. He chooses to his own undoing.

And so we would say to Fundamentalists of every ilk, Beware; you know not what you do. Hands off God's mighty Evolution, lest you be crushed in the gears!

Our correspondent troubles himself lest those who do not believe in a personal immortality run amuck in the world with selfish egotism. Tut, tut, man. We do not make first our beliefs and then act on them. We are what we are by our heredity in evolution, and we fit our theories to explain what we are. Your editor has no expectation of a future life, yet your editor is a moral and virtuous man who would see the race improve and virtue triumph. These fears are wholly vain and groundless.

Science may be godless, but it is not immoral. Far from it. Science in its ideals and objects is more moral than any religion ever was or will be. In religion, at least Christianity, the appeal is a personal and selfish one. What must I do to be saved? Do I expect personal immortality? Every appeal is thus, wholly selfish and individualistic. Science takes a broader view. We visualize and would promote a larger humanity, a boundless evolution. Who can say to what heights of grandeur and independence the soul of man shall attain—not the individual immortal soul, going on to eternity in its present callow imperfect state, but the living hereditary soul of the race, come up to its present goodly level from the Primordial Slime? Come now, here is a more lofty ideal for you. What do we care for personal immortality or personality

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in any form. Why should we stop here with what we are here and now? Onward and upward, ever upward.

Let us look back to the stage when we had not progressed beyond the fish. Suppose some Fundamentalist would have arrested us then. What a sorry plight, all of us immortal souls of fishes for evermore. No one would like it; and in heaven's name why stop here with what we are today? No, we care for the progress of the race, and we do not care for the individual. Is the stand immoral, soulless, godless as our critics say? Not so; for here we have the basis of a true mortality from which the besetting sin of mortal man is forever excluded, the sin of individual selfishness in every form.

LOVE'S BEACON LIGHT

Love's beacon light illumes the soul
With virtues most divine,
Within the heart, no nobler light
Can, with such beauty, shine;
It leads the soul to higher thoughts
And nobler aims of life
And turns to joy and happiness
All useless care and strife.

It is the light which leads the soul
From all life's darker ways,
And shows the beauty to be found
When one, love's voice, obeys.
The only power than can make
This life seem most divine
Is love when it, within the heart,
With wondrous light will shine.

Martha Shepard Lippincott.

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STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUIRED BY THE ACT OF CONGRESS OF AUGUST 24, 1912,

Of REALITY, published monthly at New York, N. Y., for Oct. 1, 1925

State of New York, County of New York.

Before me, a Notary Public in and for the State and County aforesaid, personally appeared Herold S. Robinson, who, having been duly sworn according to law, deposes and says that he is the President and Business Manager of the Reality and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 443, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are: Reality Publishing Corporation, 17 West 42nd Street, New York, N. Y. Editor, Dr. Harrison G. Dyar, 17 West 42nd Street, New York, N. Y. Managing Editor, None. Business Manager, Herold S. Robinson, 17 West 42nd Street, New York, N. Y.

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A BAHAI MAGAZINE

Devoted to the Elimination of Prejudice, Religious, Racial and Class.

For Progressive and Constructive Thinkers

THE HIDDEN WISDOM OF THE FATHERS
By Ulysses G. B. Pierce, D.D.

THE PURPOSE AND MEANING OF LIFE
By Norman N. Britton

THE REAL SELF AND ULTIMATE GOAL
By Catherine Phillips

CREATIVE SCIENCE
By Andrew J. Hornung

COMPOST ON THE WEEDS
By Luella F. Phelan

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The Bahai Movement

Rapidly Spreading Throughout the World, and Attracting the Attention of Scholars, Savants and Religionists of All Countries—Oriental and Occidental

ADAPTED to become the universal religion of mankind by the convergence of all existing religions. It is shown that all the prophets and founders of religions spoke the same message, but couched in different terms, and that thus the differences between the existing religious systems will disappear when the various creeds are interpreted in the light of reason. The importance of the knowledge of truth is stressed, not by the method of tradition and belief, but by actual independent individual investigation by the scientific method. The future universal religion if there is to be one, must recognize all the facts of science and adapt its conception of God thereto, without losing the attitude of reverence and devotion pertaining to true religion. Since God is in Himself unknowable, the human conception of Him must change as knowledge advances; and it is the part of universal religion to recognize this and accommodate it. It thus appears that no conception of God should be a matter for dispute, since no conception is adequate. The conception entertained by any individual, sect or religion of God, is not a measure of the truth of God, but indicates the degree of advancement of that individual, sect or religion. The Bahai Movement accommodates every idea of God in this general sense, and is thus prepared to unite the world in one common worship.

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"REALITY" offers a free forum for the discussion of all vital topics and the exposition of various theories of existence. Where such views depart too widely from the Bahai-scientific position, they may be answered editorially.

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TO SOLVE THE WORLD PROBLEMS

Nine Fundamental Bahai Principles

I. The independent investigation of truth.

II. The oneness of mankind.

III. The oneness of religion ("Moses, Christ, Mohammed, Buddha, Krishna, are one being, one essence, one cause, one power and one foundation").

IV. The harmony between religion, science and reason.

V. The equality of men and women.

VI. The solution of the economic problem (obligagation of useful labor and voluntary sharing of wealth).

VII. The establishment of an international auxiliary language.

VIII. Universal peace.

IX. An international tribunal.

The Bahai Message is a call to Religious Unity and not an invitation to a new religion, not a new Path to Immortality, God forbid! It is the Ancient Path cleared of the débris of imaginations and superstitions of men, of the débris of strife and misunderstanding and is again made a clear Path to the sincere seeker, that he may enter therein in assurance, and find that the Word of god is One Word, though the Speakers were many.

—ABDUL BAHA.

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Editorial

YOUTHFUL MARRIAGE

We think everybody should marry while young. To be sure marriage is a game of pure chance as far as telling beforehand whether a certain couple is going to agree and "get along" together or not, and it may be urged that older persons can better estimate this eventuality in advance. We do not think this is the case; but granting it for the sake of argument, we would point out that happiness is not the prime object of marriage. Marriage is primarily to produce offspring for the next generation, and a couple who quarrel all the time but raise a family of children are far more effective and useful to mankind than a loving affectionate couple without family. Of course we wish the two conditions to coincide; but if happiness is made the criterion, the real object of marriage is lost sight of. Again, the qualities of the children depend upon those of their parents, irrespective of how those parents may behave. A quarrelsome family is an unpleasant place to be brought up in; but the effect on the disposition of the child is simply an environmental one, not intrinsic. Criminal and degenerate types are not developed in this way, though a naturally weak disposition may doubtless be aggravated by unhappy home surroundings. So we say to our young folks: "Take the plunge. If for your youth you may be going it more blindly, that is apt to be more than offset by the plasticity of your natures. You will grow together if you try, with mutual consideration and helpfulness."

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Physiological Chemistry of Early Marriage

By Burton A. Washburn

In presenting this subject, I ask that the reader look upon the analysis of the groups which I make of human beings with an understanding like that of an architect, who lays the plans for a large structure. You must make minute deduction of the subjects in each group, and collectively see the mental picture as presented.

How many sons did their best to make the after years of their parents happy? How many parents have kept their homes functioning under ideals that help to maintain the parental dignity, love and co-operation of the family? How many parents have put something into life as they were taking something out of life? How many have made Good-fellowship their goal? I ask these questions of the parents and the children.

There must be a cause and effect in Life's physiological laboratory; just as there is in the chemical reaction of organic and inorganic substance. You believe in chemistry; therefore, are you satisfied when the chemist tells you that the substances which he is working with are non-compatible? When you see a chemical test that shows compatibility in the substances that are used to make the analysis, you express amazement and satisfaction.

The laws of substance matter must be reckoned with because of danger of doing violent destruction, due to non-compatibility of chemicals.

You approach the chemical research work with a positive knowledge that you are handling substance matter which must be studied before a chemical analysis can be made. If you make a mistake, and unite two substances that cause an explosion, you know there will be some destruction to the material you are using and damage to yourself. Why not apply this rule of caution in the case of two human beings used for the analysis of life. If they are non-compatible substance in physical and mental make-up, they will go through life producing daily physiological combustion; giving to the world substance matter (their posterity), which represents what? Ignorance, deformity and criminality. Do you not think that

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the same laws of caution should apply to the laboratory of human life, as apply to the laboratory of organic and inorganic matter? Your knowledge of chemistry gives you caution and your knowledge of human physiological-chemistry does not represent conservatism, but an indifference to the risk of destroying human life by a non-compatible union. Physical laws of matter function in this case. God has given man the physiological law; but he functions under a negative, or an anatomical law. You are in the judge's stand, to pass judgment upon the young people who are marrying today. When I have finished with the chemo-physiological analysis of youthful marriages, you may pass judgment based upon your conclusions.

How many husbands and wives would sever their marital bonds if they could avoid criticism and eliminate parental love. Because their's is a physical, non-compatible union, due to the superficial, silly, optic delusions that the boy and girl used as substance matter when they prepared the matrimonial test for Life's laboratory. When you reach the age of seventy, if it were possible to show you photographs of yourself at intervals of ten years, you would disclaim kinship between your face and the faces upon the exhibit photos. Would your wife have married you if she could visualize upon your appearance when you have reached the age of seventy? If it is a compatible union, she has had a psychiological reaction that has produced a chemical test which is positive. She sees Beauty, Comradeship and Love in your youth and also in your advanced years. She glorifies in spiritual and physical happiness to know that she can be your comrade and partner through your material life. She asks not what you have or perhaps may develop. But to her there is something she cannot explain. It is a beautiful reaction, the physical and mental laboratory of Life's technique, that has been perfected, and the outcome of this analysis is a perfect union, creating within itself a godly spirit. This man and wife go through life absorbed in team work; putting their warehouse of stored up mental and physical energy together; sharing the profits upon their expended energy of work which is free from physical irritation and friction. It is not the revolution of the physical machinery that destroys life, but the friction.

If you were to cut rose-buds from the garden, which would you select? The bud that is undeveloped, one you know will wither and die, regardless of the attention you may give it after it has been deprived of its botanical-maternal life and

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influence. Or, would you select the developed rose-bud that will open its leaves and give the fragrance of its perfume in exchange for the cleansing, nourishing water that it drinks through the bright green stems.

You would take the developed rose-bud, because of its beauty and decorative value. But you do not exercise the same precaution for your child who enters matrimonial life undeveloped, anatomically and physiologically; and the average husband does not look upon this bride with virtuous love, but that something else. The picture that he visualizes is formed by a sympathetic nerve plexus, concentrating upon the convolutions of the brain which creates a generative impulse, that is purely anatomical and physiological. The young wife soon realizes that she is in the bonds of wedlock, with its heart aches. She dies a mental death with the rose-bud that was cut too early in its life. Her body functions under the duty of the marital rule, but the fragrance of youth that can only shine through mental brilliancy is gone—due to the physical and psychiological non-compatibility of a marriage union which is legal, but not spiritual.

If the mental training of your child does not develop an artistic brain which is remunerative, then give your child a trade that will command service and reward, and place the child upon a working and living basis that carries an opportunity to maintain refinement and an honest criticism. But invest in your posterity; it is the honor bound obligation you owe to the lives you created; and without this policy woven into your soul, you mark your road to eternity with spiritual sign-boards that are decorated with withered rose-buds, symbolic of the mental death of your child, and you will ask this question: Does this road lead to Heaven or to—where?

Ask two persons to view a woodland. One will see the harmony of color as the blue of the sky offsets the leaves of the trees and the carpet of green beckons—"Come and rest." He sees the young hickory that is about to shed its small supply of nuts; he will await the gathering of these nuts after they have fallen. He sees the young oaks growing, and predicts their appearance after growth. The woodland inspires him because he sees usefulness in its development, and grandeur after maturity. The other person wants to cut these shapely oaks into back-logs for his fireplace that he may bask in their destruction, forgetting the pleasure their living would have given to others. He is going to gather the hickory nuts

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before they have fallen, by ramming the tender body of the hickory with such violence that the nuts will fall and the tree possibly die from such abuse.

One lives to put something into life for the beauty and good he gets out of living. The other lives upon the destruction of materials that he comes in contact with for his inspiration.

Would you rather, at the close of earthly activities, be placed in a humble grave, unmarked by priceless marble, and know that you gave to the word a child that had developed a brain that reflects kindness and conservatism and a defensive initiative to protect him or her from the vulturous parasites that thrive upon the destruction of those who live for the beautiful things of life, or, be crowned a man of wealth, and leave your child unmatured, mentally, to await the division of your wealth, wherein it can be spent for securities that are valueless, and finally become the possessor of scorn and pity, which mark thereafter, a life of degradation.

The Purpose and Meaning of Life

By Norman N. Britton

Science has been well defined by Bergson as: "A set of Truths, demonstrated or experienced," and, viewed in the light of that definition, it is easy to understand that Religion and Science, as commonly understood, are simply two aspects of the one great Science the Science of Being.

To know what Life is all about, then, to realize the possibility of discovering the Key to Happiness, to begin intelligently to evolve in consciousness, to the end that we may **know**, not simply believe, what the purpose, and meaning of life; to overcome our one big common enemy, Fear, through dispelling ignorance; we must concentrate upon this all-important set of truths: The Science of Being, the wisdom of the Sages of the ages, to which Socrates referred when he said: "Know Thyself."

Just as there is a golden thread running through all religions, so is there also a golden thread running through the teaching of all the sages, including all the philosophers, poets and race educators, ancient, medieval and modern, down to the present moment. In fact, there are many golden threads which can be distinctly traced through all this instruction, and the purpose of this very brief summary of the Science of Being is

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to describe a few of these threads so vividly that all who earnestly seek may readily find them, and so beautify their lives.

Each of us is a part of, not apart from God, There is a Divine spark within each of us. All mankind is one. "The Kingdom of Heaven is within you" (a state of consciousness or understanding of Truth, which **you** may attain. The Immortality of the soul of man is a fact which looms up in the consciousness of the student of truth just the same as the fact that two and two make four looms up in the consciousness of the child who studies mathematics.

Life is a school of experience for the evolution of the soul to the point of awakening, or conscious awareness of the oneness of mankind. Life on this plane is just one grade in that Great School.

Having reached the stage of conscious awareness, we may therefore deliberately and intelligently co-operate with all the so-called laws of Nature, which are really eternal and universal laws operating on all planes alike, and in this co-operation we actually fan into a flame the Divine spark within. In this process, we increase our power to attract health and success, which means happiness.

God is love. The law of love is the law of attraction. To the degree that we understand and apply this universal law, and only to that degree, are we permitted to enjoy life. The secret of happiness is therefore simply to study until we understand and learn to apply in our daily lives the law of love.

What shall we study, then, to learn this law? Jesus not only taught but lived service. And what is service, in its broadest sense? Did Jesus confine his helpfulness to any particular grade or condition of Humanity? Certainly not. Race service, therefore, seems to be the highest kind of service. You may not be able to devote all of your time to race service as a healer and teacher, like Jesus, due to the necessity of making a living. But what is to prevent you from devoting all of your time to evolving the consciousness which will preclude you from interfering with or impeding the work of others who are perhaps temporarily more fortunate? And, what is to prevent you from intelligently directing your efforts to so change your environment as to later on in the grade of school become a race servant, a real follower of the Master in the fullest sense of the term?

Earnestly study Truth concerning life. Relax mentally, which simply means to open up your mind to the reception of

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Truth which may be new to you, and it will not be long before you will realize your ever-increasing power to attract to yourself, just as a magnet attracts iron filings, all that you need for health, success and happiness.

If you have not already done so, change the attitude of your mind toward all people and all things. Begin today to radiate more love. The Christian teaching is to "pray unceasingly," and this is not at all difficult. Jesus meant exactly what He said, and He did not impose upon us an impossible or even a difficult task, when once the golden threads are recognized. All the forces of the Universe come to our assistance the moment we apply the law of love. By continuing to apply this law, the attitude of mind becomes ever-increasingly automatic, and with sufficient practice the attitude of unceasing prayer becomes a part of the consciousness.

The cycle of Life is Youth, Growth, Maturity and Reproduction, then Youth again. The Human Soul is simply re-born on a higher plane of Service. The beauty of this higher plane has been glimpsed by thousands of people now living on this plane, and it may be glimpsed by you. So begin today to intelligently and purposefully take charge of your own evolution in the light of the knowledge that you have within you, creative power, latent though it may be, with which you may do anything with your future life on this plane that you most desire to do, if you will only focus your attention and your efforts on that purpose, the same as you would have to do to make a success in any line of human activity.

We all pass though four distinct stages of Evolution on this plane, namely: I Am; I want; I serve; I create.

Take an inventory of yourself and find out just who you are, and then you will begin to realize why you are who you are. If you find yourself still in the "I Want" stage, begin to move consciously forward, upward, Godward, by beginning to serve. The next step will be easy, and the light will soon begin to dawn as the creative power within, the golden threads which unite God and Man, the oneness of Mankind.

REALITY MAGAZINE,
New York, N. Y.
Dear Friends:

Your magazine is the most wonderful in truth I have ever read.

Yours in truth,

Mattie Pippin.

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COMPENSATIONS

By Virginia Shortridge

I sit alone
  Each day, and I ponder
On what and why
  These ways are mine.

I cannot say
  That I repine.
It is just this—
  These ways are mine.

I may not tell,
  For words are frail,
The light that glimmers
  Through my veil—

I know the road:
  I know the way
Is leading on
  To perfect day.

And so I sit
  And try to see,
The loving thought
  That guideth me.

It guideth me
  In pain severe;
It lifteth me,
  When love is near.

It lifteth me
  To clearer day:
And glory shines
  On all my way.

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The Real Self and Ultimate Goal

By Catherine Phillips

The real man is Divine, the image and likeness of God. He is now Divine, and in possession of all the Divine attributes. Infinite wisdom, Infinite power, life, love, freedom, wholeness, health, boundless supply, the essence of God involved in his heart and soul.

True, these attributes exist principally in the potential state, but they are possibilities waiting in the within, and man's purpose in life is to unfold, develop and evolve to a God-man here on earth, to demonstrate, that to express God as Jesus did.

Many before and since Jesus have demonstrated to a high degree that man is divine. When one can demonstrate perfectly, all can do likewise; for that is the law. Jesus said, "Follow me, understand the law of life and apply it, and you will do greater things than I do." Jesus said man's Divinity was identical with his, all the image of God. Then what is Divine must necessarily possess the attributes of the Divine. Man is God individualized. God is life, mind. The life and mind in man is God in man. God is nearer than breath. God is his breath. Man lives and moves and has his being in God (Divine mind). He is an expression, an embodiment of Divine mind. Because God is, man is. Man (race) is the only living, self-conscious being in the universe. This alone makes a vast difference in the nature of man to other creatures created in lower form. Even a blade of grass is a manifestation of life in mind, but it is not the image of God. It has not the mind, intelligence, nature, character, power of God which man, the Image, does possess.

The meaning of Image is one and the same. So man, the Image of God is one, and the same, is God. He is a Radiation of God. He was never born, he has always been. He is a spark of the over-soul. He is the Christ, the only begotten Son, the Image, Character, Spirit of Love manifesting in flesh. When we get the dust out of our eyes and see with the eyes of Truth we will know ourselves. We will be born again. There are thousands living today who have been born again. They have overcome the foolishness of the world and lusts of the flesh, making contact or atonement with the Father within (Divine mind), the Source of their being, and can say from experience as Jesus did, "I and the Father are One."

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When one reaches this high Spiritual state of consciousness, God, the Father within (your Real Self) speaks to you today just as in ancient times. This Truth, This Priceless Pearl, every one must seek and find for themselves. If the finite mind would cease denying and dictating to the Infinite, or saying to the man who knows, and knows he knows, "That is false, I don't believe it." Instead, if he would seek for himself in the right direction, he would find God. The time is ripe for the finite, or wholly intellectual mind, to know it is abnormal instead of the Infinite or Spiritual mind.

In other words, we are all one family in God (mind) just as the sun ray is one with the sun. Man shares the nature of the universal. He can discover himself as good or bad. If he fails to realize that it is consciousness or intelligence ready to become to him what he becomes to it. In the final analysis all is consciousness. This is the final Principle. The Last Word: When man knows himself, he will know God and God's creation. He will know the Truth that makes him free. All the difference between Jesus and others was He knew the Truth, the law of life, and lived it. He was Spiritually minded, living continually in the fourth dimension, and he asked man to follow him in Spiritual understanding. If man did not have the same power within, Jesus would not have asked him to follow Him. The Real Self demands the real food, true thoughts about the Truth of Being, or Truth of Life. Oh! what riches are in store for man, when he awakens to the realization that he is a perfect manifestation of God, and claims as Jesus did, his birthright. All God's riches, which is conscious union or atonement with the Father within ((Divine mind), and says with Jesus, "All power in Heaven and Earth is Mine." "All whatsoever the Father hath is mine." This Self-Realization is man's Ultimate Goal.

Come back, O my Soul, from straying
Through this material sense-bound world.
Through the heavenly ethers keep sailing;
Till you reach your Heavenly Home.



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The Hidden Wisdom of the Fathers

By Ulysses G. B. Pierce, D.D.

"Beloved is man in that he was created in the image of God. Greater love was it that it was known to him that he was made in the image of God." —Pirke Aboth, III, 19.

Let us consider a certain passage of the hidden wisdom of the fathers. This wisdom is almost literally hidden, for I refer to one of the tracts of the Mishnah, the Mishnah in turn being a part of the Talmud, that vast and well night inexhaustible storehouse of religious tradition, dating from before the Christian era well into the middle ages. As this vast store of religious cement and tradition has never yet been thoroughly edited, as it is not available except in small portions in England, and as a whole still resides in the dead language of Hebrew, we are not to chide ourselves that it is hidden from us, but it is seen that it might be worth while to bring forth some of these things, of more obvious worth, that thus we may lay claim to our inheritance and enter more fully into our religious heritage.

And they are hidden also in another sense in that for the most part all these sayings are like gold nuggets which must be beaten out into thin gold, and must take some form of linear measurement before they can appeal to our senses. Sometimes they are so contradictory as to stagger the mind. Sometimes they are so succinct, so hydraulically compressed that they seem to mean nothing to us, and at other times they seem to have that peculiar quality which we have called Scriptural atmosphere. None of us quite know what we mean by it, but there is a difference between the literature of one race and another in what for good and sufficient reasons we have come to think of as having a sort of an authoritative, that is spiritual authoritative tone, and all these passages of the hidden wisdom of the fathers seem to have precisely that quality. The Talmud from which these passages are taken has been again and again tried before the courts of the world, that is the persecution courts of the world again and again, and again and again it has been condemned, publicly branded; and yet the more it is burned the brighter it shines, being indeed a true companion to the parable of the burning bush, forever burning yet never consumed.

The passage we are to consider here is one of Pirke Aboth, a great teacher who lived a little later than the Founder of

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our faith, and made a great impress on the world because of the profundity and spiritual value of his teaching. Not only so, but like another One, whom he followed, he sealed his witness to the truth of martyrdom.

Among many of his sayings, or sayings at least attributed to him, is the one that we are considering: "Beloved is man in that he was created in the image of God. Greater love was it that it was known to him that he was made in the image of God." Isn't that beautiful? Isn't that a great thing to have been handed down to us for nigh two thousand years? Here are two companion truths which to carry out our simile a few minutes ago, we may beat out into this fine gold in order that it may radiate a little more in our minds. Great as it is to be sons of God, to have been created as such, it is even greater that we have come to know that fact, greater that we can live in the consciousness that we are sons of God.

Perhaps we do not often enough consider what is perfectly obvious to us upon a moment's reflection that to the eyes of Infinity, if we might venture to use such language, creation would not be a process but an instantaneous act. If it were possible for us to rise above the limits of sequence that we call time, we can easily see that to the all-Father and Soul of the universe, creation would be but an instantaneous act; that it would fulfill literally the poetry of the Old Testament: "He spake and it was done"—to be done while speaking and even before the thought could be uttered the finished product was forthcoming. So, unwittingly, and I think unwittingly in the story of creation in the Book of Genesis, we perhaps have been a little too severe on it in some ways and have taken it too literally. Maybe the writer of those first pages of Genesis knew more about relativity than we have given him credit for. Anyway there we see pictured the Divine creative fiat, and at once, without any interval of time, stands forth the Divine product. There is a great truth there which is worth our considering perhaps in these days when the world seems to be puzzled by what it calls creation as against evolution. Creation without the element of time is for God alone. For us the time element must always be figured in. For us, nothing is instantaneous; nothing exists first altogether; for us each thing is separated from some other. Speaking of hidden wisdom Emerson's words are worthy to rank for succinctness and for hiddenness with these words of the first century. He says:

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"A subtle chain of countless rings
The next unto the farthest brings.
The eye reads omens where it goes,
And speaks all languages the rose;
And, striving to be man, the worm
Mounts through all the spires of form."

Yes, verily I believe that our own American proverbs do not suffer in the comparison with those of the older days. However that may be, when we say, in the eye of the Infinity creation is not a process but an instantaneous act, it is certainly not so with us. With us it is true that our life, like a dome of many-colored glass, as Shelly said:

"Life, like a dome of many-colored glass
Stains the white radiance of eternity."

To our minds everything appears analytically. Everything that we behold seems to come out of something that precedes; everything that we behold seems to follow something that preceded that; we see nothing whole. We see everything analytically, and it is because we are conscious of thus being looked at in the precinct of time and sequence that the most sedate and the wisest of us enjoy the periodical turnkey who comes and puts his key in the grating which confines us, and opens the door and lets us out. I refer, of course, to the magician. What we enjoy in the magician is that for the moment he not simply mystifies us, but enables us to see things—it sounds almost irreverent to say it—to see things without the time element, to see it whole; so he takes his hand and puts it into the hat and picks out the rabbit; he speaks and it is done. There is nothing intervening that we are aware of; all his actions are so much more rapid than our sense of vision that we are not simply mystified, but we are delighted and pleased as if with some spiritual instinct whereby we see the Word doing its creative work without an intermediary. Now, if you have ever had the rare privilege of sitting with the magician and letting him perform some of these tricks immediately before your eyes, and with every particular step visible, you will be surprised to see how bored you will be. Everything comes out of the thing that preceded it. The hand which you could not see move before deliberately goes in this, and this and this, and the entire detail is filled in. The mystery is not that which has come

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over the minds of many people, but represents the slowing down of the magic of nature; she is very considerate; she stops and lets us analyze every particular step; she produces a new species, and to the person who does not investigate the intermediate steps it appears as a divine fire. This race was made; God spake and it was made, and nature, as I say, is very considerate and she slows down the process while the scientists investigate all these intermediate steps. The result is that science no longer reports to us that we are living in a world of magic, but that we are living in a world of law, and when someone says to us that man was created instantly that is, without lapse of time-interval and without intermediate steps, we simply answer that we know better, that we have been sitting with the Great Magician, and nature with all her kindness has showed us the simplicity of these intermediate steps. Perhaps if there ever was a time when we ought to understand this, if there was ever a time when we were able to understand it, it ought to be now. Years ago before there was any such a thing as a moving picture apparatus, Senator Staford, then of California, being very much interested in the breeding of blooded horses, wished to find out something about the action of the horse's legs. The only way to do it was to take them on the race course, and with a battery of forty or fifty old-styled cameras and wet plates on tripod to have made exposures as the horse came along in front of them. A rather crude experiment, but a very advanced venture for that day, and by virtue of that, certain things which have been in controversy as between the pacer and the trotter, or whatever the technical terms may be for fine horses, were at that time decisivly settled. Now, if there was ever a time when we ought to be able to enter into the appreciation of the world in which we are living and to see the finiteness of it, it is now, since this finiteness in human nature has been able to develop and so largely or so nearly to perfect the motion-picture machine. I believe very few of us realize what a marvel that is. For example, here in the Emerson Assembly room the other night we saw first a horse jumping over a hurdle projected at the ordinary speed at which our eye is able to take it in. Then, after, we had exactly the same physical fact portrayed to us in slow-motion photography. Now, people may think that slow-motion photography is the same as other photography except that the operator runs it more slowly. Just the opposite. The picture is slow-motion picture because there have been in the original

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film more exposures, and therefore with a given number of revolutions in the mechanical machine it takes longer to reel those through. Then, we saw this same horse going over and portraying to us in slow motion. It was most uncanny. The horse just lifts himself from the ground; very deliberately he decides to fold up under him his front legs; then, with the utmost deliberation to fold up his hind legs, and he proceeds to lay his ears down; then the rider who is on him proceeds to adjust himself to conditions, and very, very slowly and rhythmically horse and rider sail over, and alight like a feather on the other side. That is the slow-motion photography so far as we have developed it today. Suppose, however, that the mechanical difficulties of friction and the optical difficulties could be solved and we were able to project a picture a thousand times as slow as that. What should we see? We should virtually see nothing. We should simply see an animal here quivering and then in an hour or two when we came along we should see him quivering in a different form, and then in another hour we should see him standing in the air with no visible form of support. In other words we should have a miracle; all our laws of nature as we have catalogued them would be violated by this heavy body standing in space with nothing to support it; then in another hour still higher and so on.

Now, that is what Nature herself presents to us. Nature herself is a slow-motion drama of the birth, education, the development and the discipline of human beings, and the film is photographed with such infinite perfection, the mechanical difficulties have been so thoroughly eliminated, the laws of optics have been so utilized that for a thousand years things seem to remain in statu quo; then for another thousand years to assume another change, and then when we come to the realm of man we see this horrid looking animal, and he subsists for a thousand years. Then, the best is picked from that and we have a better one and a better and a better until at last we have one who can look at the stars, the upward-looking creature. Do you not see the stupidity and the irreverence of bringing before our mind the old popular contrast, "Did God make man or is he the product of evolution?" Religion has its foolish questions. That is foolish question number one from the beginning to the end. Both God made man and he is the product of evolution. He made man instantly from the point of view of Infinity; from the point of view which can be appreciated in our slow photography he stands at the top of the

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summit of an experience which is millions and millions of years old. There stands man. "Beloved is man in that he was created in the image of God. Greater love was it that it was known to him that he was made in the image of God."

Here is the greatest marvel of all. How did we come to know that? If there were time we could take up the old tradition about Adam and the garden, and the enlargement that the fathers made upon Adam's comment: "I heard Thy voice but I was ashamed to answer because I was naked." And God said to him: "Who told thee that thou wast naked"? That is, how did man discover all this? How did man find that life is a slow-motion photography; who told him about it? Ah, here is the most glorious story of all. No clairvoyant ever broke through the stellar silence to reveal this to us. No rapping of the mystic tables of the mind ever brought this discovery to us. The blue was never rift by any revelation from a supernatural world to discover this; man himself, glory be to God, man himself was so constituted that in due time he began to suspect that he was part of the majestic spectacle, and he began to look about and see what was taking place.

Oh, dear friends, those who malign the men of science do not know how great is the sin they are committing. They speak lightly of the greater leaders of scientific achievement as if those leaders had some fiendish delight in taking the gods away from men, whereas the fact in the case is that they are the ones who have saved religion from dry rot and from superstition. Take a man like Nicholas Copernicus, who had his own suspicions that the world was a slow-moving picture; he had his doubts whether this petty planet with the sun about which everything else revolved; he had the dream that it was a larger spectacle than his contemporaries had credited it with being; but, well-disciplined priest that he was, he proceeded to study the matter. And how long? How long, think you, he observed and studied and meditated; how long, think you, he did this before announcing his decisions to the world? Over night? Was it the coarse guess of a day? Was it a cheap hypothesis thrown out to get away from God? For thirty and nine years he carried this great secret in his heart; he worked over it by day, he dreamed over it by night, and not until he was on his death-bed was the printed copy put into his well-nigh cold hand.

To jump a long way from Copernicus to a man of entirely different type, Charles Darwin. People speak of him irrever-

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ently as if somehow he had taken a fiendish delight in trying to prove that we were descended from monkeys instead of being made by God. People who venture such observations obviously have never read Darwin any more than they have read other representative scientists. But Darwin was a man of essentially a reverent nature. The problem before him was an original problem; the data that he had were very scanty and not always to be trusted, so he put himself to the study, and studying how long; thirty years more or less he experiments with pigeons, and writes his "Origin of Species" and "The Descent of Man," putting his whole life into it, and then he comes back and reports to us that the world, so far as he is concerned, the world is of one substance, and everything that is here proceeds from something which was before us. In other words if we could see the thing as it is we should see that in the whole world of matter and of spirit there are no missing links.

To revert again to our motion picture, if we should take this motion picture of the horse, this normal picture of the horse, and simply instruct our operator to run it more slowly, we might have the same effect that you would have in your phonograph if instead of running it at 78 or 80 revolutions per minute you should run it at 50. You would have a sequence of objectionable sounds. In the picture you would have an individual without its connecting link. That is what we would show in that picture of the horse if we simply slow this picture down. We would see this picture and then another and then another like a dotted line, whereas what we naturally and actually see in the whole motion picture is that from beginning to end there is not one thing missing. It flows on like a stream from beginning to end. So has been the life of man ever since God said: "Let us make man in our image." As we measure it, it has taken millions and millions of years in the great womb of nature; we have gone through all the forms of the universe as I within my mother on a smaller scale recapitulated in myself the surging sea, the dew-drop form, until at last nature said: "Friend, come up higher; I have found thee faithful in a few things; behold I make thee ruler over many things." "Greater love was it that it has been known to us that we are sons of God."

Here is the great achievement of modern life. Not simply the cataloguing of these various phenomena in the physical world, but the dawning upon us through the inherent powers

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which God has given us, the dawning upon us that we are veritable sons of God. See what this means. It means that all our dreaming, all our plotting and our planning are not things extraneous to the world. They are all parts of the world, and the dream is a cosmic act; it is a creative tendency, and the man or woman who is dreaming high things today is literally on the way to being and doing high things; it is not something separated from nature; it is part of nature; as the rainbow that plays about the source of the tiny rivulet has its part in directing the course of the river, playing with the mist.

So these dreams that seem to young men and young women such fantastic and unsubstantial things are looked at from this point of view among the most real things of life; if we could direct and encourage the dreams and the visions of our young men and young women we should be touching the life of tomorrow at the very source instead of now with our inhibitions and our prohibitions touching merely the hem of the garment. Life originates from within and works out. The dream is the nebula of a man's character, and everything that affects that and molds it and colors it molds the man too.

See how it comes home to us furthermore in those supreme moments rare because life is not rich enough with all its resources to furnish many such, those moments when we feel that we must dedicate ourselves to the highest that is in us. Who told us that we were naked? Who sent the truth which grapples with us and claims us for its own? Whence comes that mystic sense? Who told us that when we have conceived the nobler type of life we know ourselves to be hypocrites and sinners if we do not yield to these behests? Whence comes all this? It was not, as is almost needless to say, something put on from without. It is not because priest or book has told us, but priest and book have told us because we told them. Bibles and churches and ceremonies, beautiful as they are, are after all nothing but the shaking and trembling leaves on the tree. True, the tree cannot live without its leaves, but it can shed its leaves and it will have other leaves, and religion is always saying: "Destroy this body and I will raise it up again in three days." And religion is a long, unending process of resurrections; we burn our finest spirits; we have tortured them, and yet, now, when we come to count our gallery, we find that those we burned and tortured are those who shine brightest, the world's martyrs.

Lastly, do you not see if this is the fact how the most

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divine thing' in the world is a deed that which brings us nearer to the Infinite is that which in us comes nearest to what is in Him when He spake and it was done? What is more Godlike, what more conceivably Godlike than that men and women present in the flesh as we are, should not simply dream things, or vow to do them, but just to do them? Day by day to live the unselfish life without pretense or without profession, without blowing of trumpets in the market place; simply day by day to speak the truth; to speak the truth good-naturedly and kindly, to be sympathetic. "Oh, well, you must expect that," the unthinking will say, "that is the mere filthy rags of morality; do not the Pharisees do even so?" Well, all the better for the Pharisees, but after all, after you have endured all these taunts and gibes, there is nothing more refined in all this world than the man who dreams, or the man who dedicates himself to the coming race, to the man who day by day just naturally does the thing that is nearest to him, and by virtue of that he himself becomes by the help of God a creative center of this vast universe.

WAITING

By Edward James Irvine

Fantasy flits before me while I wait,
A form familiar 'neath the lamps of love;
The hum of vehicles, a city's hate
Disturb the solitude. Dead worlds above

Seem to stretch wistful fingers t'ward the moon;
Melodies plaintive throb from lighted halls,
A lilac—perfume thrills the pulse of June,—
Still on my listening ear, no foot-step falls;

The form comes not, the hours fade in years,
Dreary despondency with simple stares
Gazes on Pity's fire—illumined tears,
For, too much waiting whitens all our hairs.

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THE VALLEY OF DEATH

Across the landscape of a fairer day
From out the night's intensity of gloom,
The rays of hope with knowledge all enriched
Shine out above the sepulcher's dark tomb.

And shed the radiance of a clearer light
Where love supremely reigns in beauty borne;
The tomb asunder rent proclaims aloud
Death but transition is to fairer dawn.

Of greater life supernal in degree,
The Beautiful Adventure sweetly known;
As gateway leading to bright portals fair
Which opens to the soul in vision shown.

Where those long loved—though seeming lost awhile—
Return in ministry from realms beyond,
To soothe the aching heart in rest and calm
Of union drawn—as souls to souls respond.

The bridge across the valley spanned to see
Where golden gleams of knowledge firmly bear;
As curtained veil dissolves in grander view
Of victory borne o'er death in triumph there.

Oh, kindly death! Thy touch may welcome be!
Thy handclasp shorn of abject fear or dread;
Be as a lullaby which soothes to sleep
To wake in realms fair where are no dead.

'Tis love ineffable! Fair Star-lit robe!
No death could mar the splendor of thy way;
Entwined with knowledge thy Immortal Truth
Beams there in glory of Eternal Day.

Edwardus.

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The Oneness of Humanity

(A Bahai Principle)

By Mariella Ladd

A lighted match is a small thing. Yet, when such a match is thrown into a mass of combustible material—made one with the mass—it has power to start a fire which may burn a forest that took hundreds of years to grow or a town that cost millions of dollars to build.

A drop of water is hardly noticeable. Yet, when this little drop of water combines with other drops under the influence of natural laws, it may become part of a thundering cataract, which has within it vast hidden stores of light and power and heat.

These common and well-known facts illustrate the wonderful results that follow oneness—unity—in Nature. But, the mysterious power of Oneness is by no means confined to the natural world. An inspired soul inevitably seeks union with like-minded souls to aid him in intensifying his impressions and imparting them to the world. The influence of united minds grows and spreads far and wide. Every human organization, whether social, religious, political, or commercial, arises at first from the sympathetic influence of mind upon mind. Success in such organizations is conditioned entirely on the unity or oneness existing among its members. History shows us a pathetic array of empires fallen, kingdoms disrupted, churches failing to put across their Divinely-given message, all because their oneness—Unity—had been destroyed by treachery or dissension. Hence, it is fitting that a Revelation which has a vital message to the world today should adopt as its first principle The Oneness of Humanity.

Says Baha Ullah: "Ye are all leaves of one tree, waves of one sea." Again: "Oneness, in its true significance, means that God alone should be realized as the one power which animates and dominates all things." When all men have learned to see God in their fellows, and act accordingly, the Oneness of Humanity will be a fact as well as a principle.

When Baha Ullah was born, in 1817, the world needed lessons in unity sorely. America and France had revolted from kingly rule only to find terrible difficulties facing them. Britain was divided into many groups of earnest but divergent thinkers. One group was agitating for the abolition of slavery through-

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out the British Dominions. Another group wanted religious disabilities removed from Jews and Catholics. Other espoused the cause of the Industrial slave and worked persistently for the cause of Labor. All these great issues were met successfully and bore much fruit in the founding of the democratic monarchy which Britain enjoys today.

In these preliminaries, as well as in contemporary events on the continent of Europe, we see the dawning of a new sense of Justice and Equality among men.

"Justice is loved above all," wrote Baha Ullah. Hence, the establishment of justice among men everywhere must mark the first approach of the millennium of Oneness. And justice must not be merely theoretical. "Know verily that he who exhorts others to equality and himself does injustice is not of Me, even though he bear My Name." Justice, then, to all the scattered units of humanity must precede Oneness: and this justice must not be the fruit of legislation only. It must become an individual possession.

To make justice an individual possession and stabilize oneness among men, it is necessary to begin its cultivation in family life. So that the world may see a practical demonstration of this, the model household was opened to those who wished to visit it. In this home, at Akka, the principle of Oneness could be seen in action. The just rights of all inmates of that home are respected and all unite in loving obedience to the Divine Will.

To us, Oneness in the home begins with marriage. The Bahai marriage, spiritual as well as physical, has very significant vows. "Verily, we are content with the will of God," says the bridegroom. "Verily, we are satisfied with the desire of God," says the bride. The more completely and sincerely these vows are kept, the stronger the foundations of unity in their married life will be.

In a Bahai family, the child as well as its mother, has clearly-defined rights. The Bahai parent must carefully educate his offspring and prepare him for a useful life by causing him to learn some constructive work—work that may be done in the spirit of worship. Happiness is the keynote of a Bahai home.

From the family, the quest for unity spreads through the exercise of hospitality. Feasts are prescribed once a month to which friends and acquaintances are welcomed and introduced

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to the ways of the new order. Friends who wish to investigate further are invited to the formal meetings of the Assembly.

The Bahai Assembly is a place for the culture of Unity.

In the Bahai Assembly, Bahais meet with the object of obtaining a wider training than can be attained in family or social life. All shades of belief or unbelief are welcomed to the table of Baha Ullah. The Bahai's task is to meet them all in the spirit of oneness, not emphasizing points of difference, but entering into difficulties earnestly with a view to throwing light upon them. Thus Bahais practice the culture of Oneness.

O, yes, Oneness needs culture! The weeds in the flower garden of Oneness have ugly names and a sublime power to disguise themselves as flowers. Here are some of them: Love of leadership, pride, greed, arrogance, self-seeking, desire for fame and influence over others, ignorance of God's real nature, an uncharitable attitude towards outsiders, a hypercritical disposition. These weeds have to be industriously treated for removal by the great weed-killer, Love.

Love is, in fact, the great universal panacea of the Bahai life. When we have practised it for a time, we realize that it is a manifestation of God, a dominating, compelling force, not only able to construct the good things of life, but also able to destroy the negative states which we call evil.

Love is in the spiritual world what Electricity is in the world of sense. When the millennial idea of **Humanity Made One** seems to our feeble faith impossible of attainment, let us think for a few moments of the wonder Electricity is working in our world to-day. Then, let us realize that the seen is but a reflection of the unseen!

P. Lesser, Circulation Manager,
REALITY MAGAZINE.
Dear Sir:

"REALITY" always has some article of deep interest to the writer; and the November number especially so. Your Editor's views on the "Benefits of Prohibition" tell the whole story in a few words; as does his "Fashion in Dress."

With best wishes for REALITY, and may its circulation get into millions, I remain,

Sincerely yours,

Frederic Egner.

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THE VULTURES THAT FLY IN THE AIR

By Edward Francis Bodin

There was once a great Nation of brotherly love
Which many believed was designed from above
And protected by spiritual care;
But in less than some two hundred years from its birth
It was shattered and beaten and battered to earth
By the Vultures that fly in the air.

They came in the night-time, they came in the day
They came seeking vengeance, they came seeking prey
When the National was little aware;
And the guns of the waters and guns of the land
Had little effect on this horrible band,
These Vultures that fly in the air.

They came by the hundreds, by thousands and more
And they met adversaries of less than a score
In a battle of utter dsepair,
When the poisonous gases were spread far and wide
And the "Eagle of Honor" was shorn of his pride
By the Vultures that fly in the air.

Oh, the sorrow and horror and curses and pain
As the men of the Nation endeavored in vain
To drive back the foe everywhere;
But the portals of heaven were closed in that hour
When America fell and was stripped of its power
By the Vultures that fly in the air.

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Gentlemen:

I am enclosing my check for $3.00, for I want to pay the regular price for this splendid publication.

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Very cordially yours,

William Montgomery Brown.

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God the Spirit of Love

O men of the future, the Spirit of Love is present with you now! Make use of it, cultivate it, do not attempt to impoverish it in any way. It is essential for the perfect unfoldment of any flowering plant that it shall strike its roots deep into the soil. It is essential for the vigor, the robust appearance, the beautiful delineation of each branch, each leaf, each flowering bud, that it shall have abundance of satisfying food. Did you ever realize how a plant actually grows, develops, and comes into perfect fruition?

Did you ever realize the wonderful alchemy of Nature? Did you ever ponder over the problem of how that beautiful flower which has drawn your attention so that you are obliged to pause and study its marvelous sculptured beauty, tinted and shaded with the most exquisite coloring and standing outlined in its background of dainty chiseled foliage; how each curving petal expanded and drew apart until in its dazzling maturity it opens wide its heart to the soft life-giving sunlight and sent its fragrance and beauty radiating out from it to others of its kind? Have you ever seen with your physical sight the loving exchange of the life-creating elements between those two exquisite creations of Nature and of God? No, it has never been witnessed by a material mind. It is something that stands revealed only to the spiritual sight of the beholder.

This marvelous work of art is not a thing of chance and the lover of flowers knows in this way just how and why God created such marvelous things; for humanity to be sweetened, purified and glorified in their own spiritual life by the knowledge of how these children of Nature attain unto such perfection.

Sordid, mean and contemptible is that invidual who cannot see the analogy between the growth, development and perfect maturity of Nature's art and humanity's physical and spiritual life.

Marvelous as are these creations of earth and sun and air, they cannot compare with that higher form of created life, a purified, spiritualized, loving soul as it expands and unfolds and opens its inmost heart to the kiss of the rays of the sun of God's light that comes filtering softly down into its bosom through the pulsating etheric currents of the invisible world around us. What is the secret of that incarnate God-life in man?

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Earth and air and water kissed by the sunlight as they are assembled in the laboratory of the soul, all contribute their share towards the perfect development of that wondrous work of God's art, man made in the image of God, a son of God. What dastardly hand dare to deface, stunt or deform that which God is molding for His Garden of Love, the Kingdom of Heaven?

The Master-mind which is creating these many forms of animal life is the Spirit of Love, that which was from the beginning, that which will be until the end. That which transcends all the imagination of the most fertile brains is this wondrous elemental life-creating force, etherically spiritual and fluidic, the Spirit of Love which is God.

An Elder Brother.

Creative Science

By Andrew J. Hornung

Volume 6 of Modern Science, page seventy, has this to tell us, in the matter of creating something from nothing. " . . . We can never secure more than an equivalent. . . . To create or annihilate . . . is impossible. . . . All phenomena of the universe consists in transformation alone. Some philosophers think this the greatest generalization ever conceived by the mind of man."

Nothing is created. Everything already exists. All good and all perfect elements exist. These change—and they change and assume the relations and reactions to you that you create in this fertile field. The seed that you sow and whose fruit you reap, is the fundamentals of your thought, feeling and action. How you send forth such creative agencies, what the reason for your uttering the edicts that you do—that is another matter. Let us first clearly perceive and understand the Law. Then we may use it constructively. Without understanding we are weaklings and cripples.

The quotation that begins this article is a great one. It is quite pertinent to the situation that we are concerned with. From the Law it tells us of, sprang man's concept and recognition of the law of conservation of energy. This we have under another form as the law of cause and effect. Too many students of spiritual science in its several forms overlook or misjudge the law or its application. Pretended seekers of

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Truth travel in circles year after year. Tomorrow you will find them parading, just about where they were a long time ago. They make no progress. They listen to the same nonsense repeated in many varieties of ways. As it is given to them, it invariably lacks the dynamics of the Inner Law which puts vitality into it and makes it a great power. Repeating formulas without the accompaniment of the inner change, (the usual procedure) is expecting one pound to balance or create ten pounds, and the mouse to lift the mountain. This running around in circles, repeating empty formulas day after day, accompanied by acts, that any sane person can perceive are diametrically opposed to larger attainment, takes place right along in practically all of the so-called advanced circles.

With the genuine inner change there will be induced the irresistible impulse and understanding which harmonizes with the Law. This relates you to all that the Law is and has. This means Health, Plenty, Wisdom, Peace, Power, Happiness and Love. Without the inner change all is vain, empty and fruitless. Sing-song words and namby-pamby acts do not creater inner changes. We must tap bed-rock.

The entire matter simmers down to this—what you want, you must pay for. (You have the means, with you and within you, always). All effort to get something for nothing is vain, fruitless and harmful. In our blind self-delusion we often forget. We think that we can get something for nothing. Or, we overvalue what we give, the silly, futile and empty words, phrases, attitudes and acts. They are always put forth (given) that something may be received in return. There is a fixed, iron Law, as eternal as the Universe, that you may have what you want, when you want it with sufficient intensity and determination to engender or induce the inner change within you. This inner change must take place. You must mirror it forth in some concrete fashion. Simply talking of it is futile, worse than nothing at all. You have done nothing and think you have. A most effectual idea to bind you to the rocks.

When this actual inner change is induced within you, you will be more than willing and able to give for what you receive or wish to receive. You will have realized that something never comes from nothing. If you wish for something, put something that carries a touch of your own soul into the balance. Turn it over to the Cosmic Powers to bring to a fitting conclusion. You will receive full measure and running over.

Give nothing, and receiving nothing is your portion. Have

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you been receiving little or nothing in the way of health, supply, power, wisdom, prestige, love and joy? You now know why. You have been giving little or nothing, trying to dodge the Law.

Beware of the man or movement that pretends to give you something for nothing. That will never take place. It cannot be done without first setting aside the Laws under and by which this Universe and all in it, exist. Should some one pretend to give you something for nothing, wake up. You have been selected as an easy victim. Look far enough and you will perceive that in some obscure, roundabout and certain manner you do pay, financially and otherwise. When you pay in this fashion, your own foundations (several kinds) are being sapped. Be a real person. Stand up and meet your situation openly. Pay as you go. Get what you want and win. You can do it.

To illustrate this failure to grasp the law and use it, permit me to relate an experience of a friend of mine. A lady, who was sick and limited in supply, asked for help in demonstrating health and supply. She lightly dismissed the matter of a return for my friend's time and effort spent for her. Obedience to the Law brings with it receptivity to the Law and all its commands. It was very difficult, next to impossible to induce sufficient co-operation upon her part to bring about the right state of consciousness, which was the requisite in the matter of health and supply. She persistently dwelt upon the matter of material supply. When the subject was turned to show her that supply was a matter of consciousness, which would make this the important avenue of approach, she lost interest. Try to drive home the primary truth so as to induce inner change and she whined and wailed over her poverty and created a shell of self-pity, behind which she retired. No great use to try to help one who will use such outlandish tactics. She did not follow the attempt to induce the desired change within. At the merest approach to the subject, she poured forth a flood of declaration, telling how she had been "spiritually blessed." Her own request for supply was more than sufficient proof that she was slightly mistaken in the statement. Her mind was fixed upon forms, things and appearances. She rested under the necessity of more experience to bring her to a perception of the Law.

This student did not grasp (did not wish to) the truth that there must be some token of appreciation, symbolical and signifying complete co-operation, before her own advance could manifest. The token may be tiny. That matters not, if it is filled with the spirit of the soul. The giving of a token, material

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or spiritual, is a breaking of the bondage of old ideas, appearances, limited concepts and poverty consciousness.

We are materially minded. We think of nothing but material terms and factors. When we think of giving we think of giving money. Money is the least efficient thing that we can give. Money can be made to serve as our gift, a symbol of inner giving, a breaking down of error thoughts, which have bound us and dominated us with the idea that we could not give, that we were limited in powers, etc. In other words we can obtain less with money, (pure and simple) than with any other factor. Our inner states fix the price for everything. Nothing has any value in and of itself. To set the material price, whose giving will be a benefit and help to you, I must first cognize and value your spiritual values. The material element may symbolize and be made to serve as an agent, to function for the inner element.

The worth while truth for us, is that we have with us and within us more than plenty to pay for what we wish for. We will not cease being worldly minded. This anchors us, prevents change. Change is the price of progress. We wail and weep over the harshness of our world and all that sort of piffle. The world is all right. Everything in it is perfect. We remain in a viciously mistaken state of mind. We wonder why things are as they are. Again—things are all right. With ourselves in the right state of consciousness, all things and all that things have created, would literally race to us, to do our bidding, to serve us and to carry out the fixed law of this Universe, that the higher always commands the lesser. The form and appearance may be obscure and the law may seem hidden or inactive. Rest assured the Law is always present and active.

My friend I have just spoken of, declares that every one of us has more than plenty to give for what we want, at any time.

He cites some of his own experiences as exemplification of this truth. He permits me to use some of his conclusions in this article in the hope that here or there, some earnest seeker may recognize his or her opportunity to find and use the hidden wisdom, that gives power. It may be attained by any one—who has a cast iron will, who will not turn back at trifles and who will not shy at the very factors necessary to lead one into Truth—Divine or Devilish.

He began, you might say, entirely incredulous as to the postulates of metaphysical, occult and spiritual science. Becoming interested, he began study, which was long drawn out,

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widely extended and thorough. A recital of his pilgrimage would make a highly interesting story, I can promise you. In due time came the usual effort to pierce the veil that every genuine seeker sooner or later comes in touch with. Our friend made up his mind that he was determined to be a knower. It was not merely an ardent wish, nor anything of that wishy-washy type. He made, for himself, the fixed iron law, "I will master the unknown and perceive the unseeable. I will pierce the wall. The barriers are erased for me." The several teachers that he contacted quickly demonstrated their futile ignorance and brazen pretense. Some were ignorant and knew it. Others were ignorant, self-deceived victims of transferred sensation and other like factors. From them he had a long drawn out patter. They had the terms down and could spin them out by the yard, extend them into volume after volume. Mention any subject or aspect of this occult or spiritual realm and they would anticipate you, run ahead of your questions. But make it a matter of demonstration of a vivid and mighty truth in a tangible manner—ah, none of them knew anything and none had anything. Here and there one found some trifling matter, whose importance was highly overdrawn.

In passing, it is in order to remark that there is an advanced wisdom and an advanced power. It is as real as you are and as powerful as Niagara multiplied many times. The man or woman of today who is sick unto death of being a weakling, a follower, a veritable nothing, always and forever being shunted to and fro by the set of conditions or folly, ordinarily known as life, should direct his or her attention to the facts and forces of the higher planes. In them lie the dynamics, power, factors and potencies that induce power, freedom, beauty, expression, plenty, happiness, love and wisdom. Few so-called students or teachers of advanced wisdom possess or even know what advanced power and wisdom are, or stand for. More is the pity.

After the above, our friend said, I am through, and now I truly begin. I am more than ever determined to be a knower. The question is what way must I follow to make this attainment, the knowing that I ask for. From higher planes and powers quickly came the word as to what was to be done, what the actions were to be and what the price was in his case.

Our friend was very much interested in teaching certain ideas and methods of healing. His past success, his pride in results, his egoism and other factors were involved. He was

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to undergo the ordeal and humiliation of an open, flat failure of his teachings in his own person. He must go through sickness, pronounced and prolonged, of a most trying character. Worse yet—or better still—he must undergo all that this entailed without making one explanation or giving one hint as to the real state of affairs, at any time or place. Silent and absolute obedience under most trying conditions is a test of one's loyalty and devotion. This was a real price for him, as you can readily perceive. When this price had been paid the other side of the balance would be found filled, it was promised. And so it was. At the end of the trial there came a most glorious expansion of consciousness with enlarged powers in many fields; old and new, untellable occult powers and new and superior healing abilities, far surpassing the old methods in power and sureness. The old one was flatly repudiated, as it were. All is given and all is received.

We can have all that we want at any time that we carry an entirely normal, natural and divine consciousness and way of thinking, feeling and acting. The average person chooses not to do so. He remains in bondage to mistaken ideas and acts erroneously in everything he does. Even his thoughts relating to Truth are so filled with error that it is terrible to behold. There has been built up a well anchored barrier. This must be torn out and discarded. Here comes the suffering and the cause for suffering. Self-erected, accepted and perpetuated error is the source of suffering.

There may be a vividly determined wish with a major part of a person's powers with or behind it. Attachment to one tiny error aspect hampers effective action and sets up a conflict. This must end in a terrific struggle and keen suffering. Lacking the will and the ability to find and use the peaceful, quiet, and happy path to freedom, this way out is better than to remain in bonds and increase the error and its domain. Brave souls, great souls, accept all there is to be accepted, that they may know and be free.

Would you accomplish something? Elevate yourself. Make yourself at one with the Higher Powers, which are all and create all. What they do is a model and lesson, set before you. These things, anything—you can do, when you actually wish to. You must be in genuine earnest. Cease spending your time and power in uttering platitudes, mouthing sweet nothings, rolling folderol under your tongue and all of the favorite

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pastimes of the typical and average habitue of metaphysical circles.

Today is the accepted time and the way is always open. You may learn, if you wish to and will act. You are high or low, sick or well, master or slave, beautiful or ugly, starved or fed, loved or sneered at, according to your selection as typified in your thoughts and acts.

THEY LIVED AS NATURE TAUGHT THEM

Where wide and gorgeous valleys
  Extend from shore to shore;
Where silence reigns unbroken
  Save by the ocean's roar;
Where man, through all the ages,
  Had never been before;
Where cloudless tropic heavens
  In tender beauty smile;
Adrift, surviving shipwreck,
  Two people reached an isle.

He kept upon the headland
  His signal-fire ablaze.
In vain beside the waters,
  Which held her eager gaze,
For sails she watched and waited
  Through long and weary days.
Deep in the ancient forest
  They ventured mile on mile.
They ceased to hope for rescue
  Upon that unknown isle.

In the warmth of Summer's sunshine,
  In kiss of Summer's breeze,
The rich fruit grew and ripened
  On fertile vines and trees.
The peace of God pervaded
  That haven in the seas.
Their dwelling was a cavern
  Down in a deep defile.
Love came and they were happy
  Upon their lonely isle.

Alden Harness.

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Compost on the Weeds

By Luella F. Phelan

In the November issue of REALITY the Editor, in his Editorial, "Fashions in Dress" has struck at the root of the cause of rank corruption that from the body of law and order plucks the very soul. Infects and apoplexes the social system with such virulence that neither the exterior nor the inward resembles that it was, while every remedy seems to lack the relish of salvation.

Generally speaking, radical reforms, social and religious, are begun in a spirit of intolerance, prejudice, bigotry and persecution. The most far-reaching, deplorable and pernicious results to our American civilization were brought about by the attempt of moral uplifters and the concerted action of the churches to close the houses of ill-fame and abolish the public drinking places. They accomplished both measures to the confusion and defeat of the plan and purpose of the movement, and the reform is a boomerang. They did away with the segregated districts and the women took up residence in every neighborhood throughout the cities. They reduced the cost of prostitution and increased many-fold the cost of liquor. For no matter how much these evils may be legislated against as institutions, they will still be indulged by the individual until he has overcome them by his own free will, choice and action. However much we may credit these so-called apostles of decency with good intentions, they have scattered the compost on the weeds which today are flourishing in the rich soil of unprecedented license.

Formerly, the inmates of legalized houses were compelled to submit to medical examination at regular intervals. Today, according to statistics, venereal diseases have increased tenfold.

Yesterday, the call of the epicure was, "wine, women and song." Today, the slogan is, "gin, flapper and jazz; I want my liquor strong and my women weak."

Formerly, the greatest evil of the saloon was, that it took the bread from the mouths of hungry children. The working man who could not resist the temptation would spend his earnings there and so impoverish his family that they could hardly keep body and soul together. Of course there were other evils, but what he drank was pure and protected by the Government's tax and license.

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Today, drunkenness is on the increase, crime is rampant, insanity increases, alcoholic poisoning, heart failure and paralysis are taking their toll of human life, and blindness, kidney trouble and other ills, too numerous to mention, follow in the wake of the Eighteenth Amendment. Yesterday we had to deal with immorality; today we have to deal with unmorality. Of the two evils which do you consider the greater?

For Immorality there is hope for correction and cure. For unmorality there is the sickening realization of helplessness. The most that is being done by the uplifters, the churches and the public-at-large, is holding post-mortems. But where are we getting? Nowhere. Loose morals have brassed the gold in the social fabric until it is proof and bulwark against sense. Normal pleasures have no place, and society has grown into an unweeded garden where things rank and gross in nature are the only picture the growing youths and maidens have to look upon. The blush and grace of modesty is blurred, and virtue itself of vice must pardon beg. The order of the code is reversed. Under the regulations governing the "red light" districts the women were subject to penalty of fine if caught speaking to a man on the street. But under the glare of the noonday sun, or under the "white lights" of our cities the traffic in virtue is spread like a net to enmesh the feet of young and old alike.

The problems of poverty, drunkenness and immorality have confronted the world since the beginning of time. Succeeding generations have struggled with them in vain endeavor to eliminate them. Once in ever so often waves of reform rise with mighty force, attempting to drown them, but the wave rolls over and they are carried back upon the ebbing tide as so much flotsam upon the sea of life. Experience proves that legislation makes laws that it cannot enforce, and our present corrupt social condition is due to the fact that in the attempt to "clean up" the social body, the moral uplifters did but skin and film the ulcerous places, leaving the cankering growth to rot and gangrene the physical body, the social body, the mental body and the body politic.

Legislation gave us the Eighteenth Amendment. Without meaning to do so, the vote of the people gave privilege to the rich and made it impossible for the poor or the average well-to-do man to enjoy or indulge the same privilege. Any movement to improve conditions must act with equal rights, privilege and justice to all.

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Intemperance has been the vice of every people, and is prevalent in all climes, notwithstanding the fact that intoxicants, properly employed, may serve humanity's greatest needs. No drinking man is strong enough to say, "I can not become dissipated"; no nation is rich and cultivated enough to view the debauch of its people without alarm.

It is an obvious fact that prohibition does not prohibit, as evidenced by the numerous rum-runners, supper clubs and drinking resorts. It is appalling when we consider the millions of dollars being spent annually by the Government in its futile attempt to enforce this unpopular law.

The real American resents any attempt to interfere with his personal liberty. The Eighteenth Amendment is causing many of our best citizens to break the law every day, and many who never thought of drinking before the law went into effect, have become the worst offenders. If they were drinking pure "bottled in bond" it would be a different thing, but they drink synthetic gin, and whiskey, too often containing denatured alcohol, fusel-oil and other poisonous ingredients. You know the result. Is there a remedy?

Evolutive Creation

By K. P. Alexander.

Opposed to the allied hypotheses of electronic creation and universal evolution, more properly termed evolutive creation, is the still popular idea that our earth, and organic life of all species, were completely created by special acts, by fiat, or outright from nothing. This was an ancient conception, which is wholly unsupported by science.

The major bases upon which the deductively established theory of evolution, or "orderly change," of both matter and life rests, are that:

(1st) The nebular hypothesis of the creation, or evolvement of all planets by gradual integration of gases, instead of from an impossible "void" or nothing, is a necessity of rational thought, and is in striking accord with recently discovered facts. It is now known that such gases must have been in reality successively electrons, gas or vapor, liquid, and ultimately solid. Nothing can arise from nothing.

(2nd) Recent scientific proof that electrons are the most tenuous energy-substance in the Universe, and that they con-

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stitute all energy and matter existent, forms the basis of the modern theory that electrons were originally, and are probably still, pregnant with life-latencies. This latter theory, however, is not yet wholly proved.

(3rd) Development necessitating immense periods of time, evident from various pre-historic fossil remains in correspondingly-aged strata of the earth's crust, seem to be positive proof of the gradual organic evolution through heredity, variation, adaptation and natural selection of the infinitely numerous forms of both vegetable and animal life.

(4th) Vertebrate fossils of differing types are found in such relative age-order and depth-order of the earth's strata as conclusively prove gradual evolution from at least vertebral beginnings onward to man.

(5th) The human embryo possesses during the early stages of development a full-length tail, a pronounced vestige of which remains at birth and persists throughout the life of every human being. This fact is highly indicative of humanity's gradual ascension from primitive beginnings—from the single cell. There are in the human structure about 180 vestigials, or "left-overs," from earlier life-forms.

(6th) Developmental changes occurring in the human fœtus not only wholly confirm geologic evidences, but also ocularly prove that the single life-cell, which was the beginning of the fœtus, while developing through the nine months of gestation, shows in miniature the matured forms of every grade of organic life which its ancestral line of ascent became while evolving from single cell to human beings.

(7th) The fœtal evidence of evolution appears to be as overwhelmingly positive as would be a continuous moving picture of all life from the origin of human life. The metamorphosis of the tadpole and the caterpillar are strikingly significant evolution analogies.

Summarized more briefly, the fact that electronic energy-substance constitutes all that is, the necessity of nebulous integration of all planets from pre-existent unorganized energy-substance, the probable life-latencies of electrons, the immeasurable periods of time essential to all creative processes, the strata and fossil evidence, the incontrovertible embryonal evidences, comparative blood-test proofs, and similarity of instinctive emotions, appears perfectly to coödinate with the evolutive-creation hypothesis. The affecting factors of no other creation theory appear to possess elements of true co-

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ordination or rationalism of unbiased thought. Unity of action must characterize every process of Nature.

As the strongest evidence and logical reasonings of man trace all beginnings and all that exists back to electrons, there no longer appears even imagined need of unsupportedly assuming that our earth, or the Universe, or life, was specially created, or even evolved, from an unknown nothing or "void." Special creation is thus contradicted.

Science does not assume to define such Power or matter as may be anterior to electrons.

The Day of Regeneration

By Edward L. Fernald

"The time of former things is past and a new time has become manifest, and all things are made new by the desire of God. But only a new eye can perceive and a new mind can comprehend this station."

—From the Tablet to the Jews by BAHA ULLAH.

It may appear from the vast stores of acquired knowledge and learning which have descended to us from the past and which have amplified during the last half-century by the results of modern research, that mankind is thoroughly and completely blessed with the means necessary to accomplish human perfection, whether physical, mental or spiritual. It is difficult however, to attain the proper perspective of those teachings and supposed facts which are at present considered authoritative unless we can know the circumstances under which they appeared and the motive for their original expression.

For instance, it seems that amongst those who have been pioneers and innovators of constructive thought and effort in the past we can recognize a superior virtue which actuated their lives and influenced their conduct, became manifest in their speech and was demonstrated in their deeds. This motive or directing force, this pure power which inspired them to think, to speak and to write the eternal truth in all the departments of human existence, whether social, economic, political or religious, is a mysterious Mother-Substance-energy which eludes human intellect and fancy. As we watch, it appears and reappears like a blaze of light, shining through superior beings, age after age, accomplishing the seemingly miraculous, and disappearing as quietly as it comes, recorded only in living

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words of variable limitation as a guide-post to those who follow after.

However, mankind at large, uncomprehending, has ever lived upon the husks of life, obscured from the Divine Reality, all unknowing of the ineffable Word which will unlock the gates of knowledge, the key to which has been possessed alone by certain few radiant men upon the mountain-tops of consciousness, empowered to lift the veil and become mediators between the source of being and this phenomenal world.

Strange as it may seem, there is nothing new under the sun save the mystery of the Divine Nature and the abstract ultimate Truth, which is always new. All human research but evolves and differentiates in endless detail the same primeval principles which have guided the destinies of men throughout the ages of time and were first known to the "gods" (i.e. exalted entities) who "walked and talked" with mankind. Like children at play we form and re-form in countless combinations the few simple facts which have descended to us by tradition, interweaving the dross of conceit and prejudice in kaleidoscopic changes, and make ourselves happy in the belief that we have become creators, equal unto God.

However, when we are weary of it all and seek to rise above the selfish physical formulas on which mankind depends, we then turn back instinctively to certain fundamental things which truly are religious in their nature and have ever been associated with the Holy Ones of God, the great Prophets and Manifestations of the Supreme Power. It is in the outpouring of this spontaneous universal life which revivifies the world, which brings youth and happiness to the hearts, which is capable of withstanding the assaults of selfish pride, greed, ignorance and sensuality.

Thus in the field of healing or curative arts and science, there has been from earliest times a definite set of principles whose essence has pervaded all later and present attempts in the diagnosis and removal of disease. For instance, Hermes Trismegistus (the Thrice-Great) a mighty revelator of Primal Truth and himself worshipped as Thoth, the God of wisdom in ancient Egypt, has left the imprint of his mature consciousness upon all later generations. Modern medicine, save for a few brilliant isolated discoveries whose value is yet unknown, is derived in large measure from ancient and medieaval sources, from which a portion of the most glaring superstitions have been expunged. However, enough remains of indefinite, unre-

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lated and unessential matter in present medical doctrine to swamp any rational mind which attempts to find its way.

Modern medicine, which is practically ancient superstition restored and enlarged, is a load which becomes more burdensome to the bodies of mankind with the passing of the years. It is impossible to calculate the amount of actual sickness, misery and death which occurs daily that may be directly attributed to poisoning by drug medication, serums, antitoxins and various patent nostrums which are used today by a high percentage of the so-called "ethical" profession. Physicians have at various times been priests, magicians, astrologers, barbers and druggists and their principal claim to great authority and distinction in this twentieth century is their ability to write prescriptions in a dead language which no one knows how to pronounce.

It is fortunate perhaps that mankind forgets so easily, else the profession might find itself embarrassed in attempting to explain the total disappearance of certain operative procedure and medicines which were considered specific, viz., "cure-alls" and wholly necessary a generation or two ago. In the graveyards of the world lie those who have failed to respond to "ethical" treatment, a monument to ignorance and incompetence upon which the physician quite willingly turns his back.

What is the significance of this situation? It means simply that orthodox i.e., "official" medicine has lost its power of perspective. It considers disease to be a positive something and is continually talking in terms of this illusion. It has forgotten the original primitive doctrine that positive physical, mental and spiritual health, like sunlight, is the birthright of mankind and that where health reigns, disease, its shadow, is non-existent. Necessity, however, has brought forth a solution of this problem. From the dead ashes of past tradition and superstition, like a phoenix, the pure Truth rises once again, with the advent of Baha Ullah, the "Splendor of God," restoring the principles of health and the laws of perfection whereby mankind, regardless of color, race or creed shall regain its original vigor and virtuous self-control.

In this new cycle, wherein the Great Law has superseded the lesser, all things are indeed made new and the grossness which lay like scales upon the eyes of physical scientists and men of learning is by degrees falling away. A dynamic impulse and urge has spoken to susceptible hearts and new wonders

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are springing to life. Amongst these is a truly practical and efficient method of human analysis, including both diagnosis and cure of dis-ease, based upon the numerical relationships of God, the Universe and Man. By it all problems in the field of healing disappear like clouds before the sun. By it the great mass of unrelated details which previously clouded the vision now becomes an orderly and systematic procedure for Universal Regeneration, whereby those versed in its application can accomplish miracles of constructive effort. This is **The Regeneration System.**

"Always and Forever"—*A Story*

By Harrison G. Dyar

Douglas FitzWilliam Montague had lost his way. There was no longer any doubt of it. He had been trying to think that this was really the road that the old man had described to him; but, if so, he should have long since arrived at the cross-roads by the creek, while now his path continued to ascend and became more and more disused, till it seemed about to disappear. He was tired, and so was his horse. The sun was low, and he had not met a living soul since his encounter with the old man.

"This is what comes," said Douglas, half aloud, "of listening to the call of the wild. When I was at home, I was in a better place—that is, at least I did not lose my way on Broadway, or if so, there was a policeman to guide me to the friendly shelter of a sea-going hack. Well, Dutch," he said to his horse, "what shall we do?"

The horse looked around and cocked his ears, but seemed to have no suggestion to offer.

They stood still. Between the bolls of the great trees the red sun shone, his rim on the edge of the world, pausing, as it seemed, before his plunge into the abysmal depths of night.

"Dutch," said Douglas, "it looks bad for us. You may, perhaps, forage a few spears of grass; but as for me, my lunch is gone, and it seems that I shall spend the night with my back against a tree. Cheerful prospect, Dutch. But we would come, you know. The nightly splendors of the great white way palled on our jaded nerves; even the rosy parlor of seductive Isabel—but there, Dutch, you don't know her. We will not discuss Isabel."

He dismounted and stroked his horse's nose. The animal

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sniffed sympathetically. The dusk of evening welled up around them, for the great red sun had gone. A chill air, like a breath from the grave, crept up between the trees. Douglas shivered. "I wish I had a blanket," he said.

She came so softly in her bare feet on the path, that he did not hear her. The horse looked first. He followed the horse's gaze, and saw her standing there, quite near, her sunbonnet in her hand, her lustrous eyes, startled, staring at him from the gathering dusk.

Douglas looked at the barefooted country girl in her plain, cheap frock, her hair in disorder, her sunbonnet in her hand, and he was conscious of a strange sensation that made his pulses leap—for he knew her! Somewhere, was it in a dream or a previous existence? he had met her before and she had been his love, his guiding star, his soul's soul. And she was so still! He had met her again, that was all, after a brief separation, brief now that it was over. She was his girl still, as she had always been, in the time of the Crusaders, in the days of Pharaoh, among the Cave Dwellers or in the nebulous past before the world was. It was a silly, mystical idea, and Douglas was not given to mysticism. He tried to banish it.

"I beg your pardon, Miss," said he, "but I have lost my way and am without food or shelter for the night. Could you direct me to some place of refuge?" His voice caressed her, struggle as he might against it. The sense of possession welled up again within him. He had no doubt of her answer.

The startled look had disappeared from her eyes, and she smiled. "Come right along o' me, Mister. Dad's house ain't only a little bit further." Her accent was crude, her words uncultured, but still he knew her just the same. He caught himself trying to remember what her name had been; but, of course, it wouldn't be the same now.

They started together along the path, he leading the horse. His strange fancy still possessed him and, whimsically, he gave it rein. "What is your name—now?" he said.

She looked up quickly, and their eyes met. He seemed to read a deep mystery in those shadowy orbs, more shadowy in the deepening dark. She smiled, and so did he. What use were words? But she said, after a pause: "My name is Luette Clifton—now."

He answered her gently: "I am Douglas FitzWilliam Montague." And in silence they went on.

It was not far to her father's house. Her mother stood

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by the gate. They heard her voice: "Luette, Luette, where are you? It's dark."

The girl glanced at her companion again with that inscrutable smile. "Yes, Mother," she called, "we're coming."

Douglas experienced the farmer's rough hospitality with gratitude. Luette's brothers and sisters were at the table; but he felt no mystic thrills in looking at them. They were very plain country folk. He purposely looked away from her and told himself that she was not different from the rest. It had been his lonesome mood, her sudden appearance in the dark, like an unexpected ghost from the past.

He was shown to his room by Mrs. Clifton, and he slept soundly and refreshingly. He was routed out for an early breakfast. He avoided Luette's eyes again, and soon he was once more on his horse, with directions from the farmer, and the whole curious household out to see him off.

Then he turned and looked at her. He could not help it, for her eyes were calling him. Deep and mystic as ever, but a little reproachful now. He felt that he was about to leave the only treasure of the universe behind, the only thing that ever had been his, or ever would be his, his soul of the girl he loved. He called himself a silly ass; but there was nothing else to be done. He must have it out with her.

He jumped off his horse. "Luette," said he, "wouldn't you like to ride him as far as the turn in the road?" She came forward at once.

"Take me," said one of the sisters; but nobody paid any attention to the child.

Luette mounted, sideways on the saddle, and waved demurely to her family. Douglas led the horse slowly along the road in silence. His heart was beating tumultously. What should he say?

They reached the bend in the road and the great trees hid the house from view. Douglass stopped and came beside the horse as if to lift her down; but she only sat there, smiling at him, and made no motion. He looked up into those cryptic eyes and he recognized her anew. Oh, in the name of the prince of fools, this would never do. He felt exasperated at himself. How he was acting over this plain and ignorant country girl. What would Isabel think? The remembrance of her made him speak with a certain asperity.

"Luette," he said, "why did you tell me your name was Luette Clifton—now?"

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She leaned closer to him, seemingly distressed for an instant at his tone. "'Cause you asked me," she replied.

"Yes, yes, I know. I mean what has the **now** to do with it?"

A pink flush mounted in her cheeks. "'Cause it **is** my name **now.** Some day Prince Charming might come out of the "way beyond' and marry me. Then I wouldn't be Luette Clifton any more."

Douglas wanted to kick himself. Of course she was nothing but a country girl, and had no silly memories of a mystic past. He had not thought of such an interpretation of his words as she had given them. Now she naturally thought that he was making love to her. How annoying. What would Isabel—? But he put the thought of her resolutely away.

"Luette," he said and paused. The name was not quite natural. Vainly, he groped in his memory for the familiar one he had used last.

"Yes?" she said "—Douglas." She spoke his name gently, lovingly, naturally—his new name, but with the same old tone that she had used since before creation's dawn.

He tried to shake himself awake. "Luette," he said, "does it seem to you some way as if you had seen me before?"

She looked at him long before speaking, dreamily, as if there floated in her mind dim visions of their past endearments. "No—o," slowly; but in that long-drawn negative he seemed to read worlds of meaning. His present form she did not know; but their souls were together again, and was there a hint of reproach that he should be trying to make a difficulty of their obvious recognition?

He resolved to end these morbid day-dreams. "Luette, I must take you down. If I carry you farther, you'll have a long walk home."

She held out her hands submissively and slid off the horse into his arms. He set her on the ground.

"Good-bye, Luette," he said.

She looked up into his face and he kissed her. "You won't be long coming back, Douglas? 'Cause I'll be lonesome now. Though it seems as if I'd always loved you."

His whole being seemed to grasp eagerly at that. He held her close in his arms. "You know you've always been my girl, don't you, don't you? Always and forever, since before God thought of making man, when what is now our earth was a nebulous mist, till time itself grows old and the weary suns

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lie dead in empty space—always and forever mine. You know it, don't you? You remember too?" He shook her gently.

She lay voluptuously in his arms, her head thrown back, her brown cheeks upturned to the sun. Her eyes were closed. "I know that I love you, always and forever."

So Douglas left her standing by the great tree, watching him, shading her eyes with her hand, till at last he saw her no more. Then the loneliness of desolation fell upon his soul. But he was resolved not to make a fool of himself—at least what the world would call a fool. He would go back and presently forget this—presently.

. . . . . .

Miss Isabel Crowe-Burleson reclined at ease in her brilliant rose parlor She was "at home" that evening. Count Castor was there and Creston McHarg, the author. They were all smoking cigarettes. "How's your new story coming on, me boy?" said the Count.

"Rather slow," replied McHarg. "I've got a peach of a heroine—modeled her after Miss Isabel here—but I've been trying to work a little reincarnation idea, and I'm sort of balled up."

The Count knocked the ashed into the tray and puffed anew. Don't do it, me boy," he said. "Leave the reincarnation out and stick to Miss Isabel. She'll fill the bill."

"I think the Count's right, Cress," said Isabel lazily. She put her cigarette down and stretched her arms. "Reincarnation is worn to a frazzle. We're all tired of it. What earthly good would previous lives do us as long as we don't remember them? Leave it out, and me, too, for that matter. Then you'll write a real nice story."

McHarg laughed ruefully. "You're a fine pair of advisers," said he. "I'm to leave out my heroine and my plot and then write a nice story. Don't you know, Isabel, that I can't leave you out of anything? If the Count wasn't here, I'd tell you something."

"Oh, don't mind me," said the Count. "Go on. Tell her you love her and ask for her hand. She'll refuse you anyway—as she did me. Her heart has gone off into the trackless wilderness—with Douglas Montague."

Isabel's cheeks burned red. "For shame, Count," she cried. "You know I'd never—you know I don't care for any man more than as a friend, least of all—"

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The footman flung open the door. "Mr. Douglas Montague," he cried in his well regulated monotone.

They all gasped. Isabel uttered a faint scream. Douglas advanced into the room and looked them over. His expression was austere and disapproving. The rosy parlor looked tawdry. The smell of the cigarette smoke disgusted him. He wondered why on earth he had come back and left her back there in the hills, the girl of girls, his one enduring treasure—no, no. That was wrong. He had only left behind a country girl, left her quickly and mercifully before her heart was seriously impaired. Surely it was the only thing to do.

"Good evening, friends," he said. "You look surprised. I have returned. It is a simple thing."

Isabel spoke reproachfully and, considering what had gone before, with less warmth than she would have liked. "You said you would be gone for months. But of course we're glad to see you. Have a cigarette?"

Douglas picked up one, but he did not light it. "My case is worse than I thought," he said. "I fled to the wild to escape civilization; I return to civilization to escape the wild; but am not content. For the thing from which I really flee, I carry with me—it is myself."

There was a murmur of dissent. "Go on," said McHarg. "You may give me an idea." Isabel was watching him intently.

"I seem to be one of those pre-existent things, you know," Douglas went on. "I'm a reincarnation. I suppose it made me restless—no, I was never restless till I got to be friends with Isabel here. It was that that made me restless. And this is why: It is not that I have the faintest recollection of any of my past lives; but I do know the woman who has been the companion of them all—the same woman, mind you—and now I have seen her, that's all."

"Let me make a note of it," said McHarg.

"Too much absinthe," muttered the Count.

Isabel rose and regarded these two gentlemen with flaming eyes. "Have I got to tell you when it's time to go?" said she.

The Count shrugged his shoulders. "Come on McHarg, me boy. He wants to tell her the rest alone."

"Well," said Isabel when they were gone, "did you have to go off to the woods to find that out?"

"Isabel, the matter is not as simple as I put it. Some undefined force within tells me this, but my reason, my cultivated intelligence tells me it is absurd. Probably there is no

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such thing as a soul, although the idea is common. But even if so, and it should return in successive bodies, how should another soul maintain an infinite parallel existence? I want to get rid of this disquieting idea. I wonder if a course in a sanatorium would help me?"

Isabel smiled curiously. "Another way of curing yourself occurs to me."

"You mean by marrying the girl?" said Douglas. He looked off across the room. He still held the cigarette unlighted in his hand. "I've thought of that; but she so uneducated and countrified that I don't see how I could fit her into my life or society."

Isabel gasped and struggled to her feet. "What do you mean?" she cried. "Have you come here to flout me to my face? Uneducated and countrified! What are you talking about?"

Douglas looked at the angry girl and understood. "I beg your pardon, Isabel. My reason and intelligence tell me that I should marry you, provided you would accept; the girl of my crazy dreams lives far from here on a humble farm in the hills. I do not feel that strange attraction so strongly here, only an unutterable loneliness." He passed his hand across his eyes.

Isabel bit her lip, but she controlled herself. "Now that I understand the case better, I recommend the sanatorium, Anyway, Douglas, retire early and avoid too much wine. You had better go home now."

Douglas began to think his mind probably diseased. McHarg came to see him several times to get more of that idea for his story, and Douglas conceived a disgust for the idea and for McHarg too. He stayed away from Isabel as much as she would let him, for he did not enjoy her company, much as she tried to attract him. For at last the idea about Isabel had crystallized itself. While he was free, he was only prolonging his separation from his soul's mate; but the suggestion of the approach of union to another woman was treachery to her. As long as he and Isabel had been friends only, he had been content; but as soon as their relations began to verge on those of lovers, then his restlessness had begun.

He spent a month at a sanatorium and felt improved. He returned to town, saw Isabel, and felt much worse.

Count Castor called upon him at his rooms. "Say, me boy," said he, "I want to talk to you like an old friend."

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"Well, you're that already," said Douglas. "Go ahead. Do you think I'm crazy?"

" A little like that," said the Count. "We all love Isabel, the sweetest girl in New York, you, McHarg and I. She loves you. I'm sure of it. Why, in God's name, don't you marry her and make her happy? We've got no show. She refused me long ago and McHarg last week. Go on, me boy. We'll stand aside as gracefully as possible, since we needs must."

"I wish you could mind your own affairs, Count," said Douglas irritably. "Suppose I don't care to marry Isabel?"

"Oh pshaw," said the Count, "that's nonsense and you know it. You've given McHarg a fine plot for his story. Let it go at that."

Douglas laughed. "Well, I'll tell you what I'll do. It's winter now, the leafy trees and romance of the summer night will be gone. I'll hunt up my country girl once more and get disillusioned. I suppse you're Isabel's ambassador. You can tell her of my intention." The Count bowed.

. . . . . .

Douglas Montague arrived at Branchville after a long ride. It was his intention to inquire the shortest way to the Clifton farm, and so avoid the former romantic path. The leaves were off the trees, the air frosty, the road frozen into ruts and lumps, but there was no snow. There were several farmers' rigs tied in front of the Branchville store and Post Office. Douglas dismounted and threw his horse's rein over a post. He stepped up to the store, when the door opened and a girl came out; a plain country girl in red skirt, old seedy black jacket and a boy's cap on her head. Her arms were full of bundles. They looked into each other's eyes.

"Oh," she cried, "I knew it would be good luck today, but I didn't expect this." Her bundles fell over the platform and she flung herself into his arms.

Douglas knew dimly that it was Luette Clifton; but that wasn't what he was thinking of. It was that night on the Acropolis, in the days of Pericles, when they had sat together on the steps of the temple Pallas Athene, and the full moon had made black shadows of the marble pillars. How warm and soft the night! He had sat at her feet then, and they had told their loves, even as she was telling him now, the same old story, yet forever new, the same story they had told each other since time was young, and would tell till time was no more. He hardly heard her eager chatter, her endearments and

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caresses, till she said at last, looking up so earnestly: "But you'll never leave me again, Douglas?"

He took her cheeks in his hands and said solemnly: "Never, my darling, till death us does part." And she looked into his eyes, saying nothing. It was a marriage consecration.

. . . . . .

It was many a day before Douglas was seen again on the streets of New York. Then he appeared in a broad-brimmed felt hat and looked around strangely at the tall, gaunt, unfamiliar buildings. He was somewhat in the way of the hurrying pedestrians. He entered a drug store and looked over a directory. Finding what he wanted, he made his way to the rooms of Count Castor.

The Count was lounging with a cigarette in his mouth. Little wisps of gray showed on his temples. His face looked sharper than of old and there were wrinkles in the corners of his eyes.

"No, no, Colonel," he said. "It's very kind of you, of course, but I really don't want to buy any race horses or timber land."

Douglas removed his hat. "Look again, Count," he said. "I'm not so much changed. Don't you recognize Douglas Montague?"

The Count rose and held him at arms length by the shoulders."It is, it is," he cried. "But time has been easy with you, me boy."

"Life has been good to me," said Douglas. "I own one of the largest farms in Kentucky, with a good stock of horses; I have six of the finest children you ever saw, and the best wife that man ever had—God bless her—if she hadn't much schooling. I'm a lucky man, Count. I can't grow old."

The Count shook his head. "I'm still a bachelor," he said. "But you don't ask after Isabel? You know she married McHarg? They are living in London. I believe they had one child. Really, I lose track of these things."

"How did that book of McHarg's come out?" said Douglas.

"Which book?" said the Count. "Oh, that reincarnation one. I believe it was rather a failure. But how about your eternal soul-mate? Did the idea persist?"

Douglas was silent a moment. "I haven't thought of it for some years," said he, "but of this I am sure; I shall never be parted from her long, never, till the end of eternity."

The Count threw down his cigarette. "I wish that I had been created crazy like you," said he.

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EDITORIAL CORRESPONDENCE

Editor, REALITY:

My Dear Sir:—In your September issue the writer had something to say on having a Religion and a Science that were in agreement; and in this present writing he wishes to put the same general thought in a little different way: True Religion is true Science and true Science is true Religion.

There is but One Universe and One Maker of It and by no good use of common sense can we think that the Universe made itself, or any part of itself, or that it had, or can have more than One Foundation Maker for its first making and all its subsequent doings and motions.

The writer holds that this One Maker first existed as Balanced Spirit Force evenly filling all Space, and so exists at present, and will so exist for all the future.

The first Creation was a vast number of separate unbalanced spirit force tension points; and each point so made as to have a practically permanent existence; and it took a vast amount of spirit force, and high grade intelligence, thus to form these concentrated spirit force tensions, and give them their very strong permanent spirit pull or attraction for each other to try to get together, and try to equalize or balance their forces again.

We hold that these spirit tension points were obliged quickly to come together and thus make the permanent molecules of matter; and that after a long time of heating and cooling these molecules got into solid and liquid form as the Universe exists at present.

We hold that Original, Balanced, Intelligent Spirit, still so exists in all Space, and is still the direct cause of all motions of matter and even of mind and thought, and that there is not, and cannot be, any other separate force or motion in existence.

We hold that all force of any kind is of this one kind of attractive or magnetic spirit pull between the molecules of masses of matter, and that there are no repulsions, or real pushings of real force; what seems to be so will be found to originate in a strong pull force.

We hold that force itself is of a spirit nature, and never has any motion itself, but simply reaches by aid of the sensitive Spirit of Space between two masses of matter that have a sensitive affinity for each other; thus all motions of matter and thought are directly caused by spirit force attractive reach or

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pull, and is exactly the same in all points as is any kind of radio transmission, or photographs, or what we get from the Sun.

It thus seems to the writer that the God above outlined is a much better, and more useful One for the religious people to have, than that which they average to have now; and that the Scientists need not object to it.

Wm. E. Mann.

Dear Mr. Robinson:

Have read with much interest yours of the 19th with proposed plan to introduce REALITY to my friends in Rochester, and appreciate very much the generous offer made.

As you already know, I am thoroughly in accord with your method of teaching Truth, as shown by your feature articles, your editorials and character of your ads. It just happens that the one copy of REALITY which has so far reached me contains an article by Mr. Little, which so impressed me at the time it first appeared, that I wrote to him in regard to it. I also note with interest and approval the stand you are taking in the matter of your choice between principle and personality. This is only an incident in the progress of your great work. Service is the important thing, and it seems to me you have stated your position clearly, logically and soulfully.

Am inclosing check for 50 copies of the November issue of REALITY, which I shall be pleased to distribute among my friends in Rochester, and elsewhere.

Sincerely yours,

N. N. Britton.

Full Measure Pressed Down

There is a wonderful market for all to trade in. It is the greatest market of the world. There all goods are of the purest ingredients, and when you trade in this market each measure is full, pressed down and running over; for the Lord of this market is not there for gain, he is only keeping the market open to supply needs, and he is so anxious to supply needs that his orders are that all measures shall not alone have the quantity asked for but they shall in each case be pressed down and running over.

The goods found in this wonderful market are unlimited. There is no stint in the supply and they never run out of

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stock. All orders no matter how large can be filled at a moment's notice. If you cannot go to this market you can have messengers to bring you your demands. Often the Lord of the market sees your needs before you do and sends messengers to supply you, and often they are forced to return with these goods for they find your doors closed.

This wonderful market deals in spiritual supplies, and those who live on these spiritual foods are stronger than those who rely on material foods alone. Their vision is more clear. They have a wonderous light in their eyes. They carry their heads erect and their steps are those of confidence.

The Creator of the universe is the Lord of this market. Trade in it daily and gain health and strength for all daily problems. It's a wonderful market. If you have not patronized it start this day.

A.E. Stilwell.

The Missing Link in Darwinism

By Axel Emil Gibson

The great fundamental question which the human mind never ceases to ask, and which material science never succeeds in answering, is the relation which man holds to himself. What position does he occupy as **mind**, in his relation to the forces or aspects of consciousness known as intellect, instinct and intuition?

According to the present mechanistic-materialistic theory of evolution, the human mind is in itself the source and center, the cause and the effect, the process and the laboratory—an expression of personal life and consciousness, generated and sustained by changes, which a self-evolved stream of environment continually imposes upon itself.

In opposition to this view is the idealistic conception of the universe which holds that the mind is a mere agency of consciousness where nothing can enter but what it receives through its experiences and relationship with other forces or states of consciousness—physical, mental or spiritual. From this standpoint mind is the personal center of universal consciousness—the result of experiences and impressions from the contact of racial environments accumulated, assimilated and unified in man, the thinking age of evolution.

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It seems self-evident, however, that there must be law, order, causation, unity and guidance from the first to the last of nature's creative processes; and that only from the wider cosmic viewpoint can her complex, often seemingly antagonistic changes be made at all comprehensive to ordinary reason.

Viewed in its cosmic relation mind assumes the position of a board of registration in which records are made of the kaleidoscopic changes that attend the constantly shifting phenomena of a concrete and sensuous universe. Brought under the scrutiny of reason these phenomena leave their impressions on the mind, which to the extent it is responsive and vigilant, collects and adjusts the data into concepts of personality and character. The power to perform this registration of intellectual values is the result of ages of ethical refinement and moral rectitude, and constitutes the mightiest achievement within the scope of the human mind. For it is by virtue of this achievement that the individual can relate himself to cosmic intelligence, and by a self-conscious exercise of his powers of seeing, hearing, feeling, etc., in the service of citizenship and brotherhood, proceed to evolve that miracle of miracles, at once the basis and condition for all advancement, all attainments, all true, constructive intelligence: **moral character** and **individuality!**

For character spells destiny. Character is the dynamo which lifts consciousness from material to mental, and from mental to spiritual altitudes. In the vision of life as evolved and sustained by character, every problem of evolution is solvable. Character in its spiritualization of individuality, constitutes the mental refractor, by and through which the Ego or Soul of man obtains the power of visional penetration to see and comprehend the potential side of life and the meaning of its concrete personal reactions. It reveals to the mind the rays of thought-life, with the same certainty as the physiological reaction of the body reveals the invisible activity of the infra-red and ultra-violet rays in the tissue cells. Its light floods the genius of man with intuitive consciousness as he travails in the birth of his artistic creations. It is an indefinable power, which in place of being possessed by the mind, possesses the mind. It is the light of the soul flaming in our consciousness, and urging the individual to deeds of supernal qualities, non-calculated, uncommercialized, impersonal. It is the supreme, fearless courage of the genius, the prophet, the hero. But the motive determines its real value; qualifies and dignifies the entire process of its activity. The basis of character is ever-

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lastingly in the honesty of effort and purity of motive. The undying examples of a Michael Angelo, praying on his knees for light and power at the beginning of his masterpieces gives the keynote and modus operandum to every true work of genius.

The term intellect or reason covers every process of the mind which involves inductive or derived reasoning. Its entire subject matter is derived from the report of the senses in their relation to environment, gauged by experiences of the past and connected by the retentive power of memory. Consequently the entire value of the intellectual faculty lies in the accuracy of the senses, in the relativity of the environment, in the serenity of the judgment and in the honesty of its leading motives.

Over and against the ever unstable and flickering reflexes of the intellect beams the calm, unerring radiance of intuition, transmitted through the spiritual agencies of an aspiring, soul-governed mind, in terms of "direct" or "ready-made knowing." This gives to the mind the position of a receiving station, or keyboard of consciousness, obtaining the different reports of consciousness, either from the sub-conscious—the plane of instinct, or from the super-conscious—the plane of intuition.

It is from this interrelation that the manifested universe receives its triple phase of intelligence—intuitional, intellectual and instinctual. The former relates the mind to the plane of spiritual self-consciousness, the latter to the plane of imparted animal herd-consciousness, while the great middle phase, the intellectual, relates the mind to the world of appearance and contact—the great individual work-shop of physical evolution, where the brain-mind works out its concepts of practical service and utility on a basis of instructions received through the avenues of the five senses. In other words, intuition is spiritual revelation, instinct, spiritual induction, and intellect spiritual composition. The difference between the different terms of consciousness is thus readily seen. Instinct refers to every form of expression of consciousness animated into powers of motion; intellect is consciousness wrought into self-conscious conceptions through sensation and reason; intuition is consciousness rendered super-sensual and infallible by the light of spiritual vision; while consciousness—in itself—is the great zone of unmanifested intelligence; an ocean of pre-existence, in which the living, breathing universe, from the worm of the ground to the soul of the archangel, is suspended.

Oscillating between the two poles of consciousness—the

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elemental below and the spiritual above—the mind construes its intellectual processes from impressions received alternately through intuitional or instinctual responses. Identifying itself with interests of its animal nature, the mind proceeds to reawaken powers of brute instinct in its consciousness and to fall back into past stages of life; while, if allowing impulses of moral excellence and spiritual purposes to enter its consciousness, its intellectual powers will find illumination and certitude in corresponding deductions. Finer chords of intelligence will respond to its labors, until in the course of its evolution the whole tenor of its nature with all its intellectual possibilities will be raised into purity of power by which inconceivable triumphs of intelligence and potency can be attained.

To sum up the argument, we conceive of intellect as an agent, mind as an agency, intuition as self-conscious intelligence, reason as intellectual action, thought as mental life, instinct as induced influence, while the moving energy, pulsating through every center of evolution and carrying all its myriad activities abreast through love, power and wisdom, is the Cosmic Dynamo, operating in every cell and every atom of body and mind, rock and plant, as the **will of God.**

Of the forces thus overlooked in the study of Evolution, this force of God's will in nature, is the most significant. Without the recognition of this force the problem of Evolution remains unsolvable.

EDITORIAL COMMENT

A Brief For Science

Doctor Gibson states two theories of the cosmos, the "mechanistic-materialistic theory of evolution" and the idealistic conception that all forces and functions are purposeful, "God's will in nature." He claims that in the former there is a "missing link," namely that known or surmised material means will not account for evolution, which must depend upon a purposeful intelligence as its cause. He states that science never succeeds in explaining the aspects of consciousness known as intellect, instinct and intuition.

Now it seems to us that after we have assumed a guiding intelligence and called it God, that we have not explained anything. The facts of nature and of life need explaining—or we desire to make such an explanation to ourselves—but what have

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we ever learned by saying that God did it? Never a thing. People who were satisfied with that explanation were not the ones who delved patiently into life with scapel and with microscope. This explanation is not an explanation at all, for it takes things as they are and does not inquire further. And as to a missing link in Darwinism, if there is any, it is a poor answer to fall back on a theory that negatives research, negatives the very foundation of Darwin's conclusions.

But we have no wish to quibble. If God made everything, what we want to know is how He did it, and to simply say that He did it, does not fill the bill. Whether evolution is a self-existent process or planned from without is an ultimate question which it is unwise to be dogmatic about. But we say this: Let us try to explain evolution as a self-existent process, and if we can, we have explained something. To fall back on God is to give up the problem.

Dr. Gibson says that science has not explained intellect, instinct and intuition. We think he is wrong; but not to be disputant, let us try to explain these qualities.

To begin, we must go back to the beginning. It has been found that all living things, plant and animal (man included) are composed of cells. The cell is the unit of life; there exist today animals and plants composed of but one cell, and this is supposed to be the primitive form of life. The plant and animal cells differ in function, for while the plant cell builds up its nourishment from carbon dioxide and water through the action of light, the animal cell has not this function, but feeds upon the substances directly or indirectly supplied by plants. The plant cell must have come first, and the animal cell derived from it as a lazy parasitic descendant.

The process of formation of many-celled plants and animals from single celled ones has been by differentiation. The first stage would be by an aggregation of strictly similar cells. Such a mass might gain a preponderance by size and weight in the struggle for life and tend to be preserved. Next would come a differentiation of the cells in the mass, some for an outside skin and the interior ones for digestion only. Examples of all the stages are before us from the infusorian to man.

Now this single cell had many properties, one of which was the tactile sense, or feeling. The cell was sensitive and experienced a shock at contact with a foreign body. In the course of evolution, certain cells were set apart for this function alone, feeling, and became the nerve cells of animals, to corre-

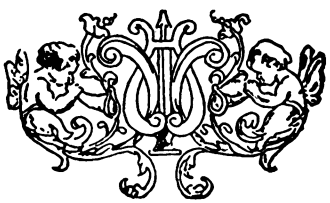
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late sensation with action. As functions multiplied, correlation was simplified by having all sensory nerves terminate in a ganglion or ganglia, from which motor impulses could emanate. The ganglion cells were constructed to transmit a definite motor impulse on receipt of a stimulus and no other. Many species are in this state today, particularly insects. They can do but one thing, eat but one food, and every individual of the species behaves exactly alike under similar circumstances. They have no choice, they cannot think, and all their actions are instinctive. This is what we mean by instinct.

Animals higher in the scale may have two possible reactions to a given stimulus. They have to choose, and how it chose in the first instance will create an impression to guide a second choice. This is the beginning of memory. And memory and choice are the beginning of thought. We have only to multiply the possibilities of reaction to reach the mind of man. This we call intelligence.

In regard to intuition, we think there is no such quality. The most that can be said for it is that it is a happy guess or a good process of reasoning not subjectively realized. We know of no cases of intution which require a more elaborate explanation than this.

Now it may be said that we have indicated the course of evolution, but not its causes; we have not excluded God. If you mean by that we have not explained every detail, it is true; but we exclude rather such an explanation on principle. We do not think that God has made anything by an act of arbitrary intervention. All that is can be explained on natural materialistic causes when our search is complete. The citation of supernatural, divine or spiritual causes and functions is a hindrance to research. It begs the question and stops the advance of knowledge. Call us materialistic and un-spiritual if you will; hard words break no bone—but we are the boys who bring home the bacon.



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