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REALITY

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

A Magazine of Constructive Thought

Abdul Baha's Last Message

The Role of Women After the War
Gabrielle Duchene

The Mission of the Screen
Laurel Miller

Review of Bahai, *Horace Holley's* New Book

JAN. 1922 PUBLISHED MONTHLY 25 CENTS

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THE ONENESS OF MANKIND

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TWELVE BASIC BAHAI PRINCIPLES

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

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

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

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The Passing of Abdul Baha

Four leagues from Nazareth. Hush! There he lies,
Carmel his cenotaph, his home the skies.
Who, in his name, shall dare to speak of death?
Abdul Baha, the Blessed, never dies!

Now, every heart shall feel some touch of God.
His spirit rests not where his feet have trod;
His arms of love are folded 'round the world,
But most where lowly, loving toilers plod.

From life to life his light of truth shall glow
When we on others, gifts of joy bestow;
His bounties rain upon us from on high;
His fragrances through all our spirits flow.

Let prejudice and all divisive thought
Ebb to mortality, till life be caught
In reefs of Love's imperishable flame;
Then shall God's temple rise, in beauty wrought.

November 28, 1921. Albert Durrant Watson.

Abdul Baha voiced and made eloquent the spiritual aspiration that lies dumb in the hearts of men. He embodied in vigorous, triumphant maturity that ideal which in others is but a sleep and a forgetting. Men of every race, creed, class and color in the world are devoted to Abdul Baha, because Abdul Baha has been a pure mirror reflecting only the noblest and highest qualities of each. He has taught mankind more than mere cessation from warfare and strife—the influence of the humility of Abdul Baha has been to create a positive vision of righteousness which shall never die. The physical death of Abdul Baha is like the physical death of the seed; and from this seed there will arise a stately tree whose fruits of knowledge and of love shall, God willing, provide a feast for every hungry heart. Abdul Baha lived forty years in the Holy Land—and in that forty years he made Holy the entire world.

November 30, 1921. Horace Holley.

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The Poet General

Now that Abdul Baha has gone into that most glorious life beyond this, which he loved to speak of as the **Abha Kingdom,** every one will be especially busy recalling reminiscence of his beautiful earthly pilgrimage and its personal relations. Among the stories he liked to tell and which Ahmad Sohrab relates with eloquent emphasis is that of the Poet General, which seems peculiarly significant just now.

According to this there was a poet in a certain kingdom whose verses became the delight of every one, but the poet was very poor as real poets frequently are, and the king who loved his poems greatly wished to benefit him. At this time the general in chief of the army died and the king offered the vacant post to the poet—the latter threw up his hands in dismay "But my Lord," he said, "I am not a fighter, I am a poet, I do not know anything about military tactics."

"Never mind," replied the king, "we are not going to have any wars, and you are just the man we want, this post will give you a good salary and you can live at the court and write your poetry in peace."

So the poet accepted the position and wrote most beautiful poetry which all enjoyed. But suddenly without warning, a powerful neighbor of the king descended upon his country and threatened to destroy it. Meanwhile the hostile king had among his officers a gigantic pugilist who challenged the generals of the invaded kingdom to single combat, saying, "I will fight you all in succession, and the result will decide who shall have this country." So the generals of the king went in turn to their fate and all fell before the powerful arm of their brutal conqueror and at last there was no one left but the Poet. Everyone felt that it was a mere form for him to fight, for he knew nothing of combat and all hated to see their loved Poet die, but alas; he could not escape his destiny. So as he went to meet his opponent, they asked him if he had any last request and he said yes, he wanted a pension for his wife and he begged them to give him a basket with a loaf of fine white bread, a well roasted chicken and a bottle of good wine. They were amazed at this, but they could not deny what appeared to be his dying ap-

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peal, so he went off quite happily with the well stored basket on his arm.

The opposing armies watched with amazement what followed. The Poet approached the man of carnage fearlessly, greeted him politely and said, "You must be very tired after killing so many people, don't you want to rest a while under the shade of yonder tree?"

The giant realized that he was tired and stretched his huge limbs gratefully under the pleasant shade, and the Poet began to recite to him his latest poems of peace, to which the giant listened with amazement and delight, he had never heard anything like this in all his bloody life. Then the Poet opened his mysterious basket and drew forth the white bread, the well roasted fat capon and the bottle of wine, and the giant's eyes glistened. He had been so busy killing he had not realized how hungry he was, and to the amazement of the assembled armies, the two combatants or rather the killer and his prospective victim were eating and drinking together, laughing and repeating poetry. Surely there could be no fighting after that. And presently the capon finished, the bottle emptied, the Poet and the killer went off arm in arm and settled the articles of peace with the two kings, so admirably that fear was banished, for it was evident that there would be no war during the life of these new friends.

"You are my commander in chief for life!" cried the king of the invaded country, "for with you in command there will never be any war, and every one will be happy."

Abdul Baha has gone to the Abha Kingdom and he will be the Poet General in that most Glorious country, guiding the forces of Peace in this one, and leading mankind in the pathways of progress and universal love. Already since his departure, Ireland is granted freedom, and the Washington Conference has settled certain essentials which will insure the peace of the world for years to come.

It seems that the habit of conference is becoming fixed for this consultation is to be followed by others, which will assure justice to China and rouse in people the beautiful ideal of Peace. The Giant is lunching from the Peace Basket, and the Fragrance of the Abba Kingdom is penetrating all regions, so

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that soon the nostrils of humanity will refuse to tolerate any odor less sweet.

The eloquent tablet which we publish in this issue is the last word received from the Beloved One to his lovers. May it sink into all our hearts so that it may become our guidance and our power, leading us to that universal love which is inclusive and without restriction, and which alone creates the progress of mankind.

———————— The Editor.

Abdul Baha's Last Message to the World

Tablet received by Unity Board after the ascension of Abdul Baha, and copied for distribution among the friends in the New York Metropolitan District by the Board of Consultation.

To

The beloved of the Lord,

The friends in Truth, and the signs of the **All-Merciful**

Throughout the East, throughout the West

May the Glory of the Lord All-Glorious rest upon them all!

HE IS GOD

O ye faithful friends!

O ye sincere servants of Baha'o'llah!

Now, in the midwatches of the night—when eyes are closed in slumber and men have laid their heads upon the couch of rest and soundly sleep—is Abdul Baha, within the precincts of the Hallowed Shrine, wakeful; and in the ardor of his invocation utters this, his prayer:

O Thou Kind and Loving Providence! Astir is the East, and the West surgeth even as the eternal billows of the sea. The gentle gales of Holiness are diffused and, from the Unseen Kingdom, shine forth resplendent the rays of the Orb of Truth. The anthems of Divine Unity are chanted, and the ensigns of Celestial Might are waving. The angelic Voice is raised and, even as the roaring of leviathan, is the call to selflessness and evanescence. The triumphal cry: **O Thou the Glory of Glories!** resounds on every side, and the call: **O Thou Most High!** rings throughout all regions. No stir save the Glory of the One Heart-Ravisher is raised in the world, and no tumult is there

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save the surging of the love of Him, the Incomparable, the Well-Beloved!

The beloved of the Lord, with their musk-scented breath, burn brightly as a candle in every clime; and the friends of Him, the All-Merciful, are in all regions even as the unfolding flowers. Not for a moment do they rest; they breathe not, but in remembrance of Thee; and crave not, but to serve Thy Cause. In the meadows of Truth they are as the nightingales of sweet melodies, and in the flower garden of Guidance they are even as the brightly colored bloom. With mystic flowers they adorn the garden walks of Reality; as the swaying cypress they bedeck the riverbanks of Divine Will. Above the Horizon of Being they shine as radiant stars. In the firmament of the world they gleam as resplendent orbs. The manifestations are they of Celestial Grace, and daysprings of the Light of Divine Assistance.

Grant, O thou Loving Lord, that all may stand firm and steadfast and shine with everlasting splendor, that thereby the gentle gales at every breath may blow from the bowers of Thy Loving kindness, and from the ocean of Thy Grace an emanation may arise, that the kindly showers of Thy Love may bestow freshness, and the zephyr waft to us its perfume from the rose garden of Divine Unity.

Vouchsafe, O Best-Beloved of the world! a ray from Thy Splendor. O Well-Beloved of mankind, shed upon us the Light of Thy Countenance!

O God Omnipotent, do Thou shield us and be our refuge, and, O Lord of Being, show forth Thy Might and Thy Dominion!

O Thou Loving Lord! The movers of sedition are, in some regions, astir and active, and by night and day are inflicting a grievous wrong.

Even as wolves, despots are lying in wait, and the wronged, innocent fold has neither help nor succor. Bloodhounds are on the trail of the gazelles of the fields of Divine Unity, and the Pheasant in the mounts of Heavenly Guidance by the ravens of envy is pursued.

O Thou Divine Providence! Preserve Thou and protect us! O Thou who art our Shield, save us and defend us! Keep us beneath Thy Shelter, and by Thy Help save us from all ill. Thou

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art indeed the True Protector, the Unseen Guardian, the Celestial Watcher, and the Heavenly Loving Lord!
O ye beloved of the Lord!

On one side is the Standard of the One True God unfurled and the Voice of the Kingdom raised, the Cause of God is spreading, and manifest in splendor are the wonders from on high; illumined is the East and perfumed is the West, fragrant with ambergris is the North and musk-scented is the South.

On the other side, they that are faithless wax in their hate and rancor, and ever stir up grievous sedition and mischief. No day passeth but some man raiseth the standard of revolt and spurs his charger into the arena of discord. At every hour the vile adder bareth its fangs and scattereth its deadly venom.

The beloved of the Lord are wrapped in utter sincerity and devotion, unmindful of this rancor and malice. Smooth and insidious are these snakes, these whisperers of evil, artful in their craft and guile. Be ye on your guard, and ever wakeful! Quick-witted and keen of intellect are the faithful, and firm and steadfast are the assured! Act ye with all circumspection!

"Fear ye the sagacity of the faithful, for he seeth with the Light Divine!" (1)

Beware lest any soul should privily cause disruption or stir up strife. In the Cause of the Impregnable Stronghold be ye brave warriors; and, for the Goodly Mansion, a valiant host. Exercise the utmost care, and day and night be on your guard, that thereby the tyrant may not inflict harm.

Study the Tablet of "The Holy Mariner" that ye may know the Truth, and consider that the Blessed Beauty hath fully foretold future events. Let them who perceive, take warning!

Like dust at the Sacred Threshold, in utter humility and lowliness, Abdul Baha is engaged in the promulgation of his signs through the daytime and the night season; whensoever he findeth time he prayeth ardently, and inspireth, saying:

O Thou Divine Providence! Pitiful are we, grant us Thy Succor; homeless and wanderers, give us Thy Shelter; scattered, do Thou unite us; astray, join us to the Fold; bereft, do Thou bestow upon us a portion and a share; athirst, lead us to the wellspring of Life; frail, strengthen us that we may arise to

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exalt Thy Cause and present ourselves a living sacrifice in the pathway of Guidance.

The faithless, however, by day and night, openly and privily exert their utmost to shake the foundation of the Cause, to root out the Blessed Tree, to deprive this servant from service, to kindle secretly sedition and strife, and to annihilate Abdul Baha! Outwardly they appear as sheep, yet inwardly are naught but ravening wolves. Sweet in words, yet at heart a deadly poison.

O ye beloved ones! Guard the Cause of God! Let no sweetness of tongue beguile you—nay, rather consider the motive of every soul, and ponder the thought he cherisheth. Be ye straightway mindful and on your guard.

Avoid, yet be not aggressive!
Turn away from censure and from slander!
Leave him in the Hand of God!
Upon ye rest the Glory of Glories!

ABDUL BAHA, abbas.

Translated by Shawqi Rabbani Balliol, Oxford, England, 1921.

Celestial Man

The highest expression of the life of man on this planet in this age and many ages to come is Celestial: that is, to live and act in accord with the teachings of Baha'o'llah and be steadfast in the love of Abdul Baha. The principles of the Religion of the Blessed Perfection adorn the spirit with the highest attributes of the Kingdom of Abha, illumine the heart with the Sun of the love of God, make him a servant of the world of humanity, a standard bearer of Universal Peace, and an orb shining from the heaven of righteousness.

He forgets himself and lives in the flow of the love of the True One; he embraces all mankind with an ineffable tenderness, and strives night and day to serve his fellowman. He becomes a herald of the Supreme Concourse and wins the good pleasure of the Lord of Hosts. He will be attracted with the love of the Beloved, and immerse his whole being in the ocean

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of humility and meekness. He will enlist himself in the army of human progress and limitless advancement of the race. Through his zeal, he will sacrifice everything in the path of God, and quaff from the chalice of eternal life.

This is the most glorious Bounty of this age; this is the bestowal of the Bahai Circle; this is the light that illumines every heart. This is the water that allays every thirsty one; this is the Divine Elixir that changes man into the image and the likeness of the Almighty.

This Cause has become worldwide. In a short space of time it has permeated throughout all regions, for it has a magnetic power which attracts all intelligent men and women towards its center. If a person become informed of the reality of this Cause, he will believe in it, for these teachings are the spirit of this age.

The Bahai Movement imparts life. It is the cause of love and amity amongst mankind. It establishes communication between various nations and religions. It removes all antagonisms. And when this Cause is fully spread in Europe, warfare will be a thing of the past, universal peace will be realized, the oneness of the world of humanity will be practised, and religion and science will work hand in hand. Then this world will become one family. There will remain no racial distinctions, such as French, English, American, Arab, Turk or Persian. They will all become one people.

The Bahai Movement bestows upon man a new spirit, a new light, and a new motion. It enlarges the sphere of thought. It illumines the horizon of the intellect. It expands the arena of comprehension.

Praise be to God that the radiant century hath come. Praise be to God, the eternal springtime hath pitched its tent. Praise be to God, this is the age of the discovery of the realities of things. Verily, I say unto you, this age is the age of lights This age is the age of sciences. This age is the age of the appearance of truth. This age is the age of the extension of the sphere of thought. This age is the greatest divine age. This age is the age of everlasting life. This age is the age of the outpouring of the Holy Spirit. This age is the age of the flowering forth of all the hidden virtues of the world of humanity.

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May you receive these bounties day by day. May you draw day by day nearer unto God. May you be submerged in the sea of these irridescent lights. May you be characterized by these praiseworthy virtues!

This is the ultimate goal of human life; this is the fruit of existence; this is the brilliant pearl of cosmic consciousness—this is the shining star of spiritual destiny!

Abdul Baha.

Excerpts from an address given by Abdul Baha, in Chicago, May 3, 1912.

"In this Western world, with its stimulating climate, its capacities for knowledge, its lofty ideals, the message of peace should be easily spread. The people are not so influenced by imitations, and through their comprehension of realities and unrealities they should attain and realize. They should become leaders in the search for the oneness of humankind. What is higher than this responsibility? In the Kingdom of God no service is greater, and in the estimation of the prophets, including Jesus Christ, no deed so estimable.

"Yet even now warfare prevails. Envy and rancor arise between nations, but because I find the American nation so capable of achievement, and the American government the fairest of Western governments, its systems superior to others, my wish and hope is that the banner of peace may be raised first on this continent that the standard of the Most Great Peace may here be unfurled. May the nation of America and its government unite in their efforts, in order that this light may dawn from this point and spread to all regions, for this is one of the greatest bestowals of God. In order that America may avail herself of this opportunity, I request that you strive and supplicate with heart and soul, devoting all your energies to this end, that the Banner of International Peace in reality may be unfurled here, and that American Democracy may be the cause of the cessation of warfare in all other countries."

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The Symbol of the Bahai Cause

Abdul Baha when asked in one of his Paris talks what will be the symbol of this movement in future, corresponding to the cross of Christianity, replied—

"The Free Soul"

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Bahai

The New Book By HORACE HOLLEY

We have waited a long time for this beautiful book, the book which should remove from the word **Bahai** its alien and sectarian semblance, and establish it as the universal talisman which alone can unite mankind, and now we have it—Bahai, **The Spirit of the Age** brings us into the consciousness of the Light, the Glory which shall unite mankind and of which **Bahai** is the follower and dispenser.

In his own definition, Horace Holley says: "For others Bahai means the privilege of belonging to an active movement already spread throughout the United States, Canada, Europe and large portions of the East, a movement spreading the ideals of fellowship and service irrespective of race, creed nationality and class."

And again: "Behind this word for many there stands also a glorious Presence, a Divine Being, whose title this word is: The glory of God. These persons feel this presence as the controlling force behind every event of this time. Thus is Bahai the cause of a new spirit—of reverence and devotion, written as it is upon a Bible a World Bible, revealed in cosmic utterances which gather together those who seem to be a nucleus of the future, spiritual race."

The author writes with a most brilliant and flowing pen, which carries us into a beautiful and universal world, in which we translate the sordid events and features of the human and earthly complex into what become radiant meanings, and significant realities. Love and knowledge are facts pouring from that sphere of radiance into this one of darkness, transforming its shadow into light, its hatred into service. He shows us how through all the turmoil and disaster of recent years there is actually arising a golden structure of new life more complete and perfect than anything that this cycle has previously appreciated, and how each progressive group of the dawning New Day, Theosophy, Christian Science, Socialism, etc., has caught its ray from the rising sun and has proceeded to gild with it the surrounding darkness. Already we can see the local consciousness growing cosmic, the sectarian universal and pervading all a new

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consciousness of God, which makes Him the Power in life and the love in consciousness.

Many people reading this wonderful book will realize what has been for years their own **leit motif** and hidden urge. They have lived the radiance without naming it. In this case the name becomes an added joy and eagerly one recognizes **Bahai** as the flower which gives meaning to existence, the fruit which preserves the hidden essence of the Sun.

The volume is very complete, it voices the message to Christianity, to Judaism, to Theosophy, Christian Science, and New Thought politics and Economics, bringing to each one the universal note which binds and unites into a cosmic unity the separated fractions of truth in the world. It draws the politician away from his little barricaded self into the arena of international peace and interest—prophesied by Baha'o'llah—and shows him the outline of the divine civilization to be established in this day on the great foundation of the true brotherhood. The growth of the law of co-operation which must succeed competition is clearly indicated and many readers of this book will rise from its perusal with a new consciousness of the interpretation of ideal and real. Their separation has caused the enslavement and chaos of the human race and their union today will build international unity and the divine civilization. Quoting from Abdul Baha, he says here, "The scope of Universal Peace must be such that all the communities and religions may find their highest wish realized in it. At present the teachings of his Holiness Baha'o'llah are such that all the communities of the world, whether religious, political or ethical, ancient or modern find in the teachings of Baha'o'llah the expression of their highest wish."

In the chapter on the Spirit of the Age, the author draws together the many glittering strands of his thought into a transfiguring whole, consisting largely of the words of Abdul Baha himself, which carry us finally into that glow of light, which alone in this day renders existence bearable. He has added a chapter on the Bahai Temple which is now being erected in Chicago and there we read of the first universal religious edifice, the first temple of god built so that all mankind may worship within it—Mr. Holley has eloquently described this beautiful

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structure, full of spiritual and artistic symbolism and the publishers have added a particularly satisfactory and charming print of the temple itself. Let us add here that the frontispiece of the volume is a portrait of Abdul Baha, so excellent and lovely that in this day of our first loss it is particularly appealing.

The writer is especially grateful to the author for having included in his Bahai Documents the remarkable talk on **The Illuminati** given by Abdul Baha at St. Martini's Lane, London. This eloquent **morceau** of instruction though included in the Paris talks, is unknown to many followers of Abdul Baha, but should be in the hearts of all. It contains the key note and essence of meditation, without which as the master says, man still belongs to the animal kingdom.

May **Bahai** soon be in the hands of every reader and quickly penetrate his mind. It is published by Brentano, and retails at $2.50 per copy.

Mary Hanford Ford.

Black Brother

In the forest, dark, primeval,
Once there ruled a mighty people.
Tall of stature, Kings and Warriors,
Priests and Servants; All were black men,
Building stately monuments,
On forgotten continents.

Ages passing leave few traces,
Save in desert lonely places,
Of this ancient sovereign people,
Here and there a tribe, a remnant,
Dwarfed in body, bowed to earth,
Finds the fate of humble serf.

Black men, Brothers! Raise your faces,
Dawn again shines on the races.
Bright the Sun of Truth above us,
Warming hearts now hard and selfish.
Love appears, all men are free,
Equal in God's Unity.

—Edward L. Fernald, D. O.

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The Role of Women after the War

By Gabriele Duchene

Member of the Executive Committee of the International League of Women for Peace and Liberty, Section of France

WE are now passing thru an epoch full of tragedy. The world of yesterday is falling to pieces, and now begins the painful labor of building a new one in the midst of chaos. There also arises the question, what role is destined for women in the history of this period? Are they to reject all manner of responsibility for the conditions of the past, and withdraw themselves from the existing misery which flows from it, to find refuge in a purely theoretical idealism where their sensibility will no longer be exposed to suffering.

No! That would be criminal cowardice. The gravity of the present hour forbids their flight into the world of dreams.

Are women to limit themselves to following the old tradition of their sex by bending over the sufferers, murmuring words of comfort to the victims, weeping with the conquered, sometimes even—forgiving the conquerers?

No! They demanded their share of rights, they must also take upon themselves their share of duties, even if the burden should be very heavy they must resolve upon deeds.

And if this be so, is their action to take place independently of that of men?

That would be a great mistake.

Only by labor in common, by ever more intimate collaboration of men and women, will the absolute equality of the sexes become a reality and new strength acquired by the co-operation of the women will be of the greatest benefit for the good of all mankind.

In what direction are women to work? Will they in their very recent escape from slavery, still affected by the feeling of submissiveness or perhaps even inclined to worship power, join forces with the gentlemen of the present day?

Or will they justify their reputation as "Conservatives" by

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strengthening the ranks of those, who deem it their task to protect the past?

Or on the other hand, will they realize the hidden weakness and uncertainty of the forces which seem to reign today in the world, and dedicate themselves to the establishment of a new order of things?

Will they become the missionaries of progress, whose eternal laws will finally triumph over all opposing tendencies?

Novices as they are in politics and therefore (also) not handicapped by the prejudices common to male citizens, will they be able to fill it with a new spirit?

Let us hope so.

Until the most recent time women had been eliminated from politics; and they therefore have no direct responsibility for the present unhappiness. May they not allow themselves to despair on account of the terrible inheritance of the errors and misleading traditions of men.

It is necessary that they turn firmly to the future with an unshakable will, not to let even a fraction of their strength to be diverted from constructive work.

It is further necessary that they begin their work in an objective spirit, and consequently eliminate every kind of prejudice, be it philosophical, religious, social or political.

Hitherto the public activity of women has been directed exclusively to the liberation from the yoke of the male sex. They aimed to win justice and liberty for themselves by the equalization of the sexes.

Nevertheless, the right to vote under the same conditions as men, the enjoyment of certain civil rights, the absoluate equality of the sexes: all combined do not yet constitute complete justice.

As long however, as justice is not fully established, the world will not know any sort of peace. As long as present differences exist, the battles will continue. As long as the human race divides itself into two competing groups, men and women, the battle between the sexes will not cease. As long as the members of human society are divided into different social categories, the battle among the classes will exist either, in the less crude form of the present time or in the brutal form of civil war.

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As long as no common bond embraces the different nations, strife will exist among them, and the danger of war will not be removed.

As long as the idea of the unity of the human race does not stand higher than the idea of nationality, peace will be in danger.

If women want peace, if the mothers of the present and those of the future want to protect their children against the return of the cruelties which were brought to pass at the beginning of this century, they must concentrate all their strength on the effort to annihilate everything which causes man to be divided from one another.

It is for women, who have only now been freed from ancient injustice, to dedicate themselves to the establishment of complete justice in every part of the world.

How is women's activity to be most usefully employed, in order to bring about this condition of justice?

We are still so far from the position of real justice that it is only by slow degrees that we can discover the deep and radical reforms which are necessary.

But today we have one certainty; no reform great or small, no revolution in the mind or in the material world can be permanently rooted if it is not preceded by a long and intensive mental preparation of the minds of the people, guided by leaders of a lofty spirit.

Legal institutions have less significance than the will of the people. The titles which adorn them say little; yet the spirit which animates them is decisive. In a democratic society, institutions must be the instrument of the will of the people; but, as proved to us today by many examples, they often become the greatest barrier to the manifestation of this will.

Voltaire has said: "Laws are made in accordance with the time, the individuals, needs," etc. "If the needs have changed, then the laws which have remained become absurd." The same may be said of all institutions. Spiritual currents and social formulas are today subject with a speed such as was never before seen. What kinds of institutions have the power to follow in the evolution with equal rapidity?

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An institution which no longer responds to the aims and desires of human beings and of the time is doomed to perish. Every effort to reconstruct and strengthen it, every attempt at partial, opportunist reform is in vain.

Let women be willing to understand that, and not waste their forces, in order to inspire new life into institutions, which already bear within themselves the germ of death.

More exactly, let them strive to perceive the direction taken by the great human currents in the present savage chaos; let them see their task in collecting the seeds of life and progress, and unwearedly spreading them in a purposeful sowing.

One need not be a very clearsighted observer, to notice that today, notwithstanding the colossal efforts to maintain all existing differences the irresistible tendency toward unification is always becoming more evident; in all lands there is a parallel movement of political, economic and social reforms; weak attempts at regulation by international legislation, destined always to summon forth more and more international action.

On the other side, the increasing relations among the separate individuals, institutions and states (countries), make it absolutely impossible to treat persons and peoples as separate units.

From that it follows, that there is no better means for advancing progress than to work in an international direction on the largest possible scale. That means examination of all problems from an international standpoint, an investigation of international solutions, and the creation of an international spirit, to permit also the transition from theory to actuality.

Translated from "La Esperantista."

Words of Abdul Baha on "Women"

"Women must endeavor therefore to attain greater perfection, to be man's equal in every respect, to make progress in all in which she has been backward, so that man will be compelled to acknowledge her equality for capacity.

"In Europe women have made greater progress than in the East, but there is still much to be done. When students have

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arrived at the end of their school term an examination takes place, and the result thereof determines the knowledge and capacity of each student. So will it be with women, her actions will show her power.

"There will be no longer any need to proclaim it by words. It is my hope that the women of the East as well as their Western sisters will progress rapidly until humanity shall reach perfection.

"The future of the Oriental woman is very bright, and she is now in a period of transition. She is trying to discard the old archaic garments and is putting on the new and modern garments of spiritual and intellectual thoughts. She is striving. She is looking forward. She is looking for the New Light. Valiantly she is going ahead and at every step she is removing from her path new and unexpected stumbling blocks. Thus she is paving the road for her sister yet unborn. With the lantern of Baha'o'llah in her hand, fearlessly she walks abroad while the night of ignorance is dark, the winds of prejudice howling, the hobgoblins illiteracy intimitating, the fanaticisms old Mullahs surging the nightmare of unexpected attacks growling, the powers of darkness and the Oriental fanaticisms staring her in the eyes.

"But our 'New Oriental woman' like unto her 'New Occidental sister' has seen the Light and her star-like destiny, and with unwavering courage and indomitable energy she has resolved to reach her glorious destination, and no power on earth can stop her achieving her exalted mission of ideal and practical emancipation.

"We are at the most interesting period of women's development. While they are acquiring virtues, studying sciences, equipping themselves with artistic careers and entering upon the field of active work, the old foundations are tottering, the old earth is passing away and the New Heaven appearing. May the stars of this Heaven increase daily in lustre!"
Paris, May 10, 1913.

"It is very clear that in the immediate future, women shall play a great role in the program of civilization. There is a great unrest in the women's world. The seeds of New Ideals which have been sown in the hearts, are beginning to push out their

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tender heads and soon they will grow and develop and produce luscious fruits."

Abdul Baha.

* * *

Question: Does Abdul Baha wish the believers to take part in charitable affairs, or political, or should they interest themselves in spiritual things only?

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

"Daily Lessons."
Acca, Jan. 1908.

Our Heavenly King

1. Glad Tidings everywhere I bring,
Of the Advent of our Heavenly King.
Loudly let your anthems ring;
Glory to our Lord and King.

Refrain: ***Shout ye people! Shout and sing!***
Glory to our Lord and King!

2. O seek Him not in far off skies;
Unstop your ears, unveil your eyes,
He makes the simple truly wise,
The dead He bids from the graves arise.

Refrain:

3. Ye Nations come in one accord,
Himself invites you to the board.
Proclaim the Message of God's Word,
Till every soul on earth has heard.

Refrain:

4. The time is short, the Voice is clear,
That bids us tell our Lord is here,
Loudly let your anthems ring;
Glory to our Lord and King.

Refrain;

M. A. WATSON.

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The Mission of the Screen

By Laurel Miller

Every phase of human activity that is capable of taking hold of human attention to any great extent—to the controlling of the interest of a nation or nations, is of divine ordainment and has its particular mission upon earth.

Whether it at first finds its mission, or arrives at its goal after a tortuous route depends upon its essential nature and the proper, or improper hands in which it is made to find itself during its course of development.

No one has ever stopped to consider the metaphysics of Motion Pictures. Those who are making them are of two classes: the one is purely a mechanic of the lowest variety and knows nothing about the metaphysics of anything, not any more than he knows about, or is concerned with the ways of his Maker; the other class is too busy to be bothered with the reason of anything. In both cases their philosophy is: **"Sufficient to the day."** If business is good and they are making money it is sufficient. If the Screen has a mission the ways and means thereof is of little consequence. Subconsciously they are fatalists, for although they are the hands of the Screen, it must be its own Mind and plan its own salvation.

But at some time, some certain class of persons will begin to be irked by the monotonous repetition of the artisans' patterns. The senses are changeful and are easily wearied of sameness. And while more recent Motion Pictures have evinced an effort to appease the fickle taste of the public with much that is sensational and bizarre—aiming at novelty—and by attractive photographic combinations, they have in this wise managed to effect some pretentious forms, that is, of presentation—but oh! —such hollow forms. Artisans, you are just plain artisans. You being yourselves soulless cannot put souls into the work of your hands.

Motion pictures have been consistently triangular in form since their earliest inception. But beside the trine, there are the sextile, the square, the sesqui-quadrate, the conjunction and the opposition. In other words, outside of the two-men-and-a-

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woman—two women-and-a-man prescription for the drama, there are other constructions just as vital, just as gripping, just as dramatic! We know too much just what to expect of the average picture to do other than yawn and yawn wondering how soon "the blame thing will be over" and the fellow we knew all along would finally get the girl, enfolds her in his arms at the "novel finish." Mechanical stuff. What food is there for the Mind? Lifeless forms are abhorrent— it is the living forms that thrill us with interchange of ideas. There is no idea in a dead thing.

This does not mean that pictures need be didactic, dry and stuffy. That would be as bad as the present state of affairs. A display of sensuousness, bizarrerie, tinsel, make-believe grandeur, naked women, and "tenderloin" doings in general, all hashed together in unreasoning madness and blessed with good photography—all for effect;—may entertain children while perverting their ideas, but bore and disgust intelligent adults. The other adults—the ones to whom these things appeal, are more truly **dolts** than **adults**, and it is assinine to sacrifice the intelligence of posterity just to cater to them.

Now, there is another and still more serious phase of the short-coming of the Movies. It must be remembered that the system of photography is exactly the system of the Mind copied. Let not this art be underrated then—it may be either a decidedly constructive factor, or it is alarmingly destructive. We learn entirely by what we see. Therefore the sense of sight should be held sacred. What we see determines our future state of being by ruling our actions and modelling our understanding. To revel in unholy visions is to pervert all the senses and must naturally result in evil to the beholder. To gloat upon scenes of murder, rape, crime of every variety (and nothing is omitted during six reels of a picture), lust defied, and every conceivable form of folly held up to view for the sake of sensation, is to make such things the common acts of the future. A recent illustration is the Arbuckle case. He and his partners in vice may be said to be poisoned by their own conceptions which they beheld upon the screen. One hardly sees a picture now-a-days in which there is not, at least, one scene where some man rips the clothing off a struggling woman, forcing her backward,

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bending over her—then there is a cut, and the rest is left to the imagination.

The scenes we behold upon the screen are visions. Visions are matrices—they are creative in the realm of IDEA and become the realities of the future. Let humanity understand this and consider it seriously. What of the future race? The pregnant woman who beholds a picture impresses the idea embodied in that combination of ideas upon the babe in the making—it is moulded accordingly both in mind and form.

Have we noticed any general effects up to the present which we can justly attribute to Motion Pictures? Let us enumerate some of them:

Since the advent of Motion Pictures the world has had the greatest war in history. Does that mean anything?

Since the advent of Motion Pictures we have evolved that unique specimen known as the Bolsheviki. Anything in that?

Since the edvent of Motion Pictures there has been a steady and alarming increase of juvenile delinquency. Does that mean anything? We have had in our midst pronounced crminals of the tender age of twelve, and many much younger. Robber bands of babes and sucklings have been discovered by the police only after many crimes have been committeed. One little fellow of nine years in Boston was found to be the culprit of many daring robberies, breaking into large stores at night, rifling cash drawers and even opening safes with marvelous dexterity. No grown up Fagin directed his efforts—all upon his own initiative. Many other such cases have come to light of late, and the situation keeps improving in a downward direction, according to police records. History has nothing to equal all this before the Motion Picture era. Nothing in life comes about by accident. Every thing may be traced to a direct cause.

Before the time of Motion Pictures a criminal was considered a shocking disgrace to the community and a most despicable character. To-day he is termed a "master mind," and he is "given credit" if he "gets away with it."

In the case of the children born since the advent of Motion Pictures the cause is prenatal. They are the outcome of the affected imaginations of impressionable mothers, and every woman during pregnancy is decidedly impressionable. It is un-

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necessary here to relate instances of children marked by undue impressions on the imagination of mothers, this being common knowledge. Such cases as that of the Siamese twins, deformities, and certain pathological conditions such as deadly terror at the sight of certain things and so on, are too numerous to mention and can all be traced directly to prenatal influences—undue excitation of the maternal imagination by witnessing any particular thing, more or less monstrous to her.

In the case of the crime waves and other atrocities among adults and the condoning of the same, let it be remembered that what the eyes get used to seeing is tacitly accepted. Take, for instance, the most extreme form of dressing. At first it is difficult to accept it; but in course of time when the sight becomes used to it no one finds it, in any way other than natural. It is the same with everything we get used to seeing—it becomes natural to us. Must rapine, shooting, crime and every conceivable form of violence and lust become natural to us by reason of constant screen visions, and to posterity by reason of prenatal influence? The Sight, being the most divine, creative sense—the modeller of forms, should not be allowed to become perverted by leaving the choice of what we must look upon to uneducated men, most of them no further advanced in mind than mean, mischievous children; while the majority are just slaves to lust and money.

Should not the men of higher Minds and education who are engaged in Motion Pictures make it their business to suppress the activities of the illiterate? Should not the State suppress their atrocious production?

Another prenatal danger it would be well to bring in here is the exaggerated figures produced by the "close-ups." They are out of all natural human proportions. If white peacocks can be bred by surrounding the common variety during their breeding times with white sheets; and if Jacob, by setting colored rods around the watering-place of Laban's sheep, produce a preponderance of striped stock among them, what is to prevent the development of human monstrosities among us—modern cyclops—children taking on immense proportions as they grow. Surely the human is possessed of a more lively imagination than the animal.

Every manifestation in Life—even Man, is dual. And so,

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we have another side of the Motion Picture to consider—the Constructive side. We covered the destructive side first by way of despatching with the undesirable. We must be consonant in all things if we are to be obedient to the Laws of God. That is why humanity gives the Devil first thought in all matters. He must first be put out of the way before anything good can be accomplished. There are too—preminent in the eyes of mortals —God and the Devil. And even as there was Darkness before Light, and out of which Light came, even so the Devil always takes his place before God, and must be vanquished before He will appear. Analogy is infallible. The same system of precedence obtains in every line of human effort. Everything shows its evil aspect before it reveals its hidden beauty. The dark cloud does not show its silver lining on the outside, but the darkness becomes beneficence when it sacrifices its existence—when it disperses to reveal the resplendence within. Either that, or the whole thing must dissolve—pass away, leaving no trace of its existence behind. The Motion Picture must disclose its silver lining, or **it too must pass.**

The mission of the Screen is to hold up a model to Life. How may we best mould this model? Surely not after the fashion of degradation and vice! We must not cater to the lower senses; they are prolific of design within themselves, and it is therefore superfluous to study to multiply them. To portray the beautiful in **IDEA**—that is the ideal to strive for, and which finds happy welcome in all hearts, whether high or low, king or peasant, learned or illiterate.

Divinity is in Man. In some it is so near the surface that it is bound to reveal itself; in others so deep down that it is to despair of its existence at all; and in others again—well, their office is that of the dark clouds—the destructive element—the Devil, and even he is a necessity. But we do not cater to necessity in the ordinary routine of life, we strive to overcome it, and to level its attendant difficulties. Why should we then in our higher—creative efforts? Why produce Motion Pictures which create, encourage and develop the base and monstrous in humanity? Why go to so much expense and lavish so much energy to create Necessity which is, in itself, self-creative, when by the same effort we can create Liberty—the glorious Liberty of the future!

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If We Listen

As I walked the city street,
I heard music, strange and sweet,
In the distance, as though made
By deep-toned organs softly played.
To the church my steps I bent
Listening my glad intent.
But the church in silence lay—
Still the music far away.

Marching band it then must be.
To the curb I stepped to see.
Never band was, here nor there—
Still the music on the air.
Listened I in dumb surprise,
With deep wonder in my eyes,
Then my heart the mystery knew—
'Twas the God-song coming through.

Underneath the city's din,
If you'll only listen in,
You'll hear music soft and sweet,
As you walk along the street—
Symphonies serene and fair,
Organ notes deep-toned and rare,
Songs that fascinate the ear,
Melodies so true and clear.

Underneath the clashing tide,
Rising, falling, surface wide,
Underneath the outer strife,
Underneath the jars of life,
Underneath the laughs and moans,
Sound celestial undertones;
Underneath the noisy keys,
Run God's deep-seated harmonies.

Barnetta Brown.

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Hands of Service

A Plan for Raising Funds for the Mashrekol, Askar

Last winter, the Bahai Temple Unity appointed a committee to garner and distribute ideas for raising funds for the Mashark-el-Azkar, of which committee Miss Martha Root is national chairman. Each plan suggested is in the hands of a sub-committee, appointed by Miss Root.

Hands of Service Committee

Mrs. Elizabeth C. Clark, Chairamn, 4141 Xavier Street, Denver, Colorado; Mrs H. E. Bucanan, 1904 Logan Street, Denver, Colorado;Miss Julia Goldman, 89 Pinckney Street, Boston, Massachusetts; Dr. C. S. Frink, Suite 200, 1025 Nicollet Avenue, Minneapolis, Minnesota; Miss Anna Savage, 61 Guibbault Street, Montreal, Canada; Mrs. Louise Gregory, 1017 P Street, N. W., Washington, D. C.

It is suggested that those who wish to raise more money for the Temple than they feel able to donate from their incomes, might do something for Bahais or non-Bahais (in the latter attracting money from outside the Cause and also spreading the Message) at current rates of remuneration. Those with artistic or literary ability will find work along such lines; others who are clever with their hands will know of articles to make and sell; those who cannot make things might assist by selling; some will prefer to render little commonplace services in households. The field is vast. The choice of work rests with each individual and is entirely voluntary.

Donations are not included in Hands of Service contributions, but only money actually earned for the express purpose of increasing the Temple fund. Interested non-Bahais who wish to join should be welcomed and encouraged, since voluntary aid is acceptable from all who wish to serve, whatever their belief. It is thought that many people who have been but casually interested in the Cause will enjoy working with the Hands of Service, for there is keen satisfaction in making serious effort to raise money for the Temple through honest service, giving full value for every penny received.

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Hands of Service chapters may be formed, or individuals may affiliate with the work independently. The local organizations may be optional with the various assemblies.

As a suggestion: In Denver, on the ninth of every month, the Mashrak -el-Azkar meeting is held for an hour, followed by a brief meeting of Hands of Service workers. There are no formalities, records, minutes, etc. The friends meet in a social spirit and tell of individual experiences in earning during the month past and contribute their ideas and suggestions. The earnings are turned over to the "collector" who hands the total to the assembly treasurer, who mails the money (as Hands of Service contribution) to the financial secretary of Bahai Temple Unity.

To date, the work undertaken has consisted of: caring for children, fancy work (sold by others than makers), tatting, beauty culture, making of aprons, sale of articles of apparel, making of garage doors, moving of household goods, cleaning furnace, laundry work for Bahai family, etc.

A list of suggestions is attached hereto. Please mail to the chairman or to a member of this committee any new ideas that have been evolved through your efforts.

Suggestions

Bahai lawyers, doctors, artisans, etc., sell their services (each to determine his own remuneration) to Bahais needing same, and devote proceeds to the Temple fund; also render like services to others, thereby gaining opportunity to explain purpose and the glorious Cause.

House to house visitation to sell Bahai literature, specially chosen by the committee, as Reality or Star of the West, if made suitable. Such publicity work would put the Star of the West on a self-supporting basis, enabling its editors to devote all their time to it. (This is dependent upon the wishes of Abdul Baha in the matter, which have not yet been learned).

The making and sale among Bahais of rosaries and book-covers, of covers for Hidden Words and Prayer Book; or articles that may be originated.

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Meet at stated intervals for the purpose of making articles for sale to merchants and others, viz: quilts, useful wearing apparel, novelties, etc.

Where there is an initial expenditure for materials, it seems as though such amounts should be deducted from the selling price and the money again used for the purchase of materials.

Miscellaneous Tasks for Women

Care for children.—Read to, or otherwise entertain invalids or elderly people—do an hour or so of housework—wash dishes—serve dinner on maid's day out—do mending or darning—fancy-work—go shopping— make and sell useful apparel and novelties —sell Bahai bookcovers, rosaries, paintings of the Master, or other things—make and sell cake or candy—stenographic work —artistic, or literary work—take a boarder—any task one is able to do.

Miscellaneous Tasks for Men

Read to, or otherwise entertain invalids—mend furniture—or fix odd things about a house—polish furniture—cut lawns—do garden work—shovel snow—look after furnace—wash windows—do business errands—artistic or literary work—stenographic work—carpentry—make novelties—do packing—sell various articles—utilize automobile (if owner) in any original way to earn.

Miscellaneous Tasks for Children

Run errands—wheel babies—amuse little children—make and sell candy—sell papers—cut lawns—shovel snow—light tasks to help with housework or cleaning—gather berries and other fruits—gather, or grow and sell flowers—sell Bahai bookcovers —rosaries—carry coal or wood—make and sell basketry.



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Portion of Letter from Mirza Ahmed Sohrab.

Home of Baha'o'llah, Acca, Syria,
April 8, 1914.

Dear Friends:—

"China, China, China—Chinaward the Cause of Baha'o'llah must march! Where is that holy, sanctified Bahai to become the teacher of China? China has most great capability. The Chinese people are most simple-hearted and truth-seeking. The Bahai teacher of the Chinese people must be first imbued with their spirit; know their sacred literature, study their national customs and speak to them from their own standpoint, and their own terminologies. He must entertain no thought of his own, but ever think of their spiritual welfare. In China one can teach many souls and train and educate such divine personages, each one of whom may become the bright candle of the world of humanity. Truly I say they are free from any deceit and hypocricies, and are prompted with ideal motives.

"Had I been feeling well, I would have taken a journey to China myself! China is the country of the future. I hope the right kind of teacher will be inspired to go to that vast empire to lay the foundation of the Kingdom of God, to promote the principles of Divine Civilization, to unfurl the banner of the Cause of Baha'o'llah and to invite the people to the banquet of the Lord!"

Thus spoke the Beloved (Abdul Baha) this evening to the assembled friends, and I have recorded his words here, feeling sure that they will create the proper atmosphere and inspire the right kind of heart to arise and accomplish the great service. Then he continued: "For the last twenty years I have repeatedly emphasized the matter of spreading the Cause of God. In every city there must be organized assemblies of teaching classes to teach the young how to teach the Cause and prepare them for this most important service. Every Bahai must acquire the lessons of teaching. This will yield results. No other cause is as important as this. The Cause of the promotion of the Cause of Baha'o'llah is the most confirmed Cause. Every time one Cause holds the most supreme importance. There is one season to harrow the ground, another season to scatter the

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seeds, still another season to irrigate the fields and still another to harvest the crop. We must attend to these various kinds of activities in their proper seasons in order to become successful. Now is the time of seed-sowing, but it seems to me some of the believers are thinking about crop getting. This will give them no results. Whosoever is thinking of any other thing, he is wasting his time. The promotion of the principles of Baha'o'llah is the most dominant issue before the believers of God."

Words of Abdul Baha in the Star of the West, August 20, 1916.

Someone asked about the economic question.

Abdul Baha replied: "America cannot be compared with Europe. The problems of America in comparison with those of Europe are as nothing. One of the problems of Europe is to maintain a great army. All the French and German nations are soldiers. But you are free from this great calamity. You must thank God for saving you. In the interior of America there is protection and safety. The first banner of peace will rise here. Know for a certainty that this will come to pass. For man knows the result from the beginning. The result will be that peace which you have here among your people will, from here, be spread to other regions."

Abdul Baha spoke to a number of pilgrims in Palestine, in the spring of 1914, as follows:

"By a general agreement all the governments of the world must disarm SIMULTANEOUSLY. It will not do if one lays down its arms and the others refuse to do so. The nations of the world must concur with each other concerning this supremely important subject, thus they may abandon together these deadly weapons of human slaughter. As long as one power increases its military and naval budget, another power will be forced into this crazed competition through its natural and supposed interests . . . "

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THE DRAMA

Frances Eveline Willcox

The New Year is here! We cannot fathom the mysteries of the future but only trust to faith and hope to shed some light along the pathway of endeavor. Never has there been greater need of universal cooperation and in no walk of life more clearly demonstrated than in the theatrical profession.

Owing to the general conditions throughout the country, road tours have been abandoned or companies have come to disastrous collapse trying to weather the storm. In the large cities the successes have been limited while in New York not more than a dozen productions could really be said to have created any sensational popularity. What is the consequence? Many of our best players are disengaged and those who are content to fill their own small niches in less conspicuous capacity, find themselves unable to secure any sort of work. Here is the opportunity for a little cooperation which has been seized by a few who realize the necessity of the times; for the National Players have organized to revive the repertoire program and such leading artists as George Nash, Charlotte Walker, Wilton Lackaye, Edmund Lowe, Maclyn Arbuckle, Harry Mestayer, Carrie Radcliffe and others will combine to present standard plays as well as new ones and thus give employment to the unemployed. Augustin Duncan will also inaugurate a repertoire season and with the anticipated reduction in the scale of admission prices, many who are now deprived of the luxury of theatregoing, will be able to enjoy a good evening's entertainment and some first-class acting.

The thetrical season is still doing unusual acrobatic tricks and somersaults, for productions are opening and closing with such rapidity, that the review is hardly cold in type before the closing announcement appears. The managers have heretofore congratulated themselves on the fact that they knew what the public wanted in the nature of entertainment, and play-

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wrights have felt that they understood how to put forth a popular or timely topic for the amusement or education of theatre-goers, but it seems to be an erratic public attending the theatres this season or they do not themselves know what they want. Vast sums of money have been expended in trying to win favor only to be transferred to the wrong side of the ledger. There seems to be a question in the minds of some that things are not quite fairly adjusted between the managers and the patrons for the reason that the prices at the theatres where a worth-while production is on view are prohibitive to the general theatre-loving person and only those plays that are not up to the mark or are on the verge of failure offer tickets at prices within their means. For that reason the theatre has become a luxury in place of a universal institution for the benefit and relaxation from every-day endeavors and only the wealthy in-towners or the out-of-towner who has saved up for a money-spending orgie can avail themselves of that pleasure. With the readjustment of prices in other commodities perhaps theatre tickets will also go back to normal.

It is hard to understand why "Marie Antoinette" had so short an engagement at the Playhouse. Historically correct; presenting a story of one of the most interesting periods; staged with lavish expenditure by W. A. Brady, with a carefully selected cast headed by Miss Grace George, who not only gave a delightful interpretation of the queen but made a charming picture in her exquisite gowns; the play lived but two weeks! "Six Cylinder Love," on the other hand, depending largely on the personality and work of Ernest Truex, is going merrily along and "The First Year," a light comedy depicting the experiences of nearly every newly married couple, is in its second season. Evidently it was not the psychological moment to interest the public in a Louis XVI production, but how is a producer to know this?

A well-known writer and lecturer, on dramatic subjects, in speaking of lack of business at some of the theatres, remarked: "I think Mr. David Belasco has the right idea. When he makes a production the play fills the entire evening. These light, fluffy society pieces starting at eight-forty-five to nine o'clock are over by ten thirty. To be sure it is often quite

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enough of such material, but what about the theatre patron who has conscientiously paid, and paid liberally, for an evening's dramatic entertainment? He feels that he has not been treated fairly and will keep away from the theatre."

In a recent talk given by Mr. E. H. Southern, he commented upon the lack of children's theatres and children's plays in the country, which calls to mind the various efforts made in the past to create the demand for that line of entertainment. The motion pictures have in a measure supplied the necessary amusement for the children as well as educational nourishment and may also account for the absence of the special holiday matinees and other programs for the youngsters that usually appear at this season of the year. The Hippodrome was the only theatre to inaugurate a special feature for the kiddies.

George M. Cohan, who is credited with having a generous nature, and doing many favors for the profession sometimes finds himself a victim of the mercenary grafter. Not long ago an actor well known for his penuriousness, met the manager and requested the courtesy of a seat for the opening night of a new Cohan production. Everyone knows that seats for a New York premiere are at a premium and Mr. Cohan marveled at the actor's nerve and determined to get even. He agreed to send the seat, and he did. It was a box worth twenty dollars, and the war tax amounted to two dollars, which the actor was forced to give up at the box office. Mr. Cohan chuckled as the grafter paid the price of a seat after all.

When "Pomander Walk," the quaint English play by Louis N. Parker, was produced a number of years ago by the Liebler Company, Lennox Pawle, a well known English actor, created the part of Brooke-Hoskyn and made a personal hit. Mr. Pawle has arrived in this country to play the same character in the musical version of the play to be made by Russell Janney. Mrs. Pawle who accompanied her husband is the daughter of Mr. Parker. "Pomander Walk" had a long and successful engagement here at the old Wallack Theatre, and the play has had several stock productions since that time. The queer little com-

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munity with its odd characters and humorous old fashioned story should lend itself well to a musical setting.

One must take a second look at the programs in the theatres these days to be sure that the offering is a speaking drama and not a motion picture, for so many of the picture favorites are now appearing on the stage that it is necessary, especially when featured or starred, to make special mention that they are to be personally represented. There are now in New York and vicinity, Conway Tearle, Bessie Barriscale, Elsie Ferguson, Billie Burke, Vivian Martin, Alice Brady, Madge Kennedy, Violet Heming, William Faversham and Lionel Barrymore.

The young actresses this season cannot waste a moment's time, and in some instances it has been found necessary to have more than one iron in the fire. One ambitious player accepted a vaudeville engagement; during a week's lay-off she had an opportunity to secure two other roles; both were tentatively accepted. She rehearsed one and in the interval watched performances of the other, not knowing which would be better for her to finally decide upon. But, when the end of the week came the plays closed their engagements. The little worker hurried back to her vaudeville company, glad enough that she had not resigned from it. Thus glimpses into the intimate life of the theatrical profession do not always come under the observation of the public, who regard the playerfolk as idlers and pleasure seekers.

The various organizations not strictly regarded as professional, but none the less successful in many of the productions under their supervision, such as The Washington Players, and The Theatre Guild, who projected "John Ferguson" and "Mr. Pim Passes By" to their credit, have been augmented by The School of the Theatre, founded and directed by some of the most active persons connected with the theatre. Among them are Walter Hampden, George Arliss, Elsie Ferguson, Frank Craven, Arthur Hopkins, Robert Edmond Jones, Ernest Truex and Brock Pemberton. With headquarters in the Lexington Theatre Building they propose to develop an experimental theatre to be operated by the students of the school under professional direction.

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I Have Drunk the Cup of Happiness

I have drunk the Cup of Happiness,
Tho' the vessel be of common mold;
The draught therein was worthy
Of a chalice of pure gold.

I have drunk the Cup of Happiness,
The bitter with the sweet,
And the antidote of love hath made
That happiness complete.

I have drunk the Cup of Happiness,
For I have loved my fellow men,
And beyond the real hath shone the ideal,
Like gems in a diadem.

I have drunk the Cup of Happiness,
For I've gathered the wayside flower,
And its subtle fragrance and beauty,
Hath quelled the tumultuous hour.

I have drunk the Cup of Happiness,
In the home of low estate,
And that kindly act hath made for me,
The earth less desolate.

I have drunk the Cup of Happiness,
This night in friendship with thee;
On Sheridan Drive, in thy beauty and pride,
A centre of Love may'st thou always be.

Oh home in this City of Destiny,
By the shore of its inland sea,
May the ebb and flow of its restless tide,
Bring ever good cheer to thee.

—Sara Savage.

Written in appreciation of the Bahai Temple by a citizen of Wilmette.

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Three Kinds of Persecution.

Words of Abdul Baha Delivered During His Sojourn in America

ALL who stand up in the cause of God will be persecuted and misunderstood. It has always been so; it will always be so. Let neither enemy nor friend disturb your peace, destroy your happiness, prevent your accomplishment. Fix your soul upon God. Then persecution and slander will make you the more radiant. The purposes of your enemies will be reflected upon themselves. They will be injured instead of you. Oppression is the wind which fans the fire of the Love of God. Welcome persecution and bitterness. A soldier may bear arms, but until he has faced the enemy in battle he has no right to a place in the king's army. Let nothing defeat you. God is your helper. God is invincible. Be firm in the Heavenly Covenant. Pray for strength. It will be given you, no matter how difficult the conditions.

When Abdul Baha was sent to Akka, he experienced three kinds of persecution. Two kinds were easy to bear. When he arrived in Akka they placed chains upon his limbs and circlets of steel were locked around his ankles and knees. While the guards were doing this Abdul Baha laughed and sang. They were astonished and said, "How is this? You are laughing and singing. When prisoners are ironed in this way, they usually cry out, weep and lament." Abdul Baha replied, "I rejoice because you are doing me a great kindness; you are making me very happy. For a long time I have wished to know the feelings of a prisoner in irons, to experience what other men have been subjected to. I have heard of this; you have taught me what it is. You have given me this opportunity. Therefore I sing and am very happy. I am very thankful to you." After a time the men who had been appointed to keep guard over me became as loving brothers and companions. They strove to lighten my imprisonment by acts of kindness. They said, "In order that you may not be subjected to the jeers of the people when you walk upon the streets we will arrange your clothing so these chains are not visible." They took the chains which were upon my limbs, gathered the ends together and wrapped them as a

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girdle around my waist, then arranged my clothing so no chains were visible. One day I wished to go to the hammam (public bath). The guards said, "It will not be possible for you to go to the bath unless these chains are removed; and furthermore it will attract notice from the people in the streets." Abdul Baha said, "I will go."

The guards then carefully gathered the hanging chains around my waist, covered them with my clothing and we went forth. As we passed through the streets. Abdul Baha took the chains from his waist, flung their loose, dangling ends over his shoulders in full view and walked to the hamman, followed by a great crowd of hooting, jeering people. The guards were most unhappy, but Abdul Baha was in supreme joy because of this opportunity to walk in the freedom of the Pathway of God. After many years the doors of Akka were opened, the prison walls thrown down and the chains which Abdul Hamid had placed upon the body of Abdul Baha were put around the neck of Abdul Hamid himself.

In brief, this kind of persecution was easy to bear. There was a second form of persecution to which Abdul Baha was continually subjected at Akka. Spies and enemies were constantly informing the authorities that he was plotting against the government, that he was secretly instigating revolution and teaching principles in opposition to the Mohammedan religion. In consequence of these reports and statements Abdul Baha underwent a great deal of restriction, difficulty and personal discomfort, but, Praise be to God! always in the utmost joy and exaltation. Sometimes the rigor of his restriction was increased; often he was threatened with death; often threatened with confinement in another prison fortress, but nothing was accomplished by his enemies that could lessen his complete happiness. On the contrary, the more falsehoods they invented, the more evident became his innocence and sincerity, the more constant his thanksgiving and rejoicing. This form of persecution was likewise easy to bear.

But there was a third kind of persecution which brought Abdul Baha sorrow and unhappiness, a persecution difficult to bear; the bitter words and criticisms of the friends. Where love was expected, hatred and jealousy was found; instead of friend-

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ship and kindness, envy and discord were manifested; instead of harmony there appeared dissension and ill-wishing; in place of assistance and appreciation, calumny, falsehood and slander. This is hard to bear.

Now, Praise be to God! turn all your thoughts and devote all your power to the Divine Covenant. Unless a servant in the Cause of God is subjected to all these persecutions he is not fitted to spread the Heavenly Message of Glad Tidings. Follow Abdul Baha! Let nothing hinder or defeat you. God is your helper and God is invincible.



To Abdul Baha.

I sailed the Sea of Infidelity,
Was wrecked on the Rocks of Doubt
Till a Bahai sailor rescued me
With the Rope of Wisdom stout.

Now is an Unknown Garden
Growing before my view,
And I owe the Perfume from it
To your devotees and You.

—EDWARD J. IRVINE.

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A New Poet

Several weeks ago a messenger boy delivered a telegram at Bahai House, 1901 18th Street, this City (Washington). Mrs. Orphella Hart opened the door, and as usual she put in a word for Baha. The young man became deeply interested. He has not had the opportunity of the average person, only having been through the fifth grade of school, but he is self-made. He was in the navy and worked over-seas for his country. He wrote the enclosed two verses. I think it would be dear if Reality would publish this poem, coming from a heart in its first enthusiasm after seeing the Great Light.

"Washington Herald" Interprets Abdul Baha

To the Editor, The Washington Herald:

Like a rose found covered by the weeds of life, like a well of Leathean waters found in the desert's dusky heart, like the rustle of the wings of love is the revelation of the Bab, Baha'o'-llah and Abdul Baha.

Baha (the Walt Whitman of the East) is hastening the flame-winged day predicted in Tennyson's "Locksley Hall." "Consider the candle how it weeps its life away drop by drop that it may shed its light," says Baha.

And consider humanity how it weeps its eyes away in search of light. No material organ can play the hymns of Bahaism; the harp of the universe touched by the fingers of creation chants it. When people embrace this doctrine, no longer the martyr chains shall rattle, no more will mankind

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"drink wine salt with tears." Gold will be toppled from its lofty throne, sex-lure will be poetic, pure. Joy will be so prevalent that pain would be a luxury; the only wars declared would be against wars; the only hate would be the hate of hate. We would commune with the Infinite, to learn that beauty is eternal. We would judge a man by what he is, not what he has. We would deem art of life the heart. There would be no anarchists, Communists, Socialists or capitalists, but only brothers and sisters, or in other words, Bahaists. Jews and Gentiles, whites and blacks, would dwell in harmony as perfect as the music of the spheres, for as Abdul Baha says, we will obey; "beware of prejudice; light is good in whatsoever lamp it is burning. A rose is beautiful in whatsoever garden it may bloom. A star has the same radiance whether it shines from the East or from the West."

—EDWARD J. IRVINE.

The Path

Wisdom walks high above the Valley of Desire.

The white wings of truth, fluttering in the glory, lead us willing captives away from the glitter, and the tinkling brass, and the bubble of words—on—on higher and ever higher into the vision of the endless day—closely companioning us with the exalted form of wisdom.

Love,—born in the blood drops, unsealing the eyes—while the tears flow beckons us upward,—upward along the path of hidden ice and thorns.

The heights must be scaled, for there truth awaits us. Her radiant wings outspread to shelter all who can attain, to all have reached the soul birth—to those knowing full well that the glamour of the meshes only become the noose of limitation, the talons of the black bird of mockery—delusion and death.

The black bird sits at the door of each heart's household, luring—inviting—enslaving—mesmerizing—with its tray of baubles, flattering in it's song,—the sorcerer of the unawakened.

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Yonder sits the white dove, the embodiment of love—also awaiting admittance to the prison house, so guarded by the bird of prey.

How long must it wait? Hours—months—or years? Possibly all and more and more, until the approach of life—banishing the vultures of selfishness, greed—fear—desire, permitting the presence of sorrow and mourning,—opens the way for the entrance of the bird of love. Thru the lattice of darkness.

Gradually it's purity—it's unselfed love fills the doorway with light and the path with glory, displaying the vision, in the distance, of wisdom;—The gift of God, to those who know God, to those who know life, having welcomed her awaiting entrance thru the burnt offering of the green bird of sounding brass and the black one of empty desire.

To welcome wisdom and to walk with her hand in hand means never again to take up those ashes. They cannot be revived into that which they seemed, they are now what they always were—ashes.

Only ashes! But for them man has given his life and for them woman has given her soul. Ashes of mockery upon the pyre of burnt offering.

Ashes! the end of human existence!

Yet, for those who look—wisdom still walks and truth beckons thru the ascending smoke from the pyre—high above the valley of desire,—and to the yearning soul is seen man's triple heritage—Love—Life—Immortality.

—GLORIA BAKER.

From the JAPAN ADVERTISER, TOKYO, Japan
October 14, 1921

UNIVERSAL LANGUAGE IS SUGGESTED FOR LEAGUE

Japanese Members Would Use "ESPERANTO" in All Official Correspondence

The Japanese Association of the League of Nations has recently sent out notifications to other associations of the League in which they express the willingness to carry on all correspondence pertaining to

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the league in the new international language, "ESPERANTO." The Japanese Association in the notification asks the other associations to express an opinion as to the practicability of the plan and also states that it is their belief that a wide use of a universal language will materially aid in the bringing about of a world-wide state of peace.

A conference of all persons in Japan interested in the development of the new language opened in Tokyo yesterday, and will continue for three days. The conferences are to be held at the Y. M. C. A. in Kanda and all persons interested in the language are asked to become affiliated with the association. All addresses made at the conference will be made in the new language.

The Far Eastern Question

The world has never had a complete civilization, because there has been a civilization in the East and a very different one in the West. Both have been deficient. The West has never penetrated or influenced the East to any extent, and the East has only influenced the West through its great prophets, whose message has, invariably become theologised before it reached the western world.

Now the Orient and Occident are interpenetrating as never before.

The letter of Miss Alexander in regard to her journey to Korea was extremely interesting, because it brought back, to the Orient a great teaching from the East, which came through a western channel, to an Oriental land which had felt western influence through its most objective and aggressive side, and it is interesting to see how this objective aggressiveness disappears and becomes gentle through contact with the spirit.

The Japanese people are so sensitive and highly developed that they can not fail to respond eagerly to the powerful message of Baha'o'llah which Miss Alexander carries to them, and

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which will open their eyes to the fact that militarism belongs to the old world, and that a nation capable of leadership like Japan will virtually discard it and substitute, for it that principle of cooperation and love, universally applied, which is the foundation of all the economics and internationalism of the new day.

With this spirit flowing from her she can energize and fill with new power the entire Orient, and stretching out glad hands to her western neighbors, become a blazing light for the entire world.

Such a spirit spells true progress. It includes the realization of all objective advance along the best lines. It banishes fear, which is at present convulsing poor France, and replaces it with that courage of conviction and vision from which nothing is concealed. It renders secret diplomacy purely a back number, and is in line with that frank "gentleman's agreement" which Japan prefers to any other sort of treaty. This is the Japan of the New Day, which will unite with the United States and China to create the future civilization bringing perfection to the human race.

THE MESSIANIC PRAYER

Given to "The U. M. B." thru E. A. B.

May the desires and aspirations of the hearts of men be attuned to the Supreme Will.

May there be the recognition of the Unity and Oneness of ALL Life;

May the Light, Love and Peace from the Supreme Realms descend upon the earth;

May the minds of men be illumined with the perception of their Spiritual Oneness;

May there be the restoration of Universal Peace and Liberty;

May there be the intensification of Human Solidarity;

May there be the liberation of the minds of men from ALL Unreality.

Peace, Peace, Peace to all Beings.

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"If We Can Limit Navies, We Can End Them."—McAdoo.

Commenting on Secretary Hughes's proposal at the Arms Conference, W. G. McAdoo, former Secretary of the Treasury, said:

Secretary Hughes's proposal to reduce the navies of Great Britain, Japan and the United States, while preserving their relative strength, is admirable, and if adopted will considerably lighten the existing burdens of oppressive taxation. Every American will hope that at least this much may be achieved by the conference. But it will scarcely do more than lighten the tax burden. It leaves undestroyed the main evil—the menace to world peace from continued naval armaments.

"The greatest step toward general disarmament and the preservation of peace that could possibly be taken would be the abolition of navies altogether except for such light craft as may be needed for coast defense purposes. If all navies are destroyed a colossal load of taxation will be taken from the backs of suffering humanity, and all the wasted energies and wealth involved in the maintenance of huge naval establishments will be released for benevolent purposes.

"There never was a time when the abolition of navies was so nearly within our grasp as now. The German Navy has been destroyed, the Russian Navy has disappeared, the French and Italian Navies are reduced to skeleton proportions, and Great Britain, Japan and the United States have only to agree to get rid of their navies as they forced Germany to do and the rest of the world will follow. **If we can limit navies by international agreement we can abolish them in like manner.**

"If all nations are without navies, all will be secure from attack by water and the seas will become, as God intended them to be, the great highways of peaceful intercourse between the peoples of the earth. With the abolition of navies, land warfare

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will be restricted. Navies spread the contagion of war by their disregard of neutral rights. But for the aggressions of the German Navy upon American life and property upon the high seas the United States would not have been drawn into the World War. It was Germany's flagrant violation of these rights that forced us to unsheathe the sword.

"Bold, drastic and courageous measures are required if civilization is to be snatched from the brink of the fateful chasm upon which it now stands. Destruction of naval armaments will make general disarmament more certain and promote that international co-operation upon which the peace and welfare of the world depend."

Benediction Revealed by Abdul Baha, in Chicago, 1912, and Published in "Wisdom Talks of Abdul Baha"

O Thou Kind Lord! Thou hast created all humanity from the same original parents, Thou hast destined that all shall belong to the same household, and in Thy Holy Presence they are all Thy servants and all mankind are sheltered beneath Thy tabernacle. All have gathered together at Thy table of bounty, all are radiant through the light of Thy Providence. O God! Thou art kind to all, Thou hast provided for all, Thou dost shelter all, Thou conferest life upon all, Thou hast endowed each and all with talents and faculties; all are submerged in the ocean of Thy mercy. O Thou Kind Lord! unite all, let all religions agree make all the nations one, so that all may see one another as one kind, the denizens of the same fatherland. May they all associate with one another with perfect amity and unity. O God! hoist the banner of the oneness of humankind. O God! establish the Most Great Peace. Cement Thou, O God, the hearts together. O Kind Father, God! exhilarate the hearts through Thy fragrance of love; brighten the eyes through the light of Thy guidance; cheer the hearing of all with the Melody of Thy Word, and shelter us all in the cave of Thy Providence. Thou art the Mighty and Powerful! Thou art the Forgiving, and Thou art the one who overlookest the shortcomings of all humankind.

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BAHAI ACTIVITIES

The Bahai Library has been a very busy place during the past months. A constant stream of friends and strangers passes through the place daily, while the evening meetings according to the new schedule are as follows:

Monday, 8 P. M.,	Study Class,	Mrs. Mary H. Ford.
Thursday, 8 P. M.,	Study Class,	Horace Holley.
Friday, 8:30 P. M.,	Musicals,	Miss Dorothy Humbert.
Sunday, 8 P. M.,	Public Forum,	Different speakers.

Monday morning, 11 o'clock, at Geneological Hall, 226 West 58th Street, Mr. Hooper Harris speaks.

The feast of Baha'o'llah on Nov. 12th was celebrated at the Library on the evening of that date, and was a delightful occasion in which all the friends of the city participated. Rev. R. M. Bolden gave a beautiful talk, Mrs. Frank Kelsey read from the Hidden Words with most interesting comments, Mr. Hooper Harris spoke with even more than his usual effectiveness, Miss Juliet Thompson spoke with much charm.

Every afternoon at 4 o'clock there is a little season of prayer for peace at the Library, after which tea is served, and these moments are greatly enjoyed by all participants.

Mr. Harris continues his talks at Genealogical Hall, 226 W. 58th St. Sunday mornings at 11 o'clock.

The Rainbow Circle has its meeting's every Thursday evening at 105 W. 130th Street.

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In Washington Urbain Ledoux carries on his strenuous work for the Cause of humanity and for the great Bahai Cause. Groups of unemployed men under his guidance gather at stated times in different parts of the city and sing great anthems of freedom, love and justice, often selections from the noblest oratorios, such as the Elijah and the Creation. Harry Barnhart the community singer and conductor unites with Ledoux in this very splendid work, and they believe that in this way they assist in maintaining the vibrations of the Divine Presence in the Conference City, while the Conference for Disarmament continues its sessions.

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11 Ukyo machi, Yotsuya, Tokyo,
October 8, 1921.

Dearest Sister:

Your love is ever before me and comforts and helps. I am enclosing a "Story" which you can share with the friends of New York, and also could you kindly let the Brooklyn friends also share it, through Miss Della Lincoln. Mrs. Krug, Juliet and our brother, Roy Wilhelm, who has done so much for the Orient, are the ones who are in my mind, and I would gladly share this experience with them, but the spirit is the only guide. I can say nothing, He does all.

I love the cover of the September number of "Reality." This morning I will take copies which have come to the book store. It gives me great pleasure. If I do not get time to write personally to Mr. Robinson, will you kindly ask him to have the magazines wrapped in several covers to send here. That is the package, as the single ones always come safely, but the others are quite damaged through the mailing in this long distance.

It was very dear and loving in you to insert in "Reality" the notice of our little "Star." Let us work hand in hand for His glory. If I can do anything for you, please ask it of me.

Ever your loving sister in service,

AGNES.
(Agnes B. Alexander.)

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Mrs Watson's Letter

Copy of a Tablet to the friends in America, brought by Mrs. M. A. Watson from the Holy Presence.

"Oh ye friends of God:

I called Mrs. Watson to the Desired Land. She was here for a while and was honored in visiting the two Holy Thresholds. Ye should associate with her."

(Signed) Abdul Baha Abbas.

Further extracts from Mrs. Watson's letters, describing her healing.

Now I shall tell you about the visit to Acca, to the Garden of Rizwan, to Bahji, and the Holy Tomb of Baha'o'llah. I cannot now tell you in detail—of that, when we meet. Suffice it to say here, a miracle has been wisnessed that happened to my body. I rode on the Master's white donkey—a gentle, beautiful creature. We took the train to Acca, but from the station to the House and Tomb of the Blessed Perfection is several miles. There were seven of us, six other pilgrims and myself, including Janabe Fazel, to make the trip. We waited at the station while Dr. Lotfullah tried to get a conveyance. After much difficulty one was produced from a Bahai. It was very late when we finally reached the House of the caretaker of the Holy Tomb. We washed up, had tea only and then proceeded to the Tomb. It was there I poured out my soul to the Spirit of Baha'o'llah. . . Every Bahai I could think of was remembered, I prayed for His Divine Mercy and Compassion for each. For myself I supplicated to be absolutely severed from all save to work for the Great Cause. Of my body and its weakness I never thought. I have accepted in His Path for many years all that has come to me. Not with "radiant acquiescence" until of late years, and it was proved, as the Beloved said to me, in this unjust accusation and suffering, therefore the reward and bestowal of our Lord, Abdul Baha, in sending for me. . . . We left the Tomb at midnight, had a little supper and retired. You may be certain no sleep came to my eyes. In prayer and meditation the few hours were spent and at five o'clock we again all visited the Tomb. Each pilgrim but myself

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chanted prayers aloud, my soul joined them in the stillness of my own sanctuary, in the "heart."

After breakfast and tea and unleavened bread, the plan was to go to the Bahji, the Rizwan. It is five and a half miles on a very stony road, the sun scorching at even such an early hour—half past seven. The men could walk, but the question was, how should I arrive there? No vehicle could be had, so the Master's donkey was chosen. No one rides him but the Blessed One. I felt it to be sacriligious, almost, for me to ride on his back, but a saddle was improvised of a piece of heavy carpet and a cushion. I had never sat on any animal but a hobby horse, I told them, as I was lifted on to the donkey and the procession started.

How strange it all was! The vast expanse of hot, glowing sand, the mountains in the distance and the wonderful ultramarine blue of the sea! What a scene! Loaded camels with all sorts of merchandise coming along in the trail, strong men of the desert with their picturesque garb, the flowing skirt, the red turban or white shawl wrapped about the head, ends flapping in the breeze—for there was a breeze, but it is so hot at this season in August, that to an American, nothing but the Divine inspiration that comes to us from the Master could possibly keep one in a condition to endure it.

Now for the strange occurrence. I was seated sideways, and the constant jolting up and down over the stony road gave me such pain that it was agony. I prayed silently all the while, for it grew worse continually. I would not cry out for fear of making the others uneasy. At various intervals one would say, for they walked quite close to me lest I should tumble of the donkey's back—"Are you all right, can you stand it?" I would force a smile and say, "Oh, yes, I will make it with God's help." I heard some cracking noises, as of bones. What did it mean? Would I die upon the road? Once I had a vision in 1906, that I was in the desert and walked my legs off up to the trunk of the body, but I reached my goal. After one hour of this torture, which seemed ages, Lotfullah said to me, "You better come down and rest a while, we still have a good stretch to go, and it is very apparent you are suffering greatly." It seems they had been discussing whether I could 'make it,' as they saw I was in agony. Then I said, "Yes, please help me off!" and I burst into tears as they

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lifted me, for it seemed my body was broken in two. They were all so tender and improvised a resting place under a tree, the only one in sight, but behold, with all the pain, I felt a strange relief—**I could breathe deeply—from below the diaphram. . . .** This I was not able to do for thirty years, I breathed only from the upper chest. Still there was a strange snapping in my back and side. Well, to be brief, my dear sister, what the surgeons and doctors pronounced impossible, viz: to adjust the compound curvature of the spine—due to the injury received in a car accident, for if force should be applied they feared death would ensue—the Master's donkey accomplished!—for it became the surgeon and removed the awful bowed protrusion on the left side. It was shown by Xray photographs made a few months ago in Washington, D. C., that the vertebrae bones in the lumbar region were pushed on top of the ribs, the heart weakened, stomach cramped, etc., and the surgeons considered it most strange that I have lived all these thirty years in such a crippled body . . . Well, after resting, again I was placed on the donkey, realizing now that something very remarkable had taken place, and my courage and enthusiasm carried me all the rest of the way to the "Rizwan." . All chanted praises for the "miracle." **I stood up straight,** the weight of my body was shifted, more evenly balanced. There was still a weakness in the spinal bones and at the lower end of the spine and in right hip—but, praise be to God! How can I express my gratitude? Our Lord, Abdul Baha, said to me," **It is the Love and Bounty of Baha'o'llah upon you. I have always prayed much** for you to the Blessed Perfection for this Bounty upon you. Now you will be strong and young—you must be a testimonial of the Mercy of God—a living testimonial of the benefits of your visit here." Then again He said, in the evening of the next day, "when you go back to America they will see how I love you and how the Blessed Beauty loves you." Oh, my blessed sister, what can I say to in a measure convey what my heart longs to express; the gratitude, the desire to serve more kindly and faithfully our Beloved Whose great Heart would bless each one of us, each and all. Oh, that we may realize this!

Marie Watson.

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Latest News from Haifa

As REALITY goes to press, news comes from Haifa which is of the utmost interest. The Unity Board requested that the Greatest Holy Leaf appoint a day when all the friends of Abdul Baha throughout the world unite in observance of His Ascension.

The cable in response is as follows:

"Memorial meeting world over January 7th, procure prayers for unity and stead-fastness. Master left full instructions in His Will and Testament. Translation will be sent. Inform friends."

The friends will realize that it is the first time in the history of mankind that the entire world unites in a religious observance. All over the planet, at the same hour on January 7th, men women and children of every race, will bow the head in prayer for faith and stead-fastness in observance of the ascension of Adul Baha. There will be no race discrimination, no political differences in these prayers. They will rise from the hearts of all in love, and the hearts of all will be turned toward that heavenly figure who has so recently left us to ascend to the most glorious region, the Abha Kingdom. He was and is the peacemaker of man-kind. During his long pilgrimage of seventy-seven years he taught only peace, lived only peace.

The conference for the limitation of armaments is just drawing to a conclusion its discussion as to the possibility of lessening brutality in the material world. It is a fulfillment of the prophecy of Baha'o'llah. But the ascension of Abdul Baha has made the realization of peace vibrant in the hearts of every nation, and at the appointed hour on January 7th the thought of all the world will turn to peace through the recognition of the beloved Peace Maker who taught us the great lesson.

A very interesting letter has arrived from Mrs. Florian Krug giving an account of the last moments of Abdul Baha. It seems he suffered from a cold, but it was not at all serious. Suddenly at 1:15 in the morning of November 28th, Dr. Krug received a telephone call, "The Master is ill, Oh God! The Master is ill!"

Dr. Krug hastened to the bed-side of the Beloved, who was suffering from an attack of heart failure, and at 1:45 he left this world for the greater and more perfect one, passing away most gently.

Among his last words are these which we should never forget, "Nothing can be accomplished without Unity."

So in his passing as in his active living Abdul Baha's thought was directed toward the progress of man-kind, toward that growth of love in the hearts which creates light and banishes darkness, which insures progress and the happiness of man-kind.

The most powerful personality in the world banished that personality from his own consciousness, and reflected God so potently that all who came into his great presence spiritually or physically, felt only that divine and pervasive Oneness of the created with the Creator. He was the Prince of Peace in his reality and in all his influence, and now that the radiant symbol of Heaven is transferred to the invisible sphere shall we not be able to reflect his influence and vibration in a new conduct of life, a new consciousness which will radiate everywhere the peace he taught mankind, the love he wished to instil into every heart.

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The maidservant of God, Mrs. Mary Hall, upon her be the Glory of God the Most Glorious.

He Is God

O thou dear maidservant of God!

Thy letter was received and the contents became known. I ask God to confer upon you new life. Thou hadst asked some questions; that why the blessed and spiritual souls, who are firm and steadfast, shun the company of degenerate persons. This is because, that just as the bodily diseases like consumption and cancer are contagious; likewise the spiritual diseases are also infectious. If a consumptive should associate with a thousand safe and healthy persons, the safety and health of these thousand persons would not affect the consumptive and would not cure him from his consumption. But when this consumptive associates with those thousand souls, in a short time the disease of consumption will infect a number of those healthy persons. This is a clear and self evident question.

Likewise if a thousand magnanimous persons, associate with a degraded one, the perfection of those souls will not affect this debased person. On the contrary, this mean person will become the cause of their going astray. Therefore His Holiness Baha'o'llah says in the Tablets, "Soon will a foul odour be spread, shun it. So commandeth the Omniscient and the Wise. That is, in that city, a stinking odour, will soon be spread. You should avoid it. So are ye commanded by His Holiness the Knower and the Wise." That foul odour is that of Violation. Also in the Tablet of Advice He says "Now do not neglect your sower, protector and educator; and do not choose and prefer others to **Him**, lest foul and poisonous winds should pass over you."

His Holiness Christ says, that the owner of the garden does not leave the dried tree, but certainly cuts it and throws it into the fire. Because the dried wood is worthy and deserving of fire.

Again His Holiness Baha'o'llah says "Then O ye trees of the blessed garden of my bestowal. Protect ye yourselves from the poison of the treacherous souls and the stinking winds, which are the association of the politheist and the nigligent ones. So that the trees of existence, through the bounty of the Worshipped (God) be not deprived of the blessed breaths and breezes of love." This is why we should shun the wicked and associate with the righteous.

In the Persian Hidden Words He says, "O my son! The company of the wicked increaseth sorrow and the fellowship of the righteous removeth the rust of the mind." And also He says, "Beware O Son of Dust! Walk not with the wicked and confederate not with him, for the companionship of the wicked changeth the light of Life into the fire of remourse." This is the admonishment of His Holiness Christ and the advisements of His Holiness Baha'o'llah.

But your other questions are the proofs of this statement and there is no need of answering. I pray for thee, that thou may reach to such a condition, that it may become the cause of attaining greatest bestowals. Read thou carefully thy first question. Thou seest that it is this same desire, that is why the Friends associate with a reproachable person and do not expel him. Upon thee be the Glory of the Most Glorious.

(Signed) Abdul Baha Abbas.

Oct. 7, 1921.
Haifa, Palestine.

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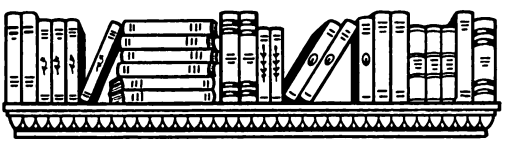
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An Open Letter!

Dear Reader:—

I hold the degree of A. B. and A. M. from the University of Missouri, the degree of D. D. from the University of Kentucky, the degree of L. B. from the Washington University. I was editor of the Harriman Lines Railroad Educational Bureau, was attorney for the White Pass R. R., and practiced law in six states.

It was my privilege to have the personal friendship of Judge Hanna and Mrs. Eddy, of Christian Science fame, of Ella Wheeler Wilcox, and of John E. Richardson, founder of the Great School of Philosophy.

I organized the Law and Commercial Company of Snow, Church and Company, with offices in many large cities and the Lyceum League of America, with Theodore Roosevelt as its first President and Edward Everett Hale, William Dean Howells, Frances Willard and Senator Lodge on the Board of Trustees.

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REALITY

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

A Magazine of Constructive Thought

Words of Abdul Baha
from Ahmad Sohrab's Diary

More Than a Dream
James Morton, Jr.

Perverted Appetites
Charles G. Pease

Abdul Baha, the Prophet of a Universal Religion
Rev. J. Herman Randall

FEB. 1922 PUBLISHED MONTHLY 25 CENTS

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THE ONENESS OF MANKIND

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TWELVE BASIC BAHAI PRINCIPLES

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

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

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REALITY

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

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There is No Separation from Abdul Baha

There is a little story, written by James Morton, Jr., on another page which contains a great and beautiful truth. The outward personality of Abdul Baha has departed from the earthly plane, but his radiant reality is more than ever present in life. Its influence is already manifest in the events of the world and it is important that each individual should unite itself closely to that heavenly Presence, so that guidance may not be lost.

Naturally we will recall now the stories we have heard in regard to Abdul Baha's sojourn upon earth and his relations with life, and many books of such stories may appear. Ahmad Sohrab's unpublished diary will be a treasure house of such things and also the marvelous pages of Mrs. Alice Beede's stay with the Master at Ramleh, Egypt, and in Acca shortly after his visit to America. One of the latter is as follows:

A wealthy man of Acca left a sum of money to be distributed annually among poor women. The gifts gradually lessened in size and the governor was appealed to who put the matter in charge of Abdul Baha, under whose care the gifts increased for a while, but presently diminished. The governor was appealed to once more and upon investigation it developed that the sum originally left had long since disappeared and the recent largesse had all come from the purse of Abdul Baha.

Another is of similar import. It seems a basket of fruit had been sent to Abdul Baha by a group of Damascus believers, but when it arrived considerable portions of it had been purloined in transit. The matter was brought to Abdul Baha's attention. Should complaint be made to the Express Company? He pondered a moment and then said "If my name was on the basket they are not to blame, for if they knew it was my fruit, they knew it was their's and they were free to take what they pleased." Investigation showed that the name of Abbas Effendi was on the basket, so nothing was done.

Another story relates how a certain Mohammedan of Cairo gave a sum of money to Abdul Baha, to be used as he chose for

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charity. Abdul Baha called the Bahais in consultation and they eagerly advised different applications of the money, but all for Bahai purposes. Abdul Baha listened patiently for some time and then said, "You have all given your opinions now and none of you has asked for mine," whereupon all begged his pardon, and he went on "I shall give it to the Carmelite nuns for they are constantly doing good in the city and they are very poor." In another case of a similar sort, he gave a hundred dollars to the Greek Church and only twenty in aid of his own followers.

Another very interesting story is that of Mrs. Beede's beads During the visit of Albert Hall to Ramleh, the question of the Master's spiritual vision came up and Mrs. Beede declared that he saw whatever he wished to know whether at a distance or in his immediate environment. Mr. Hall, who was a practical man and not familiar with such things, disputed this, whereupon Mrs. Beede exclaimed, "He is not here now, but he always carries a string of beautiful white prayer beads, which he knows I love, he will come in presently and give them to me." Mr. Hall declared vehemently against this but sure enough, Abdul Baha presently entered the room and presented Mrs. Beede with the beads. Mr. Hall a little later had a remarkable psychological experience, which completely changed his point of view in regard to the two worlds, the world of material existence and that of the soul.

Another of Mrs. Beede's beautiful stories describes how she visited Abdul Baha one morning and found him amid piles of letters, struggling with his immense correspondence. She watched him for a while in silence and then unable to repress her impatience, cried out "why do they persecute you with letters, when they should be aware that you know everything and that if they think their requests and questions you will receive them all."

He paused and looked at her and then said gently, "Go back to America and tell all the people this so that they will understand.

Mrs. Beede's experience in becoming the Bahai mother of Soraya Afnan, daughter of Tuba Khanom, was very interesting. She loved the little girl very much and one day when they came in from the garden to the presence of Abdul Baha, he remarked

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"You love her very much?" "Indeed I do," cried Mrs. Beede, and embraced the child again with much love.

Abdul Baha regarded them very affectionately and then exclaimed, "You are her mother, her American mother, and she is your daughter." Henceforth the two became even more devoted than before and recently Mrs. Beede received the following letter from her beloved daughter, and this is the first letter received in America from a grand-daughter of Abdul Baha:

Haifa, Palestine, August 28, 1920.

My dear Bahai Mother:

I am now in a room on Mount Carmel, adjoining the Holy Tomb of the Bab, thinking of you and writing this letter. The atmosphere is so spiritual, the air so fresh, and the surroundings so inspiring, that I dearly wish you were here sharing with me these delightful days.

The master is happy and in perfect health. Busy in answering the many questions and the pilgrims that come from all parts of the world. The holy family are all well and happy too. The dear Bahai guests, Aunt Monever Khanom, is in Port Said and my cousin, Roshanguisi, left for England with Miss Cobral. I also am leaving for Cairo next month to enter the American College.

Dear mother, many thanks for your beautiful handkerchiefs and cards. I was very glad to receive such nice presents, from my dear Bahai Mother, who will never forget her little daughter. Mother as well as father and brothers send you their best love.

Your dear daughter,

Soraya Afnan.

(This is the first letter to America from a grand daughter of Abdul Baha. Soraya was given to A. Beede by Abdul Baha as "her real daughter. She will always love you very much. She will never leave you. She will always remember you. Acca 1909—In prison House.)

Such stories bring us back the heavenly personality. He can have no successor, the Divine law renders this impossible. But as these beautiful tales recall his wonderful earthly life, meditation and prayer bring us into communion with the radiant Reality, which lives on in the invisible kingdom pouring upon the earth far more potent rays than were possible during the physical life of Abdul Baha. This is what we must look for.

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Home of Abdult Baha,
Mount Carmel, Haifa, Palestine,
May 18, 1915.

The following is a copy of a few extracts from the unpublished diary of Mirza Ahmad Sohrab, during the world war, containing a deep message to the Bahais. This message is significant in the light of the recent Ascension of the Center of the Covenant, to the Kingdom of Abha, and is given out herein, for the benefit of the believers of God.

Dear Friends:

Before translating another long talk given by our Beloved for my benefit, and that of the Bahai world, I would like to share with you, a short Commune which He dictated, early this morning, in His own room.

"O God! O God! Thou seest me cast on the ground of humility and lowliness, supplicating toward the Kingdom of Thy Singleness, wandering in the wilderness of evanescence and agitation, beseeching toward the Supernal Realm of Thy Oneness, and flowing from my eyes the torrent of tears.

O Lord! I am roving in the desert of deprivation, and seeking the meeting of Thy Countenance.

How long, O God, how long hast Thou consigned me to the desert of oblivion, and dost Thou not call me to the neighborhood of Thy Mercifulness.

I declare, by Thy Glory, that through the pain of bereavement and wandering, in the plain of remoteness and oblivion, my bones are broken up, my flesh is dissolved, my powers are dis-integrated, my limbs are trembling and my organs are shaken.

O Lord! Destine for me the cup of the most great martyrdom and ascension to the neighborhood of Thy Mercy. O Thou, Creator of the earth and heavens! Verily, Thou art the Giver, the Self-Subsistent, the Generous and the Beneficent."

When He finished dictating He closed His eyes, immersed in a sea of contemplation. For more than five minutes He was silent, then as suddenly, He got up from His seat in the corner of the divan and began to walk. His present vibrant animation was just the opposite of His calmness of a few moments ago. Now, He was possessed by a stirring, overwhelming spirit. He looked at me and I saw His eyes were glowing like living fire,

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the veins of His temples were filled and throbbing, and the lines of His forehead becoming more prominent.

Just as unconsciously, He took off His turban ,and His white locks fell on His shoulders, adding a mystic beauty to His appearance, while His snow-white patriarchial beard, gave a Divine Majesty to His whole being.

His former tranquil and composed face was now completely changed, and the signs of the gathering of a storm of Divine emotions and sentiments, became visible. I stood in my place silent, transfixed with awe and wonder. I thought something was forthcoming, but I did not know what.

Erect and sovereign-like He stood near the window, then He turned around quickly, and with a flashing countenance and earnest expression, He said:

"I have sent for thee, this morning, to speak on a confidential matter. The enemies of the cause have again resorted to another device, whereby they may terminate my life.

Through one of the prominent inhabitants of Jerusalem, they have forwarded to Jamal Pasha, a long list of new accusations against me, charging me with the corruption of the morals of the youth, and undermining the religion of their ancestors.

Jamal Pasha, in turn, has expressed his ideas in a public meeting that 'If in reality Abbas Effendi is disseminating such pernicious doctrines, God willing, when I return from my conquest of Egypt, I shall hang him on a pillory.' He does not realize that I am day and night, longing and praying for the station of martyrdom. What greater happiness than this, what mercy more glorious than this? I am ready and expectant to drink from this Celestial Chalice of God's Bestowal.

In brief, I am telling thee this matter in confidence. I have not spoken about it to others, for they will become sad and confused. I am telling this, so that thou mayest know that I am encircled with an impending danger, thus if anything should happen, thou mayest convey my message to all the believers of God, and it is this:

"The friends of God must not be shaken by any test.

As the lofty mountains you must stand firm in the Cause of God.

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As the tempestuous sea you must never become calm and still.

As the brilliant stars you must ever shine and gleam.

As the sweet flowers you must always diffuse the fragrances of Divine civilization.

As the warbling nightingales sing ye, throughout all the seasons.

As the cool fountains gush ye forth, with the waters of spirtual explanations.

As the verdant meadows be yet not scorched, by the blowing of the hot winds of opposition.

As the sun wander ye through your course, and be not wearied of well doing.

As the real guides of humanity, illumine the ignorant with the light of wisdom, raise the lowly, inspire with noble ideals the despondent, and lead the erring ones into the Path of Truth.

Live ye, in accord with the good-pleasure of God.

Arise ye, with an irresistable force in the promotion of the teachings.

Like unto the sanctified apostles of Christ, summon ye, the people to the Kingdom of God, and invite them to walk in the road of Heavenly Prosperity and Success.

Let not any hindrance or obstacle dampen your enthusiasm.

Set aglow the hearts, with the fire of joy and exhiliration.

Adorn the temple of the world with the garment of the new creation.

I have trained you and educated you for this, your reserve powers are needed for such a day.

Beware! Beware! Lest lukewarmness overtake you, indifference master you, negligence take hold of you, and listlessness overwhelm you.

You must nurse and water and take care of the Blessed Tree of the Cause of God, so that it may grow and develop, its branches giving shade to people of the East and the West, and its luscious fruits satisfying the hunger of mankind.

Seek ye no other pleasure! Long ye for no other delight! Be ye filled to overflowing with the love of Baha 'Ullah; promulgate ye the traces of His Grandeur and Dominion.

Advance ye towards His Beauty, be ye attached to His

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Cause, and receive Divine Bounty from His Inexhaustable Storehouse.

The Tree of the Cause must be watered by you, so that it may bring forth leaves, blossoms and fruit.

If you do not arise, in the accomplishment of this service, who will then arise? To whom should I look forward? Whom can I trust with this Pearl of great price? Who will uphold the Name of Baha'Ullah? Who will make me happy in the Kingdom of my Father? Who will give up his rest and comfort for the promotion of the Cause? Who will carry this ball from the field of self-sacrifice?

Who will raise the voice of Ya Baha El Abha! in the vast congregations of humanity?

Ah me! Who? Who will turn his face toward heaven and pray, "Thy Kingdom come, Thy Will be done and not mine?"

Home of Baha'Ullah,
Acca, Palestine.
Feb. 16, 1915.

Dear Friends:

Today about eleven o'clock, the Beloved Abdul Baha came out of the house, and I followed Him on His walk. It was a perfect day, the city of Acca was bathed in the warm rays of the sun, and something filled my heart and whispered the words 'It is good to be here!'

Recently, the news of the war had set a train of thought in the minds of the people, the Turkish Government has sent spies all over the country, to find out what the people are thinking and doing; thus, suspicion and mistrust are eating away the heart of confidence and mutual relationship from amongst the inhabitants.

It was apropos of the above conditions, that the Beloved spoke as follows:

"Suspicion, like unto the hot blast of mid-summer, withers the roots of the sweet and delicate flowers of trust and confidence.

It extinguishes the light of love, and spreads the darkness of surmise and doubts. It blights the immortal plants of faith and reliance, and increases the germs of destruction and ruin.

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It is worse than the venom of the serpent and more harmful than the armies of locusts. The poison of an adder kills the body, but the virus of suspicion destroys the spirit.

It has been demonstrated by eminent biologists that a single bacterium, after twenty-four hours of self-production and generation, will reach the total number of 16,776,216 bacteria. This is true, in a higher degree of the germ of suspicion, for its generative energy is most marked and its power of fecundity well pronounced.

The numerous colony of our bacteria had at least one bacterium for their primal ancestor, but suspicion cannot even claim as much.

It is always of uncertain origin, it sulks in the darkness. It cannot show its genealogical tree. Its genesis is never established. It jumps into the midst of a company, nobody knows from where, and immediately it starts flying around in the dust of doubt and hesitation. The individual members of the company feel a strange and unexplainable sensation creeping over their souls and benumbing their finer spiritual sensibilities. They look at each other with different eyes, they begin to suspect one another, and shun each other's association.

When, and how this retrograding transformation was wrought, how did we come to look on each other as social outcasts, as moral consumptives. With what kind of an epidemic disease are we afflicted, why are we so anaemic, how effectively this non-existant and yet all-powerful suspicion destroyed in the twinkling of an eye, the edifice of spiritual friendship, for the construction of which we had labored many a year.

Indeed the bacterium of suspicion is most virulent and contagious. Only a Divine Pathologist can defeat the presence of this germ. It cannot be seen with any microscope nor discovered by any process of ex-rays.

If we want to be spiritually sound and be kept immune from the attack of this disease, we must follow the course of moral hygiene as prescribed by the Ideal Physician.

Let us shut the door of our hearts to the undesirable guest of suspicion, clear the chamber of our mind from the dust of suspicion, banish from our dreams the ghost of suspicion, turn away from any talk that diffuses the smell of suspicion and

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advance with a smiling face and open arms toward the court of trust and mutual confidence.

The Bahai Revelation and its all-inclusive teachings, is especially such a pure instrument to help us along this rather rocky road. Its Universal Grace is vouchsafed to all mankind, and its bestowal is not for the few, but for all men, irrespective of race, color or religion. It is the Manna from heaven to feed the hungry people, the rain from the clouds of Mercy to give water to the thirsty ones, the light from On High to guide and illumine the path of the erring ones, the fruits from the Tree of Life to strengthen the weary travellers, the songs of the birds of paradise to cheer the hopeless one, and the Gospel of Universal Salvation preached to all mankind.

It is not an exclusive society, but a Divine congregation. The dome of which is the Infinite Heaven, and the temple of which is the expanse of the earth.

No one can bottle up the Bahai spirit. The Bahai spirit is the most illusive ether; it is here, it is there, it is everywhere. It is the origin and substance of the highest ideals of this and the coming ages. The Bahai spirit is undogmatic, super-racial, inter-social and non-partisan.

Its underlying idea is the basic beauty of all things. In its broad principle of the Oneness of the world of humanity it welcomes everyone. There is not one single soul living, no matter how low he may have descended in moral deformity and spiritual gracelessness, but the Bahai love and fellowship is not able to save.

Baha'Ullah has established a Universal religion for all the children of the human race, for generations yet unborn. We are not allowed to commit mistakes and blunders of former sectarians, many of whom flourished in bygone centuries and divided the religion of God into so many denominations and all of whom were pronounced by each other heretic and schismatic. The Bahai faith is alike for the cultured and the simple hearted, the high and the low, the rick and the poor; with this condition that the high, the educated, the rich will become the loving friend, the sympathetic helper of his less fortunate brother.

The Bahai Cause draws no veil between the various classes but brings them together and adjusts their differences through the surrendering power of sacrifice and mutual regard.

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It demands no favor but gives its blessings and teachings to all inquirers. Like unto the sun it shines upon the flowers of the garden and the grass of the field. It drives away no soul; on the contrary it invites all to the banquet of the Lord, consequently those who have enlisted themselves under the Flag of Baha'Ullah, are striving day and night, to embody in their lives the spirit of the teachings, and manifest in their deeds, the beauty of the spirit. They consort with all the people with joy and fragrance and mingle with their fellowmen without constraint or apprehension. Whther they live in the East or in the West they are the same God fearing men and women. They do not assume the life of holiness in order to deceive others, for they have nothing to gain and everything to lose.

A holy life of useful services, dedicated to the progress of mankind and consecrated to the promotion of the principles of Divine civilization is their highest aim and aspiration.

Their complete trust is in the Favor of the Lord. The true Bahais are not even working for any spiritual reward. The greatest and most precious reward is that inner satisfaction, as the visible fruit of unselfish service, having realized joyfully, that they have certain ideal duties to perform, they go on performing them from day to day glad of the privilege offered them by their Great Maker.

Moonbeam Bahai Cabin,
Abou Senan, Acca, Palestine.
March 2, 1915.

Dear Friends:

During the day, I saw our Beloved Abdul Baha several times. In the morning, He took a long walk through the mountain and the valley of this delightful resort, where His family and friends have been living for the past few months. As He walked along the narrow path of the mountain overlooking the Mediterranean Sea, He waved His hand toward me, and said:

"Religious intolerance has been a venomous serpent that poisoned the pure fountain of religious freedom from the dawn of recorded history. It was intolerance that crucified Christ, again, it was intolerance that persecuted the Christians, created the Board of Inquisition, burned at the stake holy men as heretics and women as witches.

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It was intolerance that expelled the Jews from their homes in Russia. It was intolerance that has enkindled the fire of war and carnage throughout the world. It was intolerance that martyred the Bab and His followers, exiled Baha'Ullah and confined Him in the worst of prisons.

Intolerance is the deadliest weapon in the hands of bigotry, the sharpest sword to cut to pieces the heart of freedom. It is the foul monster of the deep, the arch-fiend of mankind and the dreadful Satan of hell.

In this enlightened age an intolerant man or woman is an anomaly. Praise be to God, that in the Bahai Dispensation, the hands and feet are freed from these chains and fetters. We are taught to consort with all the people with joy and fragrance, and to look upon all mankind as the branches, leaves, the blossoms and fruits of one Tree.

The Sun of God shines on all, the generosity of God sustains all, the rain of His Mercy falls upon all, the splendor of His Forgiveness encircles all, and His Bounteous Table is spread before all. No created being is excluded from His all inclusive Court.

He is kind to all His creatures, but they show toward each other enmity and hostility. The shepherd loves all his sheep but the sheep fight among themselves. Differences on the ground of dogmas and doctrines exist only in the sphere of the mind. Although they have no outward, tangible existence yet they are the cause of so much strangeness, alienation and envy. If the variety of colors which is real, does not prevent the doves from associating with each other, why should mankind prevent themselves from each other's association simply on the ground of dogmatic views, and antagonistic opinions which have no outward forms and shapes.

These facts are as simple and plain as the rays of the sun, and still when a soul is inclined to be a little intolerant, he brushes aside all these creational truths and clings to narrow ideas of religious privileges and party spirit.

A Bahai, therefore, must not be only tolerant but appreciative to the extent that he may extend the hand of genuine fellowship to an intolerant man. Broad toleration, universal

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toleration, all-embracing toleration, is the principal foundation of the Bahai Cause.

As the Blessed Beauty says in the Hidden Words, "The Doors of the Placeless are open," let us realize the Doors of the Placeless, or in other words the Kingdom of God are not open only for a few, but they are opened for all mankind.

Into the Bahai fold all are welcomed, and none are excluded.

In the Life and teachings of Baha'Ullah, we have a complete example of universal association. The Bahais must learn from Him, the practical lessons of tolerance and broad mindedness, and try their utmost to learn from His Words and Deeds, the principles of spiritual fellowship. If they walk in His footsteps, they will become as adornments to the temple of the Cause and make for themselves broader and broader fields of service and usefulness.

With a little thoughtlessness on our part, we may commit the mistake of the fore-fathers and drag the pristine Beauty and comeliness of the Bahai Cause through the quagmire of an intolerant sect, or thrown into the dark cell of a bigoted, unreasonable, blind community.

The fire of intolerance burns the Face of Religion; the iron of intolerance stigmatizes the fair white limbs of love; the waves of intolerance wash away the banks of impartliality; the spirit of intolerance blinds the eyes of Truth; the attitude of intolerance thunders forth Popish bulls of excommunication against God-fearing innocent men and women, and the fierce hot winds of intolerance blacken the green prairies and the verdant trees of Reality.

True religion **binds together** the members of a community, but if it does separate them, if it discards amity and love as the basis of human relation, if it creates difference and brings ill-feeling—then it is not religion; it is better to be irreligious and throw away the dogmas that bring shame upon the Glorious Head of Religion.

Religion is Light, intolerance is darkness.

Religion is Life, intolerance is death.

Religion is Truth, intolerance is falsehood.

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The Hobo

In every land beneath the sun
You meet him on the street,
A lean and hungry creature
With swollen, weary feet.

He'll split his last crust with you,
He'll rise to heights untold,
Yet, on the auction-block of life
This son of God is sold.

Once he was but a baby
Rocked on his mother's knees;
Now, on a park-bench hard and cold
His very heart does freeze.

Oh, world, scorn not the hobo;
If laws were fair and square,
The hoboe's name would not spell shame,
To mock him, none would dare.

EDWARD J. IRVINE.

Bahai Message

I come with the message of freedom
Higher than the spires in the sky.
A message of freedom so woven
It catches at chains to embolden
Those that are weary with sighs.
I come with the message so olden
Yet, live with alluring eye
That it catches the eyes spying
To behold Truth standing by
In robes of peace so woven
That the presence soothes all sighs
For now—it has been proven
The Glory of God is golden.

HELEN O. KISSAM.

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Desire

O thou fair and elusive thing desire
Why is it that of thee I must not tire?
For when the Supreme works through me for a thing
It leads me to where it will bring
A thousand flashes yet unseen,
But soon to be a light to free
My soul in joy unfolding to me.
Then this spark of light will glow so bright
I'll feel the power of God's love
That set me right.

H. O. K.

Abdul Baha's Message

I come to bring the glorious news
Of that great soul, whom I adore;
Whose message drives away the blues
From human hearts and forbids war.

Long prisoned in a gloomy cell,
Threatened with death for his vast creed,
Abdul Baha (whom God knows well)
Stayed steadfast both by word and deed.

Ah! He is old! His heart is sad
For us; whom he must leave ere long.
Then let us make his spirit glad
By being Bahai's true and strong.

Where'ere his presence once has been,
Peace comes and builds a house of love!
His voice is like a lute serene;
His eyes sweet as a turtle dove.

Oh! let us, in his name, decree
That hate and vengeance cannot be,
And we, in brotherhood, shall see
The essence of divinity.

—EDWARD J. IRVINE.

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More Than a Dream

James F. Morton, Jr.

Weariness of the world had carried me to a far country, to sojourn apart from the weaknesses and wickedness of men. In the paltriness of the life around me, there seemed little food for the soul. Perhaps in solitude, far from petty distractions, I should be able to hear the Divine voice, and to receive a message which should give a larger meaning to life, and guide me to a nobler range of activities.

Dwelling in my cell, like one of the hermits of old, I had a single companion. This occupant of a neighboring cell was in every sense a kindred spirit, and had been led thither by an impulse identical with my own. For many years, we had dwelt thus side by side, spending most of our time in prayer and devout meditation, and speaking to each other of little else than our hope for a new revelation. The plain around our cells was a beautiful sward, ever covered with rich verdure and beautiful flowers; and animals of every kind roamed peacefully about us. The climate was semi-tropical; and our material wants gave us little care.

It was on a lovely day, when nature smiled her brightest, that the revelation suddenly came to both of us at the same moment. We knew with a certainty beyond human knowledge that the answer to our numberless petitions had at last been given. In the midst of the silence of the soul brust like a flood of illumination the message that a new manifestation of the Divine spirit was about to be given to mankind, and that we were to be the first on whom its radiance should shine. Strange to say, it was made clear that the Divine appearance was to be expressed, not in a human temple, but in one of the forms of life which we are accustomed to class as lower. Extraordinary as this assurance was, we never thought of doubting it, well realizing that the Divine ways are not as our ways. Somehow, we recognized, one of the noble animal forms had been chosen to give to man an example of fineness and holiness, which should arouse the world to a higher life. Looking about us, we espied

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an elephant that had strayed into our neighborhood; and instantly it occurred to us that here must be the chosen instrument. With this thought, we approached the beast, but were disappointed as it turned indifferently away, and wandered beyond our sight. Surely, we had supposed, this most intelligent of the subhuman animal kingdom was worthiest of being chosen. But no; we must look elsewhere. At this moment, we perceived a beautiful sheep quietly pasturing; and many a text of holy writ flashed into our minds. Must not God have chosen this emblem of purity, already a declared symbol of the Christ, to renew the Divine promises? With our imaginations thus stimulated, we moved toward the creature. What was, then, our astonishment, when it shook its head in apparent irritation, and charged violently upon us, butting us to the right and to the left, and then speedily rushing beyond our vision.

Perplexed and discouraged, we threw ourselves on the ground, and awaited a clearer token. For some moments, all was still. Nothing unusual was anywhere visible. The only moving object was a common butterfly, which alighted on a nearby flower, and on which our eyes fell listlessly. Suddenly, however, we perceived a striking change. As we gazed upon the butterfly, its hues began to grow more brilliant. In a second, our awe stricken gaze beheld it illumined with a brilliance such as never before had mortal eye observed. All the colors of the most gorgeous sunset and richer shades utterly unknown were concentrated within it. Our eyes could hardly bear the intense light and radiant splendor. And even while we gazed, there shot into our souls a spiritual realization beyond the power of words to describe. The whole universe seemed illuminated with a radiance corresponding to the outward vision before our dazzled eyes. Quickly came another change. The butterfly disappeared from view; and the splendor was transferred in an even intensified degree to the flower on which it had rested. For a moment, we gazed on the marvelous blossom; and then the vision spread with lightning rapidity to all the common flowers that covered the meadow; and we lay in the midst of a blaze of inexpressible glory, in which our mortal beings seemed to melt and become as nothing. Suddenly my soul became penetrated with a new realization; and I fairly shouted: "I see it

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now! It is our souls that the Divine radiance is seeking to reach. When we see with the eye of true faith, we shall behold all the common things of life illumined by the spirit, which is working its infinite will by the very means that have seemed to us so poor and unworthy. Could we know the whole Divine plan, we should be aware of the necessity of every element in the world around us. Come, let us go back to men, and tell them what we have seen, and henceforth be content to work wherever our lot is cast."

As I spoke, immediately the whole scene disappeared; and I found myself in the midst of the crowded city, observing some of the most ordinary occupations of life. But now these appeared to me illumined by the lesson which I had learned. The outer glory of the butterfly and the flowers was missing; but an inner glory cast its glow around these common place duties. As I prepared to take my own share in the work going on, a cloud passed before my eyes; and I found myself awake in my own home; for behold, I had dreamed. Yet the glow of the Divine lesson had not passed from my heart; and as I meditated on its significance, a Voice in my soul said: "Write what thou hast seen and learned, that perchance it may avail to remind some other doubting or saddened one that the glory is at all times in the world which God has made and in the daily task which he has assigned." And I arose in obedience to the Voice, and have declared the vision.

JAMES F. MORTON, JR.

Is Gratification of Perverted Appetites Commensurate With Spirituality and Devine Love?

By Charles G. Pease, M. D., D. D. S.

Are we honest enough with ourselves, with the human race and with God, to make an unbiased examination and study of this vital question and subject?

Many may find that their real attitude toward God and humanity has been put to the test if they make an honest and exhaustive examination of this subject. Honest and exhaustive? Can we examine any subject that affects humanity and consequently our atitude toward God, in any other way?

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Perverted ("depraved") appetites are departures from normalcy: They have been established through practicing, by influence of example, that which is harmful. An act, a habit or custom which is not harmful is not "depraved." An act constitutes perversion only because it is harmful.

Love never harms. If that be true, and if we are helping to keep alive any custom that is harmful to the human race, are we expressing love to the human race?

We love the human race as much as we love God. No more! We love God as much as we love the human race—Not a whit more. This being true, what is our status toward the human race and toward God, if we as examples or progenitors, are practicing that which is harmful?

Let us examine some of the customs established through ignorance and a quest in the wrong direction for so called soothing and so called stimulation by the use of drugs.

The term "soothing" is a misnomer. The drug (nicotine is the most poisonous alkaloid) does not soothe, it dulls, it narcotizes through its poisonus and harmful actin upon the nerve centres. No tissue of the body escapes the harm.

The term "stimulation" is equally as fallacious as the term "soothing." The sensation called "stimulation" is the evidence of the harmfulness of the drug. It is the vital force rising up in an effort to throw off the drug, for the protection of the physical organism; but the organism sustains injury by the daily use of the drug, in both cases.

Most persons do not know that tea, coffee, cocoa and chocolate are all on the official drug list—listed with all other drugs. They all contain caffeine, known as theine in tea and theobromine in cocoa and chocolate. Chocolate is cocoa with sugar and flavoring matter added. Tea also contains tannin which dries up the tissues as seen in the shriveled up faces of old tea drinkers; it also contains phosphoric acid. Coffee contains other substances besides caffeine. Full information may be had by consulting the National Dispensary or the United States Dispensary, obtainable at all large libraries, where additional literature on this subject may also be obtained.

Coffee has a similar effect upon one as does small doses of opium, which characterizes the insomnia. Scientific experi-

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ments prove that coffee does not aid digestion. It retards digestion.

Tea produces a nervous wakefulness and often causes irritability. Gastralgia and other neuralgic affections are more frequent among tea drinkers.

Tobacco was abandoned as a remedy because so many deaths resulted from its use, even when applied externally, that it was considered to be too dangerous to be used medicinally.

Upon consulting either of the Dispensatories and reading the section on opium and the section on tobacco, one will readily discover that tobacco is many times more deadly than opium—not as inebriating as opium or alcoholic liquors, but far more poisonous than either, affecting the protoplasm of the tissue cells as deeply as does syphillis.

All of the drugs named above cause an atheromatous change in the walls of the arteries, by reason of the presence of nicotine or caffeine. This degeneracy admits of the rupture of the arterial capillaries in the brain—apopexy—paralysis. They cause sclerosis of the liver, degeneracy of the kidneys and injuriously affect every tissue, fluid and organ of the body. The caffeine of commerce is made from the tea sweepings as it is made more cheaply from tea.

Need we be surprised that the Health Department of the City of New York reports almost one hundred percent of defectives among the children of this city? No breeder of cattle or of any other animals would allow his animals to have any of these drugs. There is regard for animals as there is a money interest in breeding good stock, but there seems to be no regard for the human race. The selfish (selfishness is the foundation of wars ,and all else that is wrong) criminal indulgence of perverted appetites appears to be of supreme importance, if we take cognizance of the evidence.

The evidence of the degenracy produced by the use of these drugs is readily discernible in the impairment or loss of the delicate bluish white translucency of the tissue of the eyes; a degree of opacity having obtained.

It is impossible to recognize a counterfeit coin unless one has present or in mind a genuine coin to compare it with. It is equally impossible to recognize degenerate tissue unless one is

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acquainted with the appearance of normal tissue, but normal tissue is exceedingly difficult to find today.

Discover a person who has never used any of these drugs and you will have the supreme joy of gazing into eyes from which the very light of the soul is shining through the translucent tissue. Then, look into the eyes of those who use any of these drugs and you will find degeneracy, all the way from a china appearance to a yellowish thickening of the tissue, or with a corresponding reduction or absence of the light that is seen in the eyes of those who are free from the use of the said drugs.

The tobacco smoker is guilty of an added offense, in that he poisons the atmosphere others have to breathe. Tobacco smoke contains, besides poisonous gases, about eighty percent of the nicotine in the leaf, which is volatilized as the leaf burns and may readily be obtained by blowing the smoke through a glass tube or straw, the other end of which is submerged in water. The deadly oil will float on the surface of the water. Or the smoke may be blown against a piece of paper held just above the lips until half of a cigar is consumed or the contents of a pipe or cigarette is burned, then scrape the stain from the paper. If a small part of this stain should be placed on the tongue of a cat, death would ensue in a few minutes. One may thus arrive at some idea of the amount of this deadly oil which collects upon the tissues of the cavity of the mouth, in which all of the smoke has been contained before blowing it against the paper, remembering that only a portion of the smoke comes in contact with the paper.

Some years ago an investigator formulated the following statement: "Coffee burns up the body ,tea dries up the body, chocolate and cocoa rot the body."

There are some of the vegetable fats in cocoa and consequently in chocolate, but that is no reason why cocoa and chocolate should be used when we obtain all the vegetable fats we need in other vegtable foods that are not drugs.

You will not find beans, peas, oats, wheat, corn, etc., on the drug list.

The race has become so prone to drug addiction that even the natural food is drugged when prepared or served—pepper,

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mustard, vinegar (acetic fermentation of alcoholic liquors), etc. are drugs.

Why turn to drugs? Shall we say that this turning away from the normal to the abnormal is one of the evidences of the degeneracy which these drugs help to produce and maintain?

It has been said in the past that there was more chronic invalidism among women, due to tea drinking than to any other cause. Now we read in the New York Herald of October 12, 1921, in a Special Cable from its London Bureau, in part as follows: "The number of women who are refused life insurance policies on account of the fact that they have what is called a 'smoker's heart' is startling, says an official of the British Mercantile Insurance Company."

Davis says that tobacco has a specially deleterious effect upon the heart, not infrequently causing sudden death by heart paralysis.

Dr. Abbe, senior surgeon at St. Lukes Hospital, in a paper published in the Medical Journal of July 5, 1915, said: "After a careful study of one hundred cases of cancer, ninety men and ten women, I find that tobacco causes cancer."

Dr. Herbert H. Tidswell, member of the Royal College of Surgeons, England: Licentiate of the Royal College of Physicians, London, etc., writes: "It is dangerous for a pregnant woman to be in a room where a person is smoking or has been recently smoking."

The rapid increase in the number of children with weak heart has caused the authorities to establish clinics in public schools. Many children are born with tobacco heart, yet the Health Department is puzzled over the situation. Tobacco smokers and those who defend the addiction will seldom consider tobacco as a cause or factor in any physical malady.

What shall we say of liquor?

It was never meant that the beautiful juice of the fruit should be put aside to wait for destructive processes to take place in it, before using it. Neither was it meant that grain should be subject to destructive processes for the production of alcoholic beverages. The awful amount of crime and heartache in the wake of intoxicating liquors should make one ashamed to pose as an antagonist of prohibition. All right minded persons should labor for the abolition of all harmful customs for the

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redemption of the present generation and to save posterity from the blight of poisoned progenitors.

Some people say of their addiction: "I use only a little. Too small an amount to do any harm." To this I reply: "The physical organism is very sensitive to all influences—to thought, to drug action in its deterioration of the tissues when the drug is used day after day, no matter how small an amount is used. It does not require a ton weight of water to affect a stone, it only requires drop, drop, drop.

Let addicts fail to secure their accustomed supply of the drug and see what will become manifested—they are minus normalcy (that they have sacrificed on the altar of degeneracy) and, lacking the false stimulant or false sedative the symptoms of the harm done the organism become apparent, and, to again mask the degenerate symptoms they demand the continued supply of the drug.

Some people say to me: "I use these things but I don't give them power." To this fallacious statement on the part of the self-deceived, I reply: "You don't give them power? Then why the tissue change in your eyes? The loss of the translucency of the tissue of your eyes contradicts your speech. Paul cast the serpent from him, he did not ally himself to the virus, he had nothing in common with it."

The use of these drugs would seem to be a confession of ignorance of the true source of peace (Isa. 26, 3) and the true source of the "quickening" of the physical body of refreshment and the renewal of health and strength (Rom. 8, 88: John 4, 24: Luke 12, 31). Would one who is in relationship with and is experiencing the joy and the benefits of the real turn to the counterfeit, which harms?

The eating of flesh is wrong from the standpoint of the physical, mental, and moral—There stands out the command: "Thou Shalt Not Kill."

In flesh, the pabulum in the arteries and arterial capillaries is nutritious but from whence was it obtained? It was obtained from the vegetable kingdom. Why cannot we have our own pabulum, in all its purity, obtained from the same vegetable kingdom?

Those who eat flesh, not only receive into their physical economy the contents of the arteries but also the contents of

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the veins and venous capillaries which include the broken down tissue, the effete matter known as uric acid, which was on its way to the kidneys to have been eliminated from the blood before the blood should pass into the arteries again in the course of its circulation through the body. This effete matter has no business in the arteries to be carried to the tissue cells as material for the building of new tissue as its presence deteriorates the quality of the tissue, it came, as effete, matter, from the cells of the animal—the same organism as the human organism.

The non-flesh eating animals are the only animals that have endurance. The flesh eating animals have momentary strength and fierceness, but no endurance.

Mr. Edward Peyson Weston walked across the continent, from ocean to ocean, when he was nearly seventy-five years of age; making sixty miles some days. Not only that but he walked back again. Mr. Weston therein demonstrated the endurance of vegetarians.

Mrs. Beach walked from New York City to Chicago for the Evening Globe. Her menu was published each day. It did not include flesh.

Children who have flesh included in their diet are inferior in disposition, appearance of skin and lustre of the eyes in contrast to those who receive no flesh or flesh extracts.

It has been said that those who "slaughter" the animals are brutalized by their avocation. The English law prohibited such from serving on the jury in capital cases, and the Catholic Church prohibits the sons of those so employed, from becoming priests. Jessie Pomeroy, the son of one so employed, stated from his cell, that this influence upon him was responsible for his desire to kill his fellow man.

Three questions present themselves—an honest mind will consider them, a dishonest mind will not—First question: Would a right thing brutalize any one? Second question: Has any one the right to call—directly or indirectly—any brother man into an avocation that will brutalize him? If one does, will that one's hands be clean?

The reader is asked not to leave this subject without rereading the first and second paragraphs of this article, as the vital question of one's responsibility to the human race is involved.

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My Soul

By Gloria Baker

Dost know me—Soul of Mine
From whence I came
To whence I go
Or if the journey is long?

Dost know me—Soul of Mine
If I am man
If I am God
And if I live in earth or sky?

Dost know me—Soul of Mine
Born in the dark
Born in the light
And if the path is clear?

Dost know me—Soul of Mine
If life is here
If life goes on
And when—and how—and where?

Dost know me—Soul of Mine
Are you from earth
Are you from heaven
When are we one and when we part?

Dost know me—Soul of Mine
In eons past
In cycles yet to come
If with a sceptre or a crown to wear?

Dost know me—Soul of Mine
If Thou art God
Then are we one
And if earth leads to the eternal sun?

Dost know me—Soul of Mine
If God is All in All

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Then who am I
And why am I here at all?

I know Thee—Soul of mine
God is the Sun
I am the ray
And Thou between the two unites us one and all.

A Friend

By Gloria Baker

O Friend, Thou art a solace pure
From the crystal pool of love
Thou art so fair
Thou art so rare
I know Thou art sent me from above.

O Friend, Thou art a comfort clear
From midnight until morn
Thou art so near
Thou art so dear
I know Thou art Heaven born

O Friend, Thou art a thought of God
From Heaven sent to earth
Thou art so white
Thou art so bright
I know Thou art a gift Divine.

O Friend, Thou art a ray of light
Sent from the great heart sun
Thou art so pure
Thou art my lure
To seek—and know—and be.

(This friend is divine presence.)

Time Solves Mysteries

Like gorgeous pearls in ugly oyster shells,
  Great truths are found in unexpected places;
And many mysteries of eternity
  Are told by time as on and on it races.

Edward J Ervine (From Washington Herald.)

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Leaders

The Universe is like unto a huge tree. It is a living organism. Its various branches are the different worlds, or parts of itself. The branch that holds our world or earth in true being and right living is known as Abdul Baha. From that branch only can grow the leaves we are—or are to be, perhaps. He is, therefore, our only Leader. How could it be otherwise?

Now each leaf or group of leaves has a stem. Is it not possible that each steam may represent a person around whom a group gathers for all the service that is necessary?

Is it not beautiful to think about the Bahai ideal as a living organism—a part of the Universal organism—so constituted?

Then let there be as many groups as you please, each gathered graciously together by some forward going, honest and sincere person with the love of God in his heart, and the spirit of service within him for all humanity. Let these groups investigate, meditate on great truths, develop virtues and beauties of character, and do brotherly acts of kindness, one to another, and to all. Thus will be made beautiful leaves and beautiful clusters of them; and the branch of this world, with its leaves, shall grace and adorn all the life of this world whether in family or state or religion.

Holding generous communion with all other groups; doing generous, kindly deeds to and for all other groups; feeling friendliness for all other groups; and thinking peace and good will towards all—thus shall each group contribute of its loveliness and beauty in this Eternal Organism, known here and now as the Bahai Cause.

This is the only way.



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A Notable Event

On Sunday morning, November 22, in New York City, occurred a notable event in the history of the Bahai Cause,—the appearance of Mr. John Herman Randall in the pulpit of the Community Church to give an address on "Abdul Baha, the Prophet of a Universal Religion."

From the opening statement in the first prayer, "We are gathered here for the good of our souls," to the concluding lines of the benediction, all was harmonious, interesting and instructive.

Mr. Randall opened the service with the following reading from the seventeenth chapter of the Book of Acts:

"—And Paul stood in the midst of the Aeropagus and said, 'Ye men of Athens, in all things I perceive that ye are very religious. For as I passed along and observed the objects of your worship, I found also an altar with the inscription, To an Unknown God. What therefore ye worship in ignorance, that I set forth unto you. The God that made the world and all things therein, He, being Lord of heaven and earth, dwelleth not in temples made with hands; neither is He served by men's hands, as though He needed anything, seeing He, Himself, giveth to all life and breath and all things; and He made of one every nation to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation; that they should seek God, if haply they might feel after Him and find Him, though He is not far from any of us; for in Him we move and live and have our being, as certain even of your own poets have said."

Following the anthem a second reading was given, this from a talk by Abdul Baha while in Paris, in 1911. This reading follows:

"All the Divine prophets are the manifestations of Truth. His Highness, Moses, declared the Truth. His Highness, the Christ, spread the Truth. His Highness, Mohammed, established the Truth. All the elect of God proclaimed the Truth. All the sanctified souls who have stepped into the arena of existence have been the lamps of Truth.

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Truth is the oneness of the Kingdom of Humanity. Truth is love among the children of men. Truth is the proclamation of Justice. Truth is Divine Guidance. Truth is the virtues and perfections of the human world. Truth is equality before all the people of all countries. Truth is the illumination of the realm of man.

All the prophets of God have been heralds of Truth. All have been united and agreed on this principle. Every prophet predicted the coming of a successor and every successor acknowledged the Truth of the predecessor. His Highness, Christ, foretold the appearance of Mohammed, and Mohammed accepted the Christ and Moses. When all these Divine prophets were united with one another, why should we disagree? We are the followers of these holy souls. In the same manner that the prophets loved one another, we should follow their example, for we are all the servants of God and the bounties of the Almighty are encircling everyone. God is in peace with all His children. Why should be we engaged in war? God is kind to everyone. Why should we oppress one another? The foundation of Divine Religion is Love, Affinity and Concord. Praise God that this cycle is the period of illumination. Minds have made great progress, intelligences have been unfolded; the means of unity and agreement are brought about; communication between the races of men is rapidly established. Now is the time that all may embrace the law of peace and treat one another with honesty and straightforwardness. Let the religious prejudices be wiped away. Let the law of racial supremacy be discontinued. Let political expediences be done away with. Let the love of country be superseded by the love of the world. Let us all deal with one another with infinite kindness. We are all the servants of the one Divine Threshold. We are receiving the Rays of Truth from the Sun of Reality. We must all believe in all the prophets. We must all acknowledge the Divine Authority of all the heavenly Books. We must wash our hearts free of all human prejudices. We must serve God. We must propagate the oneness of the realm of humanity. We must be the cause of the appearance of the perfections in the world of man. We must not be like the beasts of prey. We must not allow carnage and bloodshed. We must regard the blood of man as sacred. We must all agree

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upon one fundamental principle. That principle is the ONENESS of the HUMAN KINGDOM!"

Mr. Randall's talk was simple and direct; it was also full of information to those not informed upon the subject and showed careful research.

First, he related the story of this Universal Movement; the rise of the Bab (Ali Mohammed) in 1844, the promulgation of His Message the coming of "Him Whom God Would Manifest," and His persecution and martyrdom six years later; the appearance of Baha'u'llah (The Glory of God) at the appointed time, fulfilling prophecies in all the holy books, His persecution, banishment from prison to prison with many of His followers, and His arrival at the penal colony of Acca in Syria; then Abdul Baha as the Leader of the Movement after the Ascension of Baha'u'llah in 1892, His freedom from imprisonment when the Young Turks came into power in 1908, and His visit to America in 1912, at which time He spoke in Mr. Randall's church, this being one of the many places which He glorified with His Presence while in America.

Mention was made of the great number of martyrdoms to the Cause of God during the early years of Its appearance in Persia. Over thirty thousand men, women and children gave their lives for this Truth.

He described the prison life of Baha'u'llah in Acca, that unhealthy, fever-ridden place on the edge of the world from which even the intrepid Napoleon turned back. Here for over two years one hundred and thirty-five of His followers were confined in two rooms. At one time Baha'u'llah was chained in a dungeon, and from here He sent to the crowned heads of the world His Tablets, calling upon those in authority to arise and recognize their Lord, the Merciful ,the Clement. Copies of these tablets are preserved in the archives of the British Museum.

The twelve Basic Bahai Principles were read and comment offered upon each one. These, Mr. Randall said, "constitute Abdul Baha's social program." They are as follows:

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.

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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.

Although the speaker called these principles the "Social program" of the Center of the Covenant of God, Abdul Baha, he did not neglect to state that they were enunciated by Baha'u'llah over seventy years ago, long before the Federal Council of the Church of Christ thought of such a program. "And," he added, "the interpretation of these ideals can only be found through the independent investigation of Reality." We must divest our minds of superstitious beliefs, the relics of our forefathers. Man must study Reality for himself regardless of past teaching. Bahaism teaches this. Unless we abandon prejudice the destruction of society is inevitable. From the time of Christ the tendency has been for men to divide into sects; class consciousness has arisen, and this differentiation has become so menacing that only the establishment of the new cycle, with its principle of Oneness can save the world.

Mr. Randall made it very clear that Abdul Baha is the Interpreter of the Word, and that the Word is all-inclusive. It is his hope that this movement may be kept free from creed or sect, that it may go on,permeating all things until we turn away from our slavish dreams and dedicate our lives to this "great social program." If all were pledged to these principles it would not be long until signs of Unity would appear.

In conclusion the speaker read these words of Baha'u'llah:

"We deside but the good of the world and the happiness of the nations; yet they deem us a stirrer up of strife and sedition worthy of banishment. That all nations should become one in faith and all men a sbrothers; that the bands of affection and unity between the sons of men should be strengthened; that diversity of religion should cease and differences be annulled. What harm is there in this? Yet so it shall be. These fruitless strifes, these ruinous wars, shall pass away, and the MOST

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GREAT PEACE shall come. Is not this that which Christ foretold? Yet do we see your kings and rulers lavishing their treasures more freely on means for the destruction of the human race than on that which would conduce to the happiness of mankind. These strifes and this bloodshed and discord must cease, and all men be as one kindred and one family.

"Let not a man glory in this, that he loves his country; let him rather glory in this, that he loves his kind!"

The Drama

By Frances Eveline Willcox.

In this era of arguments, conferences and investigations, the theatre and the drama come in for a generous share of attention. Never in the history of the stage have there been so many sides and angles to figure from. All established rules and regulations have been upset until it has become impossible to continue along the well trodden highway of the past, or even make new pathways that do not end in a blind alley. Fortunes have been lost in unsuccessful ventures this season, new producers have risen and gone down to defeat, stars have failed to scintillate and strange and hitherto unheard of dramatists who have had the courage to inveigle managers to give them a chance did not make good. Pessimists and optimists have aired their opinions and given advice but all to no purpose. This is not a theatrical year. The rare occasion when a play survived but a week or so is a common occurrence now, and theatre owners are at sea what to do to prevent paying rent for empty houses. If it is permissible to add still another suggestion, is it not possible that the public has advanced faster than the manager and makes a demand for material of a higher intellectuality, a keener wit, and a more practicable development, than some of the nonsensical, inconsistent offerings that have been set before theatre patrons during the past few months.

There are those who do not care for the theatre under any circumstances and feel it their duty to decry its influence, on the men and woman who belong to the profession, and on the public, but, as in other walks of life, they foster individual

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opinions and never try to see the "other fellow's" point of view. For the theatre has been an important factor in putting forward propaganda, truth and problems even though the results have been varied and not always unanimous.

Now a clergyman comes forth with a publicly expressed desire to discuss the theatre with one of our leading managers. Debates, to be sure, are enlightening and from early school days a feature of one's cirriculum, conducted within the walls of the college, by students of the particular topic selected, but just why a clergyman and a manager should attempt a discussion of the theatre seems a one-sided affair. There is little doubt that the manager would win, for the reason that he knows his subject while the minister of the gospel, unless he be graduated from the stage to the pulpit cannot know, except from an outsider's standpoint. Observation goes far in the pursuit of knowledge, but it is actual experience that puts the finishing touches to that knowledge. It is more than likely that this particular manager who has made and managed numberless successful productions and popular players would never intrude his opinions on church matters or try to argue down a clerygman in his own field.

Other self-opinionated people who find no pleasure in the theatre endeavor to lay all sorts of misdemeanors to the influence of the drama; the present "crime wave," the unsettled mental and financial conditions of the country, an unpleasant epidemic and other imaginary calamities. Mr. George Arliss, however, who has had a long and pleasant engagement at the Booth Theatre, in "The Green Goddess" being a man who thinks along human lines seems to have applied some sound common sense in speaking of the possibility that crook plays have a bad effect and help along the crime increase:

"The majority of playgoers are just normal. People go to the theatre to be amused, entertained and taken out of themselves, not to learn to commit a crime. The crook play, has, I should say, about as much influence on any crime wave in the city as the wearing of a red wig would have on the color of an actor's own hair. It is but one of the stage's means of taking the public out of its own humdrum life, spicing it with the unknown and the imagined."

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Versatility is not confined to the actor, Mr. George M. Cohan although once only an actor, who can now sign himself actor-playwright-manager has been doing protean tricks within record time. He resigned from active management, gave up all ideas of producing and retired to private domesticity; then came the announcement that he would transfer his talents to the European market and now he is back on Broadway with a list of promised productions and revivals that would tax the most energetic.

When the Capitol Theatre opened Mr. S. L. Rothafel announced his intention of establishing permanent grand opera at that house in conjunction with the pictures and made elaborate arrangements to carry out his idea, but shortly after the new picture house was under way this program was abandoned. Now Andreas Dippel voices his opinion that it can be done. His plan is to apply a systematic method similar to that maintained in vaudeville with a continuous change of bill and presenting headliners at every performance. It has been established that the introduction of first-class orchestras in the motion picture houses has found sincere appreciation with the patrons and developed a liking for standard highclass music, but whether Mr. Dippel will be able to further educate the picture audiences to prefer grand opera to something lighter remains a problem for the future.

It looked like a difficult undertaking to find a play that would live in popularity for as many years as "Romance" in which Miss Doris Keane scored first in this country, then took the play to London. All during the danger and excitement of the war and the destruction caused by the German bombs it was necessary to abandon evening performances, but Miss Keane continued her uninterrupted engagement with the substitution of matinee appearances—returning to America last year with a revival of the wellworn play. This season however, she has found a new vehicle in "The Czarina" from the Hungarian of Melchior Lengyel and Lajos Bird. Under the guidance of the Charles Frohman Company, Inc., of which Mr. Gilbert Miller is the general manager, and in this new role the outlook is encouraging and those who have seen her latest characterization are of the opinion that the star will have no need for other material for some time to come.

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There has been some "drifting" of leading women in the play by that name at the Playhouse. Miss Alice Brady, daughter of the producer, was originally cast for the heroine. She drifted out and Florence Reed drifted in, but stayed only long enough to rehearse the part. Before the public was permitted to see her play it, Miss Reed drifted out and then Helen Menken calmly sailed in whereupon Mr. Brady to prevent his latest acquisition from following in the footsteps of her predecessors, established her name as co-star with Robert Warwick and "Drifting" is now peacefully living up to its title.

With Dante

By Edith Burr.

I sat alone, the dawn came creeping near;
Long had I watched the new day rising clear
In the far heavens—forgot the world of strife—
With quickening veins, I sensed the truth of life
'Neath olive trees, as sweet air sang to me.
Ah, there amid the fields of Tuscany
Called Italy! 'Twas but a whispered word
Yet I, attuned to her desire, had heard;
Shaped to her need I offered my poor clay,
Quick donned my fleetest sandals, was away
Inspired as knights of old to do my part,
Carry the crimson flower of her heart
To Paradise, of that exalted one,
Adored of Italy—her godlike son.

Upward I traveled. Fell a wondrous light,
A silver flame down-reaching through the night.
How my heart panted with an unknown bliss,
When on my lips I felt the sudden kiss
Of every noble impulse of my soul—
As onward fleeing to that visioned goal
Unveiled upon the heights, through shadowy sweep
Of purple clouds I ran with eager feet.

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Sometimes I plunged into a silence vast;
Sometimes I trembled from the thunders' blast;
And yet remembering—by love alone
Made worthy—onward pressed to that far home
Of Dante; nor paused, by wings of faith upheld
Yet higher rose; by ecstasy compelled,
Unwearied soared, to that immortal one.
Ah, beautiful, the way I trod upon!

Yet once I drowsed, dropped pale with Morpheus spell;
Ensnared by poisonous blossoms, low I fell;
Fiercely I fought, nor hearkened to the sound
Of deafening winds; on quest of valour bound
Strove farther, till ere long returned the light
To guide, and powers divine unsealed my sight.
In agony I ran from that drear way
Through woodland damp, a conqueror in the fray;
Freed from the prisoned gloom I seemed to rise
Beyond the veil of murk to sunlit skies.
Before me, the white road by hope made fair;
I breathed the wholesome scents that filled the air;
My feet soft pressed amid the Elysian green,
I came to the high temple of my dream,
Stood silent—soundless was that tranquil place—
With straining sight, I looked in Dante's face!

"O Dante, cleansed by fire on earth's low plain,
I dare, O poet, speak thine honored name;
Though I have faltered, I have guarded well
The flower of Italy's love!" Then quickly fell
The music of a harp—and gone was care;
The urge of life was palpitating there.

"Italy, I placed thy love-flower on his breast!
Adieu!" I whispered, "finished is my quest!"

Ere my retreat, he drew me to his side;
Slowly we walked; it was my hour of pride.
All-sudden he pointed—weary was his face;
All-sudden below, I saw that riven place—

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Alas, alas, the world in mortal strife,
Men breathing venom, hate upon all life!

"O Dante, will truth perish on earth?" I moaned.
"Will justice, hope and beauty die?" I groaned.

"Men shorn of wings hear not the singing leaves,
Nor speak with the Beloved, 'mid the trees."

Then silence fell between; fair hope seemed dead;
My heart reached out, alas, uncomforted.
When lo! I saw a beauteous star appear;
Far in the east it rose, so bright and clear;
A sight divine—across the world there lay
A silver sheen, as on that other day
When shepherds gazed, eyes filled with troublous fear.
The dragon hatred bared his teeth, crawled near
That glow sublime, his poisonous fangs released,
Eager to make of life a gluttonous feast.
Came devils! noble impulse I saw crushed.
Came demons! forward through red blood they rushed.
Then through black warring clouds there came a flash,
And hate lay dying 'mid cries of mad despair
And frenzied rage that smoked upon the air.
Clinging to Dante's hand on that high goal
Despondingly I gazed into his soul.

"Fear not!" he said, "behold a quivering life!
A babe was born amid that woe and strife;
Go, bid my Italy nurse him as he lies
Upon the tangled green, with wondering eyes;
Bid Italy hold him close, that little child
Left lonely on the earth, thus strangely isled
Upon a sea of gore, for I, above,
Heard the Beloved call that infant, 'Love.'
A new spring-time hath dawned—bid Italy know!"
Tears filled mine eyes, as Dante bade me go.
Once more I sought the fields of Tuscany.

As, sweetly blow the winds of memory!
Afar, my soul with Dante oft will tread
That beauteaus path, of flowering glory spread.

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THE CURRENT ART

The Winter exhibits up to Christmas time have not been so full of interest as happens sometimes during this season. The winter exhibit of the National Academy of Design contained excellent things, but not remarkable for independence or richness in idea. It left one with the feeling that American artists were technically as perfect as one could desire, but were not having much to say, were not living very vivid lives.

The exception to this is found occasionally in the work of the men and women living out in Taos.

So the Taos Plasterer by Blumenschein gave a note of freshness, and his Superstition, which was awarded the Altman prize, was a curious and not very intelligible illustration of the subject. There was much admirable still life painting, among which The Tang Jar, by Dorothy Ochtman, was fortunate in drawing the Shaw prize, but one grows rather weary of arrangements with jars, fruits or fish, and longs for something spiritual, revolutionary, or strange which has given the artist such a thrill that he was forced to paint it. Imagine the excitement and ecstasy of seeing a canvas like Gericaulit's Raft of the Medusa in a winter. exhibit, and surely, in times like the present, if the artist were vividly alive to the vibrations of his day, every canvas would be a Raft of the Medusa. Instead of which we have Curran's Priscilla Robineau as Pandora.

There were a number of interesting things in the sculpture section, among them Snowflake, by Carol Brooks, and the remarkable head of his father by Marco Zim. There was also considerable charm and interest among the drawing and etchings.

The combined exhibit of the New York Water Color Club and the American Water Color Society, is a more cheerful memory, for here one found a far more vivid expression and a more marked originality. The artists had something to say and were not thinking merely of how to say it. Here was much beautiful and brilliant color and a frequency of feeling and ideas

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that was refreshing. Dorothy Pulis Lathrop created a veritable world of faery with her Three Multa Mulgar pictures. Jane Peterson and Anne Goldthwaite showed vigorous and independent compositions. Jane Peterson's Water Lily Pond was most beautiful. The Fantasie of Katherine Breen with its unsuspected faces was attractive and the exhibit surprised one constantly by the unexpected. W. R. Leigh, one of the Taos men, had a wild little painting called Fedium. Felicie Waldo Howell had a number of charming pieces, among which her Summer Fete attracted by its color life and movement. Eugene Higgins has gone out to the Taos region and found a new and most refreshing treasure trove, so he has dropped his Parisian unfortunates for the time being, and is painting the primitive types of that vividly colored region. Perhaps these are the best things he has ever done. Certainly they are different from the hopeless and somber types of the old world, but painted with an equal vigor and added color feeling. Charles H. Woodbury had a charming series of subjects painted with the freshness of his later habit. Potthast also broke forth into children and waves and shores that were full of interest.

It would be impossible to mention all the unique points in this exhibit. There were many new names, and the prices of the paintings were as a rule so moderate that one was not surprised to find many sales. There was an effort to attract the public by serving tea each afternoon, while a really charming musical program gave added enticement, but the exhibit was sufficient in itself to provide great pleasure.

The Sculpture Department also offered unusual subjects. The Commuters by Ulric Ellerhusen showed a bit of American life which many will appreciate who have survived the rush hour of the trains and subways in New York, and, perhaps years from now, this composition may survive as a vivid illustration of the brutality tolerated in this cruel age. The composition was extremely well visualized and worked out in graphic detail without violating the lines of true beauty.

Returning to the pictures once more, the numbers bearing the name of William Starkweather were most interesting. This admirable artist has long possessed a finished technique, but has been too much absorbed in the re-mere letter of his work,

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so that in its perfect finish the spirit has disappeared. In the numbers in the Water Color Exhibit he speaks freely. The White Boat, The Fishing Boat, and The Sketching Party were all charming, and let us hope that he will keep henceforth the vivid touch he has allowed himself to use here.

Among the special exhibits just passed, the one devoted to the work of Abbott H. Thayer at the Milch Gallery held a strong attraction. Thayer has been for many years a striking figure in our American art, and his loss will be deeply felt. He ranked frankly among the Academic men, and never became an experimenter along the lines of post-impressionism and futurism like many others. Yet he did not crystalize and was constantly broadening and strengthening his technique, so that it is interesting to compare the differences in his work from year to year. The exhibit at the Milch Galleries was limited to portraits and portrait studies and all will be interested to know that a far more complete exhibit will be opened at the Metropolitan Museum in March, where one may find the work of this great artist more widely represented.

Among the canvases at the Milch Gallery was a remarkable nude with a beautiful green silk drapery over the lower limbs. It was most interesting both from the point of view of its technical handling and that of sheer beauty. The portrait of a little boy of the Townsend-Bradley family was very attractive, also the portrait of Miss Fuller, which was one of the last canvases touched by the artist's hand.

The small exhibit showed plainly the development in flesh painting and modeling which had appeared in the artists handling in recent years, and also the new color feeling which grew in him.

There is a suggestive psychological query in the fact that Abbott Thayer always remained an agnostic in his mental attitude and yet he was one of our most charming angel painters. Moreover, his fascination for this subject remained with him to the end, and a great canvas not included in the exhibit is perhaps the most beautiful of these angel subjects. It shows a boy of nine over whom hovers a magnificent figure urging him onward. The expression of the child's face indicates that

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he is conscious of this mysterious guiding influence which he does not see and he walks on, yielding to its impress.

This "Angel" is quite different from the more conventional creations of an earlier day. The artist worked on it for twenty years and considered it unfinished when he died. It does not seem so to the observer. The powerful figure of the guiding spirit is virile and almost robust and painted with the vigorous modelling and rich color which marked Thayer's later work, and the boy is a charming type of poetic and awakened childhood.

Evidently the voice of his own soul, which knew eternal life, spoke constantly to the artist's mind, urging an expression which found satisfaction in these subjects of inspiration. The curtains are always drawn aside for the creative mind and in the moments of creation he sees truth and expresses it, whatever may be his intellectual convictions. So a great phychological truth is revealed in this last angel subject of Abbott Thayer.

MARY HANFORD FORD.

Purity of Purpose

Virginia Bruce

If we consider that we are to teach others by our lives, and by deeds rather than words, we can come to but one conclusion about our own living—about what must dominate it and be its ruling principle. I purposely do not say ruling passion. For those whose religion must be in accord with science and reason, passion, whole-hearted zeal, is not enough; it is only half the story. Purpose is an attribute not of the feelings alone, but of the mind, the will—the part of us that sees, clear-eyed, and dictates its own destiny. Now it is an unquestioned fact that the desires of many people while under the influence of the emotional element in religion are pure. At such moments the human heart may be swept by waves of ennobling idealism; we see a wonderful vision in the world that we want to be a part of. But the part that we do play in human life is gauged not only by what we feel but by our ability to connect these feelings with our action, with every-day conduct, with our behavior under difficulties, opposition, discouragements—with all the trials incident to our ordinary experience. Does that light that

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may shine in so clearly shine out? And if so what does it shine through? Through a glass clear as crystal, a medium clean and unspotted, leaving no blot nor stain on that pure neutral ray of the spirit? Or is it clouded by negligence, darkened by fear, smeared by self-indulgence, stained by sin? Life partly reveals this in our faces, our deeds, and by that quality of our personality by which we communicate our enthusiasms to others. What we love most is what we shall most animate in others. What we draw to us is that which we have made our own by dwelling in thought upon the premises that lead to it—not what we want to dwell on necessarily, but what we have actually made our own and appropriated in that secret creative region of the soul where our inner consciousness selects its food and builds its outer manifestation. From the dark earth the lily combines the elements as needed for its purity; it rejects all grosser forms; some less highly evolved organism may build with them if it will; the lily does not question, deny, nor complain of their existence in the soil in which it is rooted—it takes its own; it exemplifies its meaning; it makes its transcendence a fact—its existence a power.

What nature does for the lily we do for ourselves—yes, we hold the key to that awe-aspiring mystery of selection; in every hour of every day we are using this power to build or to destroy—health, intelligence, love, happiness—by the silent or spoken word.

Each individuality has its distinct type—yet there are no limits set to its advance. We cannot be other than we are—yet we may be born and live anew. The form through which we admit and transmit the light of the spirit may come into the world with us and ever remain ours—yet the extent and the nature of its activity we determine. Light takes many forms of beauty about us. Color pales and glows: Do we create color in the world? Does the stimulating red ray predominate, thrilling new life and warning, the blue of the intellect, cool and clear and dominating like a vista of far away skies, the golden revelation of the yellow, the fresh creative green like April buds unfolding, the twilight blending and harmonizing of the violet? May we perhaps scatter all these colors, as a prism sends rainbows dancing? Or do we concentrate all energies in one burning ray that turns all it touches to flame? Strange

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angles of refraction are each an opportunity. Call it what you will—transmission of light, interpretation of intelligence, transmutation of energy—we are sensitive instruments that can know and use the source of our own power. That power rests in the will severed from thought of self, that conscious union of our will and the Divine Will that excludes all mean and ignoble aims. Here is the ruling determining principle that every moment can teach us to discard what soils and stains and mars, if it really is recognized and does rule in our deepest being—if we dwell on it incessantly in our conscious thought—if it is accepted by our reason, vitalized by our love, sustained by our will.

Utterances of the Blessed Perfection, His Holiness, Baha'o'llah.

O Friends: In this day the door of Heaven is opened by the key of the Godly Name, the ocean of generosity is manifested and is rolling before your faces, and the Sun of Providence is shining and gleaming. Do not be exclusive nor destroy your most precious time through the speech of this or that person. Gird up the loins of endeavor and do your best in training the people of the world. Do not imagine that the Cause of God is a Cause of opposition, hatred or wrath. The Sun of Greatness hath said, that which is revealed from the Heaven of Will in this Supreme Manifestation, is to unite the people with love and friendship toward all. The people of Baha, who have drank of the pure wine of reality, must associate with all the world with a perfect spirit of joy and fragrance, and remind them of that which is for the benefit of all. This is the Commandment of the Wronged One to his saints and sincere ones.

O people of the earth: Make not the religion of God a cause of variance among you. Verily of a truth, it was revealed for the uniting of the whole world. Blessed is he who loves the world simply for the sake of the Face of his Generous Lord. With perfect compassion and mercy have we guided and directed the people of the world to that whereby their souls shall be profited. I declare by the Sun of Truth which hath shone forth from the highest Horizon of the world, that the people of Baha had not any aim save the prosperity and reformation of the world and the purifying of the nations.

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The Science of Planetary Influence

Arthur Leonard Harrison.

The subjective influence of planetary vibrations upon human beings is becoming generally recognized the world over. No matter how superficial the study, if the student enters upon it with an unbiased mind, the evidence of text books, and of his own observations, and tests, will prove to him beyond doubt that we are ruled by planetary vibrations.

The basic condition of all matter is of an electrical nature, and we are intimately connected with the most remote star in the universe through the electrical vibrations in the ether. We ourselves are electrical phenomena, our hearing, seeing, smelling, tasting, and feeling senses, are merely the result of varied rates of vibration per second conducted to sections of the brain which respond only to the various vibrations coming from the different senses. The brain, of course, is the center of all departments of the senses.

It has been proved that we see electrically by a Professor of Harvard University, who has found that when light rays are passed through the eye on to the photo-electric cells at the rear of the eye, an electrical current is generated, and of course this current travels along the optic nerve to the brain, there to register the exact reproduction of the light rays in the form of the image that is directly in front of the eye.

The Solar System is a huge electric system, the Sun the central source of electrical energy being literally a storage battery, and magnet of great magnitude. The electric-magnetic force emanating from the Sun both holds the planets in their courses and provides an electrical condition responsible for the vibrations we receive from them.

The fact that all the planets are travelling at enormous speed through this electrical condition, the speed varying from approximately six to thirty miles per second, and cutting through the lines of electro magnetic force, is sufficient proof to anyone familiar with electrical subjects, that each planet must be the agency for an extremely powerful yet subtle vibration, which

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reaches to all parts of the Solar System, and also to the brains of the beings upon this sphere. The brain then responds to the vibrations of the planets in the same way that a stringed instrument will respond to that of another when they are tuned in accord.

We know how a wireless apparatus on land responds to the vibrations of a sending wireless apparatus at sea, and we are also familiar with the telephone transmitter which sends a message many miles to its receiver. The electric light with its central plant many miles distant is another illustration. Although in the case of the connection by wire, we have a visible connection, yet if we sever the wire we shall find nothing there. The only connection between the transmitting and the receiving apparatus is a vibration, no matter whether the medium of transmission is a metalic conductor or the ether.

This is a brief outline of the way in which the planets perform the work of the Great Universal Mind, the center of all things. We ourselves are in the process of evolution, and to accomplish this evolution it is necessary that we have our tendencies that hinder this evolution eradicated, and as we develop from the animal stage of life, to the Divine being that is the apex of all progress in spiritual affairs, we must perforce have some registering apparatus which records our many details regarding our actions and innermost thoughts. We ourselves are the recording apparatus, and register all these details in our own minds. Our lives are mapped out from beginning to end, and we respond to the vibrations according to the way in which we are attuned at birth, and also to the manner in which we develop spiritually. If our animal natures hold sway, we must expect to be faced with the very worst conditions the planetary vibrations can effect. And it can be truthfully stated that the planets are responsible for the many incidents in our lives, so that if we raise our vibrations by spiritual advancement, our conditions and the incidents we pass through will be so much more refined, according to our purity of thought and actions.

A map of the heavens calculated for your hour of birth, showing the exact positions of the Sun and planets, denotes precisely what conditions and influences you will be subject to

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in this life, and only by spiritual development can we make these conditions bearable if they are shown to be evil.

It is our destiny in the Light of the Infinite Wisdom, that we should be subject to these influences, and also that we shall know them too, and so we have the records of Astrological lore handed down to us from the dim and misty past.

If you would advance spiritually, eliminate and outgrow the retarding thoughts as they arise. Purify your mind by right thinking, and your body by correct dieting, eliminating meat entirely, and thereby avoid taking into your system anything that will prevent your development through a troublesome lower mind, built up by impure thought and food.

Practise meditation daily without fail, and by these methods you will raise your vibrations above those to which you were attuned at birth, and thereby will avoid much of the so called evil you might otherwise have to pass through in your lifetime. The evil which is in you must be thoroughly cleansed from your mind by your having to go through experience that will cause you to purify yourself eventually.

To assist in your development, it would be wise to obtain a horoscope of your birth from an Astrologer of repute; then study it until you know your inner nature most thoroughly, and set to work to remake yourself by eliminating all the evil tendencies shown.

Ye shall know the truth, and the truth shall make you free.

BAHA

Baha'o'llah

O, Prince of Peace and Brotherhood and Love,
O Noble Man from the House of Light
To earth didst come like unto the gentle Christ
To suffer—to die—that men might live.

And do they know of love Divine
Descended from the realms above
That God alone in essence given
Could guide their steps on the path to Heaven?

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In this dark night—of war and hate
When earth quakes out her righteous indignation
And prison gates enclose hearts pure as snow
God revealed again His mighty sun.

The light gleams forth the beacon on the stormy deep
The glory of the World Divine has trode the path on earth
And as in ages past the thought of man persecuted and entombed
God's Messenger who came to save the world.

Will man ne'er learn but lesser than the beast remain
And like the wolves—tear—rend—and kill
The lives Celestial and Divine sent forth with light in hand
That man may see the path to God?

GLORIA BAKER

BAHAI ACTIVITIES

Much of interest has transpired in the Bahai Library during the last month. On January 7 the late evening meeting in commemoration of the Ascension of Abdul Baha was held in the library, the earlier one gathered in St. Marks at 8:30, and the friends came afterward to the library and remained together until after the hour of Abdul Baha's passing. The meeting was one of the meditations and prayer and the reading of Holy words and was very beautiful. Many strangers have visited the library and much literature has been sold.

On Friday evening, the 27th, we had the pleasure of listening to Mr. Harry Randall and Mrs. Randall, who spoke of the great project of building the Pilgrim House, which Mrs. Randall will superintend, and on account of which she sailed for the Orient on the 28th.

We have had the delightful news that Mrs. Florian Krug is returning to America, for a short visit, and will bring us the most complete details concerning the ascension of Abdul Baha and the recent occurrences at Haifa.

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A cable has been received from The Greatest Holy Leaf, saying that Shogi Rabbani, the grandson of Abdul Baha, has been declared by the will Guardian of the Cause and Head of the House of Justice.

Extract from a letter of Dr. Sarah Clock, Teheran Persia, August 5th, 1921.

"We have heard a very interesting bit of news. Lenin sent to the Bahais in Eshkabad requesting from them the privilege of inquiring into the principles of the Bahai Revelation, telling them if he found it false that he would destroy their Mashraele Azkar. He sent eighteen men there and after their return from the conference Lenin sent a wonderful telegram of acceptance of all their principles, so this is the first country to fulfill one of Baha Ullah's prophecies."

(This prophecy was to the effect that the temple of Eshkabad would be the means of bringing the Bahai truth to all of Russia.)

The Remarkable Experience of a Friend

I was prepared for the passing of our Beloved! This was the way it came about! Some seven or eight weeks ago, I fell into a deep sleep, around two o'clock in the morning. My mother came to me. I have never seen her more plainly in life. She stood by my side and said, "In six weeks you will die." At least, those were the words I thought she said. As she faded from my sight, I called out to her to stay—awakening E— and myself. He was alarmed, and asked what was the matter—and I cried, "Oh, my mother, my mother, she has gone, she came to give me a message. She told me I was to die in six weeks, but she did not tell me all." I was still under the impression of the dream, and did not realize how this must upset him. He referred to it many times in the next few days, and, as I was at a very

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low ebb physically, I saw it depressed him. A week later from that dream, I dreamed again. This time all I saw was two eyes, Eyes of Infinite Love, understanding, pity and yearning. Even as I gazed at them a voice said, "I am going." A great sadness fell upon me, but a sadness wherein lay also peace. I awoke in the morning with the dream fresh in my mind. I did not speak of it to E—, for he is easily disturbed at such things, and is always troubled at my dream experiences, for I travel far in Dreamland, and he says I chant in some strange language almost the entire night. I thought of my dream continuously, whose were the eyes? Not mortal eyes, as I compared them to all I knew on earth. The following weeks held for me a great spiritual problem. This is what it was: I asked myself if I was performing my duty towards God in remaining a guide to one soul, when I might be doing a broader work.

I have often had this thought. I hope you will understand it. I was ill in bed those weeks and in constant supplication—it seemed to me Abdul Baha was in my room all the time. I was mostly alone, as E— had important business, which took him to other parts of the city. One day when my distress was beyond enduring He came to me and said—The Divine Plan—I opened the book at these words—"Ali Ali, if God guides through thee one soul, it is better for thee than all else" and "if a person becomes the cause of the illumination of the soul it is better than a boundless treasury."

Here were the answers to my questions—here was the direct guidance. I was to remain in a quiet state where He had placed me doing the best I could from day to day, giving all the light I had to that one soul, whom He has placed by my side and receiving light from that soul in return—for do not mistake me, it is not that I believe myself better than anyone, I simply know I have an older soul and it craves fuller expression than it is now having, but with this assurance I am content.

Then E— became filled with a spirit of haste to see the Master. He kept saying, "We must go at once."

We worked out a plan, we could take goods with us to Egypt, sell them there, and so everything was settled.

A—'s letter came, saying that Grace and the doctor were there. E— was for starting on the journey, and, cabling

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from our last station, before taking the boat, but a voice told me to cable permission. We went out to a small manufacturing town, got a large consignment to take to Egypt, and returned to Berlin. As we entered our room a cable was handed E— How he got it so soon is a miracle. Usually it takes many, many days. The answer to the one we sent Grace came in three days. I had my back turned to E—. I heard him cry out—turned, and, above his head. I saw the eyes. "It is too late," he cried. "The master is gone. "Not gone," I said. "He is here." A greater peace was in my soul than I had ever known, a sense of protection and nearness. This was our experience. I know many had similar ones.

I hope I have not tired you too much, but I fell you will understand and be interested.

Letter From a Syrian Gentleman on the Bahai Movement

Beyrout, Dec. 16, 1921.

My dear Mrs. M—:

I am highly indebted to your kindness for your letter of 19 Sept. last, the pamphlets you sent me, and the subscription to "Reality" of which I have received the Sept. and Oct. numbers. I must, at the present time, apologize for having been so late in thanking you for all this, but I thought I would be able to read the pamphlets earlier than this.

To begin with, the "Twelve Basic Bahai Principles" as printed on the cover of "Reality," approach nearer my personal principles than any other of the present religions. I had never known that the said 12 principles had ever existed.

Ever since my graduation from college I have entertained the firm belief in (1) the oneness of mankind, and broadly speaking of the Universe, and in (2) the simple necessity of a universal government (world parliament, etc.), a universal language, and a universal code of right, healthy and happy living. Mankind is one family, and should live peaceably and enjoy every possible happiness.

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I do not wish to associate myself with the principles of any one religion in particular. Practically all the known religions agree in much of the good ethical principles for life on this planet, but they all have their respective dogma, and imply divinity and the supernatural. I cannot conceive the idea of deity as held by these religions. To me nothing exists without occupying space, and therefore nothing is absolutely immaterial. I do not wish to deny definitely the idea of "spirit," but I confess my inability to comprehend how there can be anything besides matter. If what people call "spirit" is infinitely rarified and attenuated matter, then spirit is matter still.

Any how, generally speaking, the social teachings of Bahaism, if conscientiously and properly applied in this savage age, will be capable of making agonized humanity wiser, healthier and happier. The idea of nationality and class distinction should be smashed to pieces. Society will continue to suffer many miseries and such calamities as the last war so long as there are vying nations; so long as one man says, "I am English," another, "I am American;" or one woman says, "I am German," and another, "I am French," etc.

Science dominates everything. Any religion which does not conform with the laws of science is a defective religion. After all, what we want is not a religion in its usual meaning. We are in need of a universal ethical guide, showing us how to live in the widest and sublimest sense of the word: How to care for children at home and in school, how to offer them equal chances in life, how to pool the interests of all society to the common welfare, how best to toil and be happy, etc., etc. Money and its equivalents are arbitrary, meaningless and illusory factors which have ridiculously gripped social dealings. Money should not exist in its present form and for its present purpose. All must work according to plan, live in equally healthy habitations, eat the same nourishing food, share in the same pleasures and amusements that can reasonably be enjoyed. A main aim should be to enable men and women to live happily and gaily, not neglecting anything that is conducive to the proper attainment of the highest plane of civilization. The sum total of all these rules and requisites is the real religion we want. Bahaism contains much of those requisites for that religion, and I must

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admit that, judging by what I have known of it so far, it is the best and most practical religion ever introduced.

The recent death of Abdul Baha was deeply regretted by all who knew his exemplary character and useful life. I have to offer you, as a Bahaist, my sincere sympathy and condolences for his loss. But so long as death cannot be checked we can have no claim.

I should be very pleased and obliged to hear from you or from Mrs. H—. I am an ardent believer in the possibility of a peaceful readjustment of the machinery of our awkward civilization, and the principles of Bahaism are bound to play an important part in helping to bring about that transformation. I have really admired those principles, and, being unmarried, I hope to find a life companion who admires the same principles!!!

I close by repeating my thanks and by offering you and Mrs. H— my best wishes and kindest regards,

Yours very sincerely,

FUAD J. SAAD.

Address: F. J. Saad Esq., care of Baroody's Pharmacy, Beyrout, Syria.



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An Open Letter!

Do you recall one of those rare moments in life when the veil is lifted for a moment, when a breath of inspiration comes like a flash, when the future seems to be suddenly illuminated, when you feel a mastery stealing into hand and brain, when you see yourself as you really are, see the things you might do, the things you can do, when forces too deep for expression, too subtle for thought, take possession of you, and then, as you look back on the world again, you find it different; something has come into your life you know not what, but you know it was something very real?

Winning victories is a matter of morale, of consciousness, of mind. Would you bring into your life more money, get the money consciousness; more power, get the power consciousness; more health, get the health consciousness; more happiness, get the happiness consciousness. Live the spirit of these things until they become your by right. It will then become impossible to keep them from you. The things of the world are fluid to a power within man by which he controls them.

You need not acquire this power. You already have it. But you want to understand it; you want to use it; you want to control it; you want to impregnate yourself with it so that you can go forward and carry the word before you. ä

And what is this world that you would carry before you? It is no dead pile of stones and timber. It is a living thing! It is made up of the beating hearts of humanity and the indescribable harmony of the myriad souls of men, now strong and impregnable, anon weak and vacillating.

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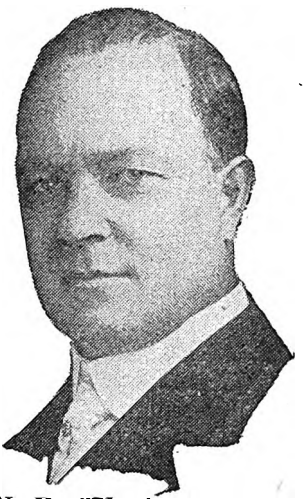
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A Magazine of Constructive Thought

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ABDUL BAHA

POSITIVE RELIGION
LOUIS G. ESCH

ECCLESIA UNIVERSALIS
WALT LE NOIR CHURCH

THE GARDEN
H. C. B.

AN ADVENTURE
CHANNING H. STILES

MARCH 1922 PUBLISHED MONTHLY 25 CENTS

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THE ONENESS OF MANKIND

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Twelve Basic Bahai Principles

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

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

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REALITY

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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 suprress 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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Editorial

The impression exists among certain people that Reality Magazine is an "official organ" of the Bahai Movement. This is not the case—in no sense can Reality be called an "organ" of the Bahai Movement, except only from the point of view that any and all efforts to promote independent discussion of truth, or a clearer realization of the oneness of mankind, are in fact "organs" of that universal Cause given the modern world in the teachings of Baha'o'llah and Abdul Baha.

Reality was called into being for the purpose of supplying a platform for the discussion of fundamental issues not met by existing magazines. It has been the desire of Reality to voice certain aspirations ignored or suppressed in publications intended either to **please** or **instruct** the people.

Those aspirations are necessarily weak and inarticulate, for they have no basis in the present division of humanity into races, classes and creeds. They have reference to faith rather than to material influence, and to the unborn future rather than to the decaying past.

Therefore Reality from the beginning has accepted its own weakness and inexperience as an essential condition of its very purpose. Reality could not turn to those people or institutions most benefiting by existing divisions, but had to count rather upon the loyalty and insight of the few who are both able and willing to see the tree in the seed, and perform the difficult and often heart-breaking task of carrying water across the desert until the tree strike to the depths where the living water eternally lies.

That Reality has continued to exist is a victory—that month by month it reaches out into a little larger circle of friends—that month by month Reality learns better how to perform its tasks—this is a confirmation which should hearten us all. Not a day

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passes without significant proof that the "New Day" is indeed at hand, and all things, both great and small, are judged solely from their capacity to serve the Spirit which is remaking the world.

It is your faith, dear friend, rather than your admiration or even approval, that Reality requires above all! Upon faith it will be possible to erect a solid structure deserving both admiration and approval in due time.

The articles which Reality wishes to receive from its contributors may reflect any aspect of the universal purpose—the spiritual significances, the economic tendencies, the ideals peace and international co-operation, etc. Each aspect has its relation to the one underlying Reality. In selecting material for publication, we look only to the criterion: does an article convey a real message of love expressed in terms of truth?

In presenting articles or news concerning the Bahai Movement specifically, Reality enjoys the co-operation of a committee representing the New York Board of Consultation. This committee will therefore assume responsibility for that portion of Reality devoted to spreading the Bahai teachings or information about the Bahai Movement.

HORACE HOLLY.

Announcement

The acting Editor is happy to announce to the readers of REALITY that the real editor is returning to her full duties with the April Number. Mrs. Wandeyne Deuth has returned from her visit to Europe, refreshed in spirit and health and will undoubtedly carry on the magazine with that sympathy and insight which have been its characteristics from the beginning. Her friends are delighted to welcome her home again and the magazine will undoubtedly be penetrated by the warmth of a generosity and independence which has arrived with her and which always actuates her. All who love her will look eagerly for the magazine to find in it her expression and those who do not yet know her will learn to do so through this expression.

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Give Us This Day Our Daily Bread

This one sentence contains the true philosophy of life.

These seven words repeated so often by millions of souls are gems of radiance hidden within the soil of mans mis-understanding, "Give us this day our daily bread."

Christ did not tell us to pray for bread for to-morrow or next month, or an income to insure us bread for life. He left us that magnificent assurance of God's supreme power over the future. He gave us the basis of absolute faith in that power. He foresaw the conditions brought about by man's surrender to evil which have made it impossible for man to insure his material welfare from day to day—but those who had in His time and those who have since become spiritually developed He told to pray for bread for this day—**THIS** DAY!

In the final analysis all man has which he can call his own in absolute consciousness is **THIS** day.

"Give us this day our daily bread."

"Take no heed for the morrow."

"Store not up for yourselves treasure."

"Whosoever desireth thy garment give him also thy cloak."

"Whosover asks of thee give unto him and whosoever would borrow of thee prevent him not."

All these admonitions given from the Divine illumination of the Christ spirit point to a transcendent optimism, a sense of secure well being in God's hands and would if applied by man eliminate much of the evil of today.

If all men have not the spiritual development to make practical use of this most practical and happy solution of life, it remains for those who have to reduce it so much a point, it dominates the fear of the future and sweetens each day with its sense of intimate contact with The Father.

Could a better illustration of the verity of Christ's teaching on this important subject be given than the millions of souls in the war stricken countries such as Austria for instance who had "stored up treasure" for their own lives, and the lives of

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their children's children, only to find that treasure swept away in the changing value of money and during actual war time acquired the knowledge that gold could not buy bread!

What becomes of our treasure in the moments of great natural upheavals, floods, earthquakes and storms?

How impotent man is to discount the future!

Baha o'llah has said "Purge thyself from the dross of wealth and with perfect peace step into the heaven of poverty, thus shalt thou drink the wine of Immortality from the fountain of death." "Let not poverty trouble thee, nor rest assured in wealth. All poverty is succeeded by wealth and all wealth is followed by poverty"—therefore we have in the Manisfestation of our own time the underlying thought contained in "Give us **this** day our daily bread."

Can you deny the happiness and security of this statement of Divine Truth and have you ever turned with absolute faith in God—mind you, absolute faith—and asked for your **daily bread** and been denied? Perhaps you have not had butter or caviar with that bread, but who can say the latter are necessary for life; and bread you will get if you pray for it with faith.

Many can testify to the absolute truth of this statement and some to whom the sky seemed darkest have witnessed the supreme radiance of God's love penetrate that darkness and in miraculous ways have been given their daily bread.

Think of those who live in fear of the material welfare of their future!

Think of the present self denial they inflict upon themselves in "storing up treasure," not only upon themselves, but upon others—withholding the gift—bestowing neither the garment nor the cloak—preventing those who wish to borrow and all for what, so they may be sure of an income intact, of treasure stored up—for protection in their old age—a million excuses these give for their failure to obey the inner voice of gladness and security ringing through the words "give us **this** day our daily bread." What is the result of this attitude of mind? About you everywhere, you see men and women who have become nervous wrecks in their efforts to accumulate treasure of one sort or another, and worse than that, you see the destruction of countless lives—laid low by those efforts and you see the sinful waste of the

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glorious present day with its opportunities for happiness, and more precious of all opportunities of bestowing happiness, lost in the false promise of security in that tomorrow which never comes.

Altogether supreme is the wisdom contained in the Lord's prayer.

A summing up of the Christ-teaching.

A working basis for daily and individual life.

"Forgive us our debts, as we forgive our debtors."

Again man is powerless against debt as he is against other disaster.

With the best and truest intentions, with what seems to be absolute certainty of repayment, man contracts a debt. It is a fact however the payment of that debt is dependent upon certain conditions—in all sincerity and as far as human power can foresee, he is sure the conditions will be favorable when the moment arrives for liquidation, the conditions have changed, he is caught in a web of apparent dishonesty, cruel slander and persecution offtime follow and turn as he will, in many instances man has to rest under this imputation until the wheel of life takes its upward turn again.

Every payment of individuals and nations is dependent upon some payment to them—so is the destiny of each wound in the destiny of all.

Christ told us therefore to pray for forgiveness of debts as we forgave our debtors.

He knew we could not avoid the fullness of experience necessary for spiritual development which demands both humility and patience.

When one hears a man say "I have not a debt in the world," he is self deceived.

He has securities which may have declined at the moment of his speaking, making it impossible to fulfill his obligations. His salary may be reduced at that exact hour in the office of his company and that tomorrow of which he stands in fear, may find him a bankrupt, and if today a man can say "By the grace of God I have no debts that I know of" even so he speaks falsely for he has spiritual debts far greater in significance than dollar debts. I am a debtor to every needy one to whom I have not given alms—

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I am a debtor to every opportunity of service I have over-looked or wasted and so are you.

Christ however did not advocate the contracting of debts. He told us to "take no heed for the morrow" to pray for this day's bread—but visualizing the consequences of the immaturity—of man's consciousness, He gave us the remedy for those very evils, He knew we would bring upon ourselves in His words "Forgive us our debts as we forgive our debtors."

Abdul Baha has said "There is a star of happiness in every heart. We must move the clouds so that it may shine brilliantly."

Can we better dispel those clouds of gloom and worry than by turning to God in absolute faith, saying "Give us this day our daily bread" and "forgive us our debts as we forgive our debtors" resting assured God will bestow bread upon his faithful ones and forgive the debts of those who with hearts free from malice forgive their debtors!

WANDEYNE DEUTH.

The Three Realities of the Microcosm

(From Address of Abdul Baha January 3rd, 1913)

When we ponder over the reality of the microcosm, we discover that in the microcosm, or objective man, there are deposited three realities. Man is endowed with an outer or physical reality. It belongs to the material realm; it belongs to the animal kingdom, because it has sprung from the material world.

This first side of life, or this first reality, is darkness and gloom, because the world of matter is the world of darkness. This is the animalistic reality of man, and it is in common with all the animals. Man, however, enjoys a second or higher reality, the intellectual reality, which comprehends all phenomena, or is infinite in its relation to phenomena. It is a governor, victorious over the world of matter. It discovers and unfolds the realities of the sentient beings; it is a victor over the world

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of Nature; it explores the laws of Nature, because it is superior over and above the laws of Nature from a physical point of view. When we regard the morphology of the human body we perceive that man is like unto any other animal, subject like animals to the laws of Nature. All creation is the captive of Nature; it cannot deviate one hair's breadth from the mandates of Nature.

But man is endowed with a second reality, the rational or intellectual reality, and this being a conqueror over Nature, he is enabled to control the laws of Nature. The intellectual reality of man predominates over Nature. Through the intellectual reality, man is enabled to make a fruitless tree fruitful, contrary to Nature's tendency. He transforms the wild woods into fruitful orchards. Then there is the electrical energy which through science can shatter the very mountains. Through the application of intellectual force man takes this electrical energy and makes it captive within this incandescent lamp. Here likewise is a controlling of Nature's laws.

All these sciences which we enjoy were the hidden and recondite secrets of Nature, unknowable to Nature, but man was enabled to discover these mysteries, and out of the plane of the unseen he brought them into the plane of the seen. This is a breaking of the laws of Nature. All these artistic accomplishments and undertakings we have today were the secrets of Nature, but man discovered them and brought them into the realm of possibility.

In short, the exploitations of the laws of Nature are very numerous. With this power of **ideation,** contained within his physical reality, man has broken Nature's limit and law. Therefore the citation of these facts will demonstrate to you that man is superior over Nature. In fact, although his physical reality is a captive of Nature, man is the governor of Nature. It is self-evident that in man there exists an ideal power.

Yet there is a third reality in man, the spiritual reality. Through its medium one discovers spiritual revelations, a celestial faculty which is infinite as rgards the intellectual as well as the physical realms. That power is conferred upon man through the breath of the Holy Spirit. It is an eternal reality, an indestructible reality, a reality belonging to the divine, supernatural kingdom, a reality whereby the world is illumined, a

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reality which grants unto man everlasting life, a reality which is an effulgence of the effulgences of God. This third, spiritual, reality it is which discovers past events, and looks along the vistas of the future. This reality is like unto a drop out of the infinite sea. It is the ray of the Sun of Reality. The spiritual world is enlightened through it, the whole of the kingdom is being illumined by it; it enjoys the world of beatitude, a world which had no beginning and which shall have no end.

That celestial reality, the third reality of the microcosm, delivers man from the material world.

That is a power which causes man to escape from Nature's world. Then, escaping, he will find an illuminating reality, realizing the limited reality of man and causing it to attain to the infinitude of God, abstracting him from the world of imaginations and superstitions, and submerging him in the sea of the rays of the Sun of Reality.

This fact is proved from scientific as well as spiritual evidence. When we ponder the conditions of phenomena, we observe that all phenomena are composed of single elements. This single cellular element travels and has its coursings through all the grades of existence. I wish you to ponder carefully over this. This cellular element has been at some time in the realm of the mineral kingdom. While staying in the mineral kingdom it has had its coursings and transformations through myriads of images and forms. Having prefected its journey in the mineral kingdom, it has ascended to the vegetable kingdom, and in the vegetable kingdom it has again had its journeys and transformations through myriads of conditions. Sometimes it has been of the grain, again it was of the form of a leaf, anon it was of the flower, and then it was of a tree, or behold it was of the blossom. And then it attains to the stage of fruition, and is of the fruit. Thus this single element has had its transformations through these infinite images and forms. Having accomplished its functions in the vegetable kingdom, the cellular element ascends to the animal kingdom.

In the animal kingdom again it goes through the make-up and composition of myriads of infinite images, and then we have it again in the human kingdom. In the human kingdom likewise it has its transferences and coursings through multitudes of forms. In short, this reality or single primordial atom has had

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its great journeys through every stage of life, and in every stage it was endowed with a special and particular virtue or characteristic.

Consequently, the great divine philosophers have had the following epigram: **All things are involved in all things.** For every single phenomenon has enjoyed the postulates of God, and in every form of these infinite electrons it has had its perfections of virtue. This, I hope, is evident and clear to you.

Thus this flower once upon a time was of the soil. The animal eats the flower or its fruit, and it thereby ascends to the animal kingdom. Man eats the meat of the animal, and there you have its ascent into the human kingdom, because all phenomena are divided into that which eats or consumes, and that which is eaten or consumed. The very breath we inspire, is it not a fact that it contains many thousands of infinitesimal microbes, each microbe going into the composition of our bodies? Which shows you how the lower forms of life are transmuted into the higher realm of existence. Therefore, every primordial atom of these atoms, singly and indivisibly, has had its coursings throughout all the sentient creation, going constantly into the make-up and aggregation of the various elements. Hence do you have the conservation of energy and the infinity of phenomena, the indestructibility of phenomena, changeless and immutable, because life cannot suffer annihilation but only change.

The apparent annihilation is this: that the form, the outward image, goes through all these changes and transformations. Let us again take the example of this flower. The flower is indestructible. The only thing that we can see, this outer form is indeed destroyed, but the elements, the indivisible elements which have gone into the composition of this flower are eternal and changeless. Therefore the realities of all phenomena are immutable and unchangeable. Extinction or mortality is nothing but the transformation of pictures and of images, so to speak—the reality back of these images is eternal. And every reality of the realities is one of the bounties of God.

Some people believe that the divinity of God had a beginning. Therefore with this principle they have limited the operation of the influences of God. For example, they think there was a time when man did not exist, and that there will be a time when man in the future will not exist. Such a theory circumscribes the

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power of God, because how can we understand the divinity of God except through scientifically understanding the manifestations of the attributes of God?

How can we understand the nature of fire except from its heat, its flame? Were not heat and flame in this fire, naturally we could not say that the fire existed. The illumination of this lamp is through electrical energy, and if we believe that there was a time in this world's history when this electrical energy was not available, that is equivalent to saying that there was no life in existence at all. Or, to take another example, the sun: let us say that there was a time when the sun was not endowed with rays of light and heat. This amounts to saying at that time no sun existed, because the very existence of the sun implies rays of light and heat.

Thus if there was a time when God did not manifest his qualities, then there was no God, because the attributes of God presuppose the creation of phenomena. For example, by present observation we state that God is the creator. Then by definition there must always have been a creation—since the attribute of creator cannot be limited to the moment that some man or men realizes that attribute. That is the limitation of man, not of God. In the same way, we say by definition that God is omniscient. Therefore, God has no beginning and no ending; nor is his creation limited in time; nor is his creation ever limited as to degree. Limitations of time and degree pertain to the part of creation, never to creation as a whole. They pertain to the forms of things, not to their realities. The effulgence of God cannot be suspended. The sovereignty of God cannot be interrupted. If we conceive for the world of creation a beginning, then we have conceived for the dominion of God a beginning, which is manifestly a false theory. In reality, the sovereignty of God is without beginning and likewise without ending.

Now, as long as the sovereignty of God is immemorial, therefore the creation of our world throughout infinity is presupposed. When we look at the reality of this subject, we see that the bounties of God are infinite, without beginning and without end.

The greatest bounties of God in this phenomenal world are his Manifestations—his Messengers, his Christs. This is the greatest postulate. These Manifestations are the Suns of Reality.

For it is through the Manifestations that the reality becomes

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known and established for man. History proves to us that apart from the influence of the Manifestations, man sinks back into his animal condition, using even his second reality, his intellect, to subserve an animal purpose. Therefore there is no cessation for the future whatsoever for the appearance of the Manifestations of God, because God is infinite and his purpose cannot be limited in any way. If we ever dare to limit and circumscribe God's purpose within any definite bounds, then of necessity we have dared to set limits to the omnipotence of God. The created has dared to define his Creator!

Consequently, the perfect man ever beholds the rays of the Sun of Truth. The perfect man ever awaits and expects the coming of the effulgence of God. He ever ponders over the methods and purposes of God, knowing of certainty that the reality of the Divine is not finite, the Divine names and attributes are not finite, God's graces and bounties are without limit, and the coming of the Manifestations of God are not circumscribed by time.

This fact is self-evident and clear.

Were you to enter any Bahai gathering in the East, it would be difficult for you to find out who is a Christian and who is a Jew—they are like so many flames which have become one mighty flame. All these separate channels, thanks to Baha'o'llah, are converging into one world stream.

"Praise be to God that the radiant century hath come. Praise be to God, the springtime of eternity hath pitched its tent. Praise be to God, this is the age of the discovery of the realities of things. Verily I say unto you, this age is the age of lights. This age is the age of sciences. This age is the age of the appearance of truth. This age is the age of the extension of the sphere of thought. This age is the greatest divine age. This age is the age of everlasting life. This age is the age of the breaths of the Holy Spirit. This age is the age of the flowering of all the hidden virtues of the world of humanity.

"May you receive these bounties day by day. Day by day may you draw nearer unto God. May you be submerged in the sea of these irridescent lights. May you be characterized by these praiseworthy virtues.

"This is the ultimate goal of human life! This is the fruit of existence! This is the brilliant pearl of cosmic consciousness! This is the shining star of spiritual destiny!"—**Abdul Baha.**

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The Soul

Abdul Baha

As to the question concerning the soul, know thou, verily, that "soul" is a term applied to numerous realities, according to the exigencies of these following relations in regard to development in the world of existence:—

(1) In the mineral kingdom, soul is called "latent force," silently working for the disintegration of the substance of the mineral.

(2) In the vegetable kingdom it is called "virtue augmentative," or the power of growth, which attracts and absorbs the delicate materials of inorganic substance found in the mineral kingdom of matter, and transforms them into the condition of growth. Thus the inorganic substance found in the mineral kingdom becomes growing vegetable life through the effect of the word of God. This vegetable soul, i.e., "virtue augmentative" or power of growth, is a quality which is produced by the admixture of elements, and appears in accidental organisms, of which contingency is an essential attribute.

(3) In the animal kingdom it is called "sense perceptions" (or instinct). This soul term, as applied to the animal kingdom, is also a natural quality resulting from the mixture of the elements, and it appears from their mingling and combination, for it is a quality which results from the composition of bodies (organisms), and is dispersed at their decomposition. From this we are to understand that the animal soul is not endowed with the capacity of attaining immortality, as the life force is dispersed at the decomposition of the animal tissues.

All these things up to this point are a contingent reality, and are not a divine reality. But a contingent reality, which is perpetuated by the fullness of existence, will then suffer no corruption, and will thus become a divine reality, for the accidental reality is only distinguished from the existent reality by its subjection to corruption. For transformation is an essential necessity to every contingent reality, and this is what the Mature Wisdom has deemed advisable.

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(4) In the human world, soul signifies the "rational being, or mind." This has a potential existence before its appearance in human life. It is like unto the existence of a tree within the seed. The existence of the tree within the seed is potential; but when the seed is sown and watered, the signs thereof, its roots and branches, and all of its different qualities, appear. Likewise, the "rational soul" has a potential existence before its appearance in the human body, and through the mixture of elements and a wonderful combination, according to the natural order, law, conception, and birth, it appears with its identity.

Be it known that to know the reality or essence of the soul of man is impossible, for, in order to know a thing, one must comprehend it, and since a thing cannot comprehend itself, to know one's self in substance or essence is impossible. As the comprehender cannot be the comprehended, man cannot know himself in reality or in essence. In order to obtain knowledge of any reality, or soul of man, the student must study the manifestations, qualities, names, and characteristics of man. This much can be stated, that the reality of man is pure and unknown essence constituting a depository, emanating from the Light of the Ancient Entity—God. This essence of soul of man, because of its innate purity, and its connection with the unseen Ancient Entity, is old as regards time, but new as regards individuality. This connection is similar to that of the ray to the sun—the effect to the primal cause. Otherwise, the thing that is generated, or the creature, has no connection with or relation to its Generator or its Creator.

Since the pure essence, whose identity is unknown, possesses the virtues of the worlds of matter and of the Kingdom, it has two sides—first, the material and physical; second, the mental and spiritual—which are attributes not found as qualities of matter. It is the same reality which is given different names, according to the different conditions wherein it becomes manifest. Because of its attachment to matter and the phenomenal world, when it governs the physical functions of the body, it is called the human soul. When it manifests itself as the thinker, the comprehender, it is called the mind. And when it soars into the atmosphere of God, and travels in the spiritual world, it becomes designated as spirit.

There are two sides to man. One is divine, the other worldly;

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one is luminous, the other dark; one is angelic, the other diabolic. Man is equal to the animals in all sensuous conditions, for all animal characteristics exist in him. Likewise, divine and satanic qualities are contained in man: knowledge and ignorance; guidance and error; truth and falsehood; generosity and avarice; valour and timidity; inclination towards God and tendency towards satan. Chasity and purity; corruption and vileness; economy and avidity; good and evil; all are contained in man.

If the angelic side becomes more powerful, and the divine power and brightness surround man, then the second birth takes place, and eternal life is found at this point. Man becomes then the noblest among creatures. On the other hand if sensuous qualities surround, and if terrestrial darkness and sensuous passions predominate, if they meet in man only the worldly feelings, if they find him a captive of evil qualities and fallen into everlasting death, then such a man is the basest and most abject among all creatures. In such a man, divine power does not exist. An animal is not considered unjust and evil because of its cruelty and injustice, for it is not endowed, as is man, with divine qualities; but if man falls into the same evil condition, it is evident that he has permitted his ungodly attributes to overcome the divine qualities with which he was endowed. This shows the baseness and meanness that exist in human nature.

Unity

Barnetta Brown

The rock, my brother,
And the tree, my friend,
The rose, my lover,
And the bird to send
The word of oneness
From world end to end.

All men, my brethren,
And all good, my grace,
All truth, my riches,
And all space, my space,
All love, the herald,
Of this, race to race.

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In A Thousand Years

What will they think of this age in a thousand years,
In the reaping-time of our sown and pregnant tears?
What will they think of innocent people tortured and
hanged because of different color.

What will they think when the hands of War at last
Fall from the races throat and his reign is past?
When on the hills where Verdun's cannon stood
Gaul and Teuton are one in brotherhood?
You of the future's nobler hopes and fears,
What will you think of this age in a thousand years?

What will they think when the children toil no more,
And the old folk rest from the labor long since o'er?
When no man's need is cause for another's gain,
And each man's grief is part of another's pain
When the common sunlight finds not ever a thrall,
And the whole great earth is home and heaven for all?
You of the future's nobler hopes and fears,
What will you think of this age in a thousand years?

Scorn us not for the fighting strain was strong!
Scorn us not, for the ancient dark was long!
Long our bleeding feet were slow on the path
Up from the hells of ignorance and wrath
You whose eyes shall see so freely and far,
Know that ours were loyal, too, to a star,
Seeing there, though blurred with doubting tears,
The sun whose dawn shall surge in a thousand years.



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Ecclesia Universalis

By Walt LeNoir Church

Though East be East, and West be West,
"And never the twain," 't was said—
Would cross their ancient boundaries—
—By never one TRUTH be led.

Abdul Baha! Call THOU to Them:
"O Seekers, COME YE TO ME!"

L'ENVOI

Though some go East, and some go West—
They ALL will fare forth TO THEE.

November 29, 1921.

Editor of REALITY:

The foregoing was delayed because I was too busy to finish it till last night.

Just as I was about to mail it to you, comes the following telegram by mail from Mrs. Barbee, who received it from "HIS HOLINESS ABDUL BAHA ASCENDED TO ABHA KINGDOM."

Do not the circumstances demonstrate the fact that Bahai Leaders should prepare to induce Abdul Baha's Successor to do what was postponed too long? Perhaps you know that Abdul Baha told some pilgrims several years ago that THE CAUSE would grow very rapidly after his "DEPARTURE." But even that could not lessen regrets of those who love him.

One evening, two decades ago, at her New York Fifth Avenue home, Miss Barney told me so many beautiful things about Abdul Baha, that, "in my heart," I thought, "HE IS THE TWENTIETH CENTURY MESSENGER." At dawn next morning, I wrote and dedicated to Abdul Baha, "THE STAR OF ACCA," and sent it to Miss Barney.

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In due time Miss Barney sent to me a wonderful letter written by Abdul Baha, Himself, appreciating my little poem, and telling me the astounding news that it was sung as a Hymn at the Daily Bahai prayers throughout Persia. And now, since the new "Ascension Day," once again am I moved to write:

"THE STAR OF ACCA"

"The Star of Acca set?"
Ah, No! 'Tis just arisen!
It lights with Holy Glow THE WAY
For Souls that were in prison.

"Abdul Baha no Martyr?"
Who knows the SPIRIT-BLOOD HE SHED
Before He turned, and upward led
The Shining Hosts that thronged his bed,
While waiting for His leading.

THE PROPHET BAB—BAHA'O'LLAH—
THEY TWO THE OTHER Meet—
They greet ABDUL in Spirit-Land,
Earth's conquest to complete.

"The Conquest of Eternal Peace,
Of Justice, Truth and Right—
When All Mankind shall hear THE WORD—
And see The Undimmed L I G H T.

L'ENVOI

ALL MESSENGERS returned to GOD—
Should Mankind—till another BIRTH—
Still heed THE LAST, ABDUL BAHA?

That question N O W is PARAMOUNT!
Let each Soul answer for Itself,
And HEED — or not — THAT LATEST WORD!
And TREAD — or not — THAT PATH TO GOD!

Walter Le Noir Church.

Saint Louis, Missouri, U. S. A.
Monday, November 28th, 1921.

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A Musing

Barnetta Brown

Slowly the sun was setting,
Slowly light faded away,
Slowly the glow on the river
Turned to a dark dull gray,
Slowly the shadows fell over
The trees on the hilltop high,
Slowly the stars came twinkling
Out of the darkened sky.

Slowly God rights the error,
Slowly He bends things straight,
Slowly He makes love's power
Appear in the place of man's hate,
Slowly He pours forth His beauty,
Slowly He gives good for ill,
Slowly, forgiving and loving,
He brings out the grace of His will.

The Garden

(A Bahai Allegory)

By H. C. B.

Once upon a time there was a garden in which from time to time had grown many delicious fruits and beautiful flowers of varying hues and differing varieties.

This garden belonged to one who had inherited it from his ancestors by whom it had been handed down from father to son generation after generation. For that reason, and because his ancestors without exception had all so stated, he became very much prejudiced and intolerent about it, regarding it as the most perfect garden in all the world in comparison with which no other was worthy of mention. Indeed, so strong was this feeling within him that it deprived him of all interest in other gardens so that he would never think of them or look upon them or even

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talk about them save in terms of utter condemnation and disparagement.

At the time this garden was first planned it was indeed the most exquisitely beautiful, the most luxuriously fruitful and delightful garden of its day. But little by little as the years passed by the successive generations forgot the teachings of the master gardner who planted it and in their egotism and self-conceit ignored his instructions and applied more and more of their own ideas and methods. It therefore gradually deteriorated as each successive generation became more careless and more ignorant than the former of how to care for their garden and of what it was originally intended to be.

Finally, under the hopeless prejudice and neglect of the present owner, it had become so choked with weeds, alien sprouts and thistles that only here and there a poor stunted fruit tree or half blighted flower was discernible. Yet, because he had inherited with the garden its early reputation, the owner considered it still very beautiful, in fact unequalled, prizing the weeds and sprouts no less than the flowers and fruits and distinguishing but little between them.

One day, all unsuspected, there came to dwell nearby a gardener of most marvelous ability and attainments. Quietly and unostentatiously he planted and cultivated, bringing to bear all of the teachings of the other great gardeners of long ago and adding to their methods those more particularly adapted to the soil and climate of this newer garden, until, under his guidance and his handiwork, there was growing all about him a garden the like of which through all past ages the world had never known before.

Strange to say, the more expansively beautiful and gorgeously attractive became this new garden the more askance did the owner of the old one from his distant seclusion look upon it, the more jealous and bitter he became toward his new neighbor and the more presumptuous and offensive he regarded the latter's kindly advances and efforts to instruct and help him. In fact, he would have nothing whatever to do with the neighboring garden, not even to examine it.

All along our owner had been suffering from a malignant malady; and now he grew rapidly worse until forced to retire to his chamber and his bed. For days, weeks and months he lay

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in pain of body and agony of mind. At times he lost his head altogether and with venegeful hatred and bitter revilings raved against his more successful and kindly neighbor.

Finally the invalid conceived the idea that he must have brought to his bedside daily a boquet of the flowers from his garden. The nurses knew nothing of the adjoining gardener and each day would search almost hopelessly through the weeds and brambles of their patient's garden for the few forlorn blossoms still struggling for existence there. Each day these grew less and less and the bouquet became smaller and smaller. Then the day came when it was impossible longer to gratify the patient's demands or allay the fever of his increasing insistences for more satisfying flowers.

At last the neighboring gardener, hearing of the patient's illness and unhappy plight, sent to one of the nurses a great bouquet of the rarest and most gorgeous flowers from his own wonderful gardens; and although the nurse at first refused to have anything to do with these exquisite blossoms, declaring that they might be poisonous and baleful for ought she knew, in the end she grudgingly consented to take them to the sick room.

For the first time the patient's eyes glowed with the light of real happiness, his fever faded away, a new brightness gladdened his face, and involuntarily he reached out for the brilliant bouquet. Before handing it to him, however, the nurse essayed to explain that these flowers were not plucked from his garden but came as gift from the garden of his neighbor.

Slowly the patient lowered his hand, slowly out of his face went the light of gladness, slowly back to his brow crept the dull red heat of fever and, impelled by jealous hatred and the inherited passion of prejudice which had narrowed his mind and shriveled his soul against all other gardeners, he grasped the beautiful flowers, ruthlessly tore them apart and viciously cast them from him out of the window. Sorrowfully the adjoining gardener, who with love and pity in his heart was watching, turned away.

For a long time the invalid lay on his bed of pain, day by day sinking lower and lower and ever calling for the flowers which now to his feverish imagination appeared to be perenially blooming in his own miserable, narrow garden.

After he had suffered long and deeply, pain racked and

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fever wasted, filled with hatred, prejudice and blame for fancied wrongs on the part of his kindly neighbor, overcome by disappointment and the despair of unsatisfied yearnings, the patient began to realize something of his serious condition and to long with an ever increasing longing for a sight of the beautiful blossoms he had so inconsiderately thrown away. At last, no longer able to endure the anguish of his own blind obstinacy and with broken spirit and dissembling heart, he called for his neighbor's flowers.

Dubiously and hesitatingly the nurse once again crossed the boundaries, whereby this poor, circumscribed sick man had at once imprisoned himself and shut out the rest of the world, and there found the neighboring gardener expecting and patiently awaiting the call. Graciously the latter passed from bed to bed plucking the most exquisite and delicious blssoms until his arms were filled to overflowing. Never had the nurse before beheld so rare and gorgeous a bouquet nor been so enveloped with fragrance and perfume which indeed rose about her like sweet incense unto heaven.

When the grudging nurse returned to the bedside with this galaxy of beauty and glory the patient, with halting breath and pleading eyes, gazed long upon it, while slowly there awoke within him a realization, almost stiffling in its intensity, of the great nobility, generosity and kindness of his neighbor. Dead in his heart lay the old jealousy, the old hatred and bitterness, forgotten were all of his inherited prejudices and animosities; and, with the light of love dawning within him and the radiance of a soul freed at last shining through him, he stretched forth his arms and gathered his prize to his bosom.

Day by day, as the patient convalesced, the neighboring gardener sent to him more and ever more of his delightful flowers. This not only satisfied the suppressed cravings of the patient but aroused within him a love amounting to adoration for his new-found friend; and strange to say, this freshly tapped fountain of love, fed by the thankfulness of his heart and the growing sincerity of his soul, soon began to flow out irresistibly toward all of his fellow men.

Then came the day when the invalid should leave his sick room and go forth into his garden. With self-conscious tread and averted gaze he walked hesitatingly toward his poor weed-

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choked and impoverished garden so wretched and destitute compard with that which he now realized his neighbor must possess. But as he neared the spot of his own little garden and looked upon it behold there spread before him not weeds, not thistles, with here and there a struggling, stunted blossom, but instead a glorious array of most dazzling beauty. Never before had he known or dreamed of the existence of so marvelous a garden of roses.

Long he stood and gazed upon it. Nothing in all of his life had so thrilled and exalted him. So utterly absorbed and enraptured had he become that he was only half-conscious of the quiet approach of his unobtrusive neighbor and was not aware of the look of loving sympathy and tender forgiveness which the latter bestowed upon him.

Slowly, however, the convalescent awoke from his reverie to realize all,—the grandure and nobility of character, the great heart of love and forgiveness, the vast store of knowledge and wisdom and the tender solicitude and care which had made of his weeds and brambles this garden of paradise. Then, with swelling heart and responsive pulses, he turned to embrace his at last appreciated and beloved master; but he had gone and the patient stood alone beside his garden.

One by one he took account of the blossoms, admiring them, revelling in them, inhaling their delicious fragrance, each so fresh, so perfect, until it seemed to him that all of the dead and dying flowers of his garden, for generations and generations down the years gone by, had each come to life and in its perfume was breathing out to him its hidden soul. Nothing in his garden was slighted, nothing missing, nothing gone. And all of this, in spite of his own hateful jealousy and bitter prejudice, he realized was the work of his wonderful neighbor.

Thereupon there came over the convalescent an uncontrolable desire and longing to find his adorable neighbor and pour out to him this flood of thanksgiving, this new love, this strange, divine emotion which melted his heart and flooded his soul and so lifted and exalted him above all the mean and petty jealousies and prejudices and hatreds and misunderstandings and smallnesses of life that it seemed he should never forget and could never descend.

And so, after awhile, he found the neighbor in his garden;

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and there, with him, he felt he had lost and found the whole wide world. Little by little, under the wise counsel and teachings of his new master, he learned to walk the paths and labyrinths of that marvelous garden and to realize that in it were blooming all the flowers of his own dear garden and many more besides; that in it were gathered and growing side by side the rarest and choicest blossoms of every people, every age and every clime.

Gradually, as he continued to tend his own garden with utmost care and affection, and now completely recovered from his ills and sickness, he destroyed the boundaries about him until at last his smaller garden was merged in the larger one of his master and he became joint gardener in the greater garden. Then one by one all of the other gardeners 'round about became followers of the master gardener and began to tear away their fences and boundary lines until the whole fair land was one glorious and masterful array of delicious fruits and magnificent flowers absolutely unequalled in their variety and perfection.

We are all such sick neighbors! The poor, dark, narrow little gardens of our hearts are so weed-choked and forlorn and overgrown with the briers and thistles of creeds and theologies, rites and ceremonies, prides and prejudices, trivialities and superstitions, inspiring within us little eles than personal spites and morbid jealousies, greed and hatred, narrowness and contention! And the Bahai garden is so big and beautiful and gorgeous and generous and welcoming and true and all-inclusive and selfless! And Abdul Baha is such a wise and loving gardener in Baha'u'llah's garden of the world!

The Individual Side Of It

Barnetta Brown

It isn't alone that I'm hungry,
    It isn't alone that I'm cold,
It isn't alone that I'm longing
    For the friends of the days of old,
It isn't alone I'm repining
    And thinking it isn't fair,
But oh! it's bitterer far than all—
    Nobody seems to care.

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It isn't alone that I'm homeless,
O wanderer by night and by day,
It's not that I'm weary stumbling
Along my desperate way,
While the crowds of men and women

Their careless faces wear,
As they gaily chattering pass me by—
It's that nobody seems to care.

It isn't it's hard to stay honest
When you're tempted overmuch,
It isn't the loss of good fortune,
It's the loss of the comrade touch;
And my tired heart is breaking
In it's silent grim despair—
I'm lonely, alone and forsaken,
And nobody seems to care.

From the Tablet to the Christians

Blessed is the sleeper who is awakened by My Breezes!

Blessed is the dead who is quickened by My Breaths!

Blessed is the eye that is enlightened by My Beauty!

Blessed is the seeker who sought the tent of My Majesty and My Greatness!

Blessed is the affrighted one who took refuge under the shadow of My Domes!

Blessed is the thirsty one who hastened to the Salsabil of My Favor!

Blessed is the hungry one who hastened from desire because of My Passion, and was present at the Table that descended from the Heaven of My Grace for My Elect!

Blessed is the lowly one who held to the Rope of My Might,

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and the poor who took shelter under the shade of the Canopy of My Wealth!

Blessed is the ignorant one who desired the Kawther of My Knowledge, and the heedless one who held to the Rope of My Remembrance!

Blessed is the spirit who was stirred by My Breath and entered My Kingdom!

Blessed is the soul whom the fragrance of My Union shook and attracted to the Day-spring of My Command!

Blessed is the ear which heard, the tongue which witnessed, and the eye which beheld and knew the Soul of the Lord, the Possessor of Glory and Dominion, and the Lord of Majesty and Might!

Blessed are those who have attained!

Blessed is whosoever is illumined by the Sun of My Word!

Blessed is whosoever adorned his head with the Wreath of My Love!

Blessed is he who heard My grief and rose up for My assistance among My people!

Blessed is he who redeemed himself in My Path, and suffered tribulations for My Name!

Blessed is he who was assured in My Word and stood up among the dead for My Remembrance!

Blessed is he who was attracted by My Melodies and rent the coverings by My Power!

Blessed is he who performed My Covenant and was not prevented by the world from entering the Court of My Holiness!

Blessed is he who cut himself from all other than Me, soared in the ether of My Love, entered My Kingdom, perceived the Dominion of My Might, drank the Kawther of My Favor and the Salsabil of My Grace, and was informed of My Command and of whatsoever was hidden in the Treasuries of My Words, and shone forth from the Horizon of Inner Significance in My Commemoration and My Praise! Verily, he is of Mine. May My Mercy, Grace, Favor and Glory be unto him!

ABDUL BAHA.

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An Adventure

I had boarded a craft bound for Eternal Shores, but it went on the rocks. Vain Glory was at the wheel. After the collision I found myself clinging to some wreckage, drifting hither and yon. The clouds were hanging and sullen over me. I was alone on this trackless waste, cheerless and without hope. Each hour brought forth black despair, and then out of the gloom a boat appeared, hull down on the horizon.

Oh those anxious moments, the pitiful attempts to attract attention. Nearer, nearer approached the boat. Thru the fast gathering darkness I could discern the outline of a trim cruiser. I helloed and waved frantically, suddenly the cruiser veered in her course and at half speed made in my direction, then a boat was lowered, and I was rescued. "What boat is this? My auditor replied: "This is the Universal boat, her name, Bahai. Bound for The Eternal Shores. Come with me to your cabin, for a bath, change of raiment and rest.

By this time the ship was tossing more and more, my attendant said "The sea is much rougher, and we are driving into the teeth of a storm. He gave me a No'r western to don and bade me follow him. I went on deck, the spray deluged us as we gained the top of the gangway. We hurried to the wheelhouse I was invited to enter and the wheelsman gave me a few directions and left. I remonstrated and said "That I was not an experienced sailor, that we were on uncharted seas." My guide said, "There are no uncharted seas, you only read that in fiction. Baha o'llah has mapped out this course, follow His guidance. The compass acted strangely and my heart was filled with a new terror and I said "What must I do?" My attendant said "keep on this course as directed by Abdul Baha." Panic stricken I started for the cabin calling my friend to call the captain of the craft "that our safety depended on his taking charge" I was curtly but kindly informed that the safety of the craft depended on Baha o'llah and no one else, and that he who sails on this boat and is expecting to reach Eternal Shores must be on deck at all times.

The sea died down as my watch waned. At the expiration of my period I went below for a much needed rest. The next day

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I was told to occupy the position as lookout. I said to one of the attendants, "It's strange that I held one of the most important positions on the boat in the teeth of a storm and today I am a lookout." My informant said, "It's a rule from Headquarters that one who sails on a Bahai cruiser must be proficient in all service that today he may be the wheelsman and tomorrow the stoker. There is no leadership at any time. The most menial service carries with it the same distinction. For Baha o'llah and Abdul Baha served in all grades and we are constantly receiving orders. He who wishes to serve best must be the servant of all."

While I was looking out at sea, in the midst of a mass of wreckage I saw a man. He was clinging to a spar, I signaled and instantly we changed our course, a boat was lowered and the man rescued. He was middle aged, with thick hair, his face seared with many lines, his eyes were blue and had an evil glint to them, his aspect sinister, his manner sullen. "We are just in time" said I cheerily, for I was glad the man was saved. The man with a dull eye and something of a leer replied "Time?" "Time for what?" "You are my brother and I have found you, and you are consequently a part of my life from this day forth." A strange misfiting smile passed over the man's face and with doubt tho not derision he almost automatically replied "Brother."

And behold a changed man appeared on deck the following morning, this my brother, a man reclaimed, in short a virile, potential human dynamo, His step was firm and eye was steady, his mouth was kind.

This is the most perilous lane of ocean travel beset by hidden reefs, shoals, sunken icebergs, contrary winds. Your utmost vigilance must be exercised, for the safety of the crew depends on absolute unity and integrity of purpose of every one on board this craft. Some of the boats which have sailed on dangerous voyages and seemingly about to enter the harbor of Eternal Shores missed their course and lost their way, the entrance to the harbor is so fraught with dangers that all hands must work in unity and receive constant directions from the Shores. One boat had made the voyage and just as it was ready to swing into the last channel the wheelsman who was intoxicated by his success navigating unknown seas disregarding the pilot, disregard-

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ing the messages from The Eternal Shores attempted to bring the craft into the harbor, struck a hidden reef and all were lost.

And now Sir: You're my brother officer in this service and tho I may meet you and speak no word, remember "You're my brother officer In His Service." While we are thus employed there will be ever stern work to do. CHANNING H. STILES.

I Have Seen Him Face to Face

Dedicated to Abdul Baha

When but a child I oftimes thought:
Had I but lived when Christ was here!
The whole world o'er I would have sought,
To be just in His presence dear.

But youthful pleasures banished soon
The held wish of childhood's heart;
Then cares and duties held their sway
And claimed of life the better part.

But, O to-day the joy is mine;
The sweetest story ever told:
I've drunk with Him the new, sealed wine,
And found the inner Gates of Gold.

I live to-day while He is here;
O heavenly boon; no merit mine.
"Haste, haste," His voice rings brightly clear;
"Be of the Heavenly flock divine."

Refrain

I have seen Him Face to Face;
Childhood's dreams come true:
Face to Face; what Heavenly grace
Thrilled my being thru and thru.

And so I pray each longing heart
May have its dearest wish come true.
To make this earth a Heavenly place
Is work for you and me to do.

MARIE A. WATSON.

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Narrowness

From Diary Letter of Mizra Ahmad Sohrab Acca Feb. 12th 1914

Dear Friends:

Of late it has been observed in certain quarters, that there is an unconscious tendency to dogmatize the Bahai Teachings, trying to ascribe limits, to this limitless Cause, and endeavoring to measure this Ocean of Truth, which is unfathomable, exerting vainly to enumerate the countless stars of this heaven of Spiritual Grace and Mercy and daring to survey with crippled instruments of their human minds, the wide expanse of the Kingdom of ABHA, and assign to It various boundaries.

What a shortsightedness this is! The Bahai Cause is universal and not local. It is all inclusive. The very word "exclusively" savors of dogmatic spirit, narrowness of mind, limitation of the outlook, which are wholly odious and unpleasant to a Bahai. The Spirit of the Word of GOD can not be monopolized. If we can monopolize what we breathe, then we may be able to form a trust of the Spirit of the Word of GOD. Deep down in the core of the heart of every Bahai, there must be a reverent universality and a great love for everything noble and true in the past religions of the world. What right have we to discard them? The good in every religion is always good. Because other revelations have appeared with more suitable laws more applicable to the time and to the country in which they lived. GOD has not placed in my hands or in thine, the Keys of His Mighty Cause. Most graphically the Lord describes the foolhardy presumptions of such egotistic spiritual geographers, in the following sublime words in the Book of Job:

"Who is this that darkeneth counsel by words without knowledge? Gird up thy loins like a man: for I will demand of thee, as wert thou Me. Where wast thou, when I laid the foundations of the earth? Declare if thou hast understanding? Who hath laid the measures thereof, if thou knowest? Or who hath stretched the line upon it? Whereupon are the foundations fastened? Or who laid the cornerstone thereof?

When the morning stars sang together and all the sons of GOD shouted for joy..... Hast thou commanded the morning since thy days; and caused the spring to know his place.

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Hast thou entered into the springs of the sea? Or hast thou walked in the search of the depth? Hast thou perceived the breadth of the earth?....."

In the Bahai Cause religious prejudice must be entirely abandoned. Let us always be on the alert, lest we may become little by little imbued with a "Bahai prejudice"—I do not say, that such a thing is possible, or will ever come to pass—but it it better to be on your guard, lest we may become proud of our own humility. A Bahai is always thirsty for the water of Reality and hungry for the bread of life. If he drinks the seven seas of the world, his lips are yet dry. The Holy Scriptures of all the religions are his universal Bible. — Through the Lights of the Teachings of Baha'Ullah and the explanations of the Center of the Covenant, he diligently studies and reads other scriptures. — In the Bahai meetings the sacred books of all the Nations are perused according to the customs of the country and the spirit of the occasion. All the prophets of the past ages are the members of one spiritual brotherhood. From the standpoint of this celestial intimacy, there is not the slightest distinction between them, and therefore a Bahai loves all dispassionately and exerts himself to humbly walk in their footsteps and characterize himself with their several sublime teachings. A Bahai opens the windows of his heart letting the rays stream down through them, no matter from what horizen. He associates with all mankind with joy and fragrance and scatters to the winds the ashes of exclusion and mental and spiritual restraints.

When we descended the mountain this morning and stood in the Presence of our Beloved in the garden, while He was walking to and fro with a firm foot, He spoke as follows: "The Bible and the Holy Books of other Religions must always be studied and read in the Bahai meetings. Thus study will widen the circle of ones information and acquaint him with the wonderful prophecies fulfilled today.

"A Bahai publication must never contain anything, which may cause provocation or injure the feelings of anyone, or displease any soul. It must contain such matters as would be conducive to the happiness, hopefulness, advancement, guidance, and illumination, of the readers. Its field must be universal. Its sympathy must be universal. Its ideals must be universal. Its contents must establish fellowship between the hearts of all

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the religionists and must not voice anything which might wound the feelings of others. The reading and study of the Holy Books are essential, so that man may become informed with the Glad Tidings. We must follow the Will and Command of the Blessed Perfection and not the promptings of our own hearts. We must consort with all the people with love and amity. If we possess a word of Truth, we will deliver It, to the people, if they accept It, the aim is attained, if they reject It, we leave them to themselves, and pray for them. We have to do this, however, most kindly, without the least sign of ill-feeling, and opposition. We will not engage in disputes and altercations. We must affiliate with all the religions and sects, speak to them from their own standpoint and show to them in practice, that we love their books, we read their scriptures and we honor and respect the founders of their religion. A Bahai teacher must keep these facts always, before his mind, lest in the course of his lecture he may make a dogmatic assertion, which may arouse their combative, prejudical spirit in the listeners."...

In connection with the above remarks He wrote the following with His Own Blessed Hands: To one of our Western teachers:

"Through whichever country thou goest, speak thou with moderation, to all the people of the Oneness of the world of humanity—The Dawn of the Sun of Reality from the horizon of Persia—and the Servitude of Abdul-Baha and then explain the Center of the Covenant and no more."...

Recopied by H. G. Pauli, January 21, 1922.

The Current Art

The record of current-art has been very cheerful during the past weeks—because it has not only shown the presence of that excellent technical handling which is a necessity in good art, but also an originality of idea and vividness of conception without which art cannot become a true expression of anything.

The very striking exhibit of the daring young Russian artists Goncharova and Larionov at the Kingore Gallery naturally lingers in one's memory for its independence, feeling and beauty of color. These artists have been creators of the stage settings of the famous Russian ballets and in Rimsky-Korsakoff's Le Coq

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d'Or for which she provided the imaginative and beautiful environments, Goncharova became known to fame. Larionov also became associated with these colorful and unique stage productions. The **Ballet Russe** is one of the distinctive revelations of a people today and to be successfully engaged in it as are these two artists, renders one a necessary part of a great expression. In the illustrations to **Le Bouffon** with music by Prokoviev the most original of the younger Russian composers, Larionov found recognition so that one may regard these two daring artists as bringing us the inner speech of their country.

The sculpture of Renée Prahar, shown also at the Kingore Gallery, was far removed from the ordinary lines of art, and extremely individual. It was intensely intellectual and not so full of the spirit as was the Russian exhibit which preceded it. It was, however, distinctly futuristic and expressive of the inner life—For instance the portrait bust of Nazimova, with the interrogation title **The Spirit of ———?** carried one into the realms of tragedy and question where the intellect ends and spirit necessarily begins. The decorative features of the exhibit were suggestive in the extreme. There was a breakfast room in purple, blue and cerise which Friederick the Great might have fitted up for Voltaire and the music room with its charming bas-reliefs illustrating **The Afternoon of a Faun,** is original and charming. It is suggested by the musical composition of Debussy, but only gives the physical side of that lovely music and hardly hints at the spiritual yearning which pervades the outward love dream and pursuit of the Faun. Nevertheless Miss Prahar has added a definite contribution to art in these original panels as in the odd and half-satirical portrait busts which complete the exhibit. Some of these are in different substances, red marble and black basalt, or as in the portrait of Mrs. Cyril Hatch, lead intaglio set in ebony. They are always bizarre and interesting in effect, but the more profound touch felt in the portraits of Nazimova is preferable.

To many art lovers the remarkable exhibit of Birger Sandzen, seen at the Babcock Gallery, will remain one of the most significant of the season. Sandzen is of Swedish birth, born of conventional and gentle environments, academically and liberally trained in art—and though a pupil of Bergh, of Zorn and of Aman-Jean in Paris, his early art was not particularly original.

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But he became professor of languages and art—history in Bethany College, Lindsborg, Kansas, and for the last twenty years he has been absorbing and transmitting the color, the gigantic forms the feeling and spirit of the far western country into which he was suddenly thrust.

He was immediately impressed by its color and atmosphere so vastly different from those of the region in which he was born and bred and he put these upon his canvases and into his marvelous lithographs and woodcuts. In the beginning the black and white was more expressive than the painting; for Sandzen's earlier canvases while brilliant were somewhat hard and lacking in luminosity. But he lived on in the region he had come to love, more and more penetrated by its individuality, its gigantic forms and magnificent color, he was penetrated also by something greater—the infinite power behind this beauty and grandeur—so at length Birger Sandzen has become the only painter of the great west who can fitly translate its forms and charm, but more than all a stupendous painter of REALITY because his marvelous color and form leave one alive to the infinite power and glory of which the outer world is merely an expression. The artist is intensely alive to all the individual points of the country and locality he is reproducing and it is strange to find him such a realist and yet a painter of such spiritual intensity. His trees are the windblown ragged trees of the prairies and the Rockies, the Sierras and the Cascades, and his houses, like the **Homestead,** McPherson County, Kansas, are such as one could only see in these localities. One can never forget such things as **Sunset in the Grand Canyon,** or the magnificent **Autumn,** Smoky River, Kansas, or the flash of color in the **Two Pines,** from Manitou, or the vastly different **Willows** from Lindsborg. In fact Sandzen's work is so curiously even in its power that one can with difficulty select certain canvases for preference **par excellence.** He is a delightful instance of the artist perfectly trained in all academic secrets who has nevertheless created his own, technical forms for purely individual expression. His wood cuts and lithographs though done in black and white are as full of color feeling as his painted surfaces and in fact he achieved luminosity in his black and white before he found it in color. He undoubtedly stands at present as the greatest landscape painter we have in color and luminosity. Ernest Lawson held that place a few years ago, but he must now yield the palm to Sandzen.

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Another most interesting exhibit held during February was that of the series of Paintings illustrating **The Song of Solomon,** by the young artist Claggett Wilson. The painter is far from being technically perfect and if one were to discuss his work simply from this point of view the result might be somewhat disheartening. It should rather be considered as a series of drawings in color suggesting the spiritual symbolism of the **Song of Solomon.** In this way the pictures are full of charm, possess always great beauty of coolr, and reveal that poetic symbolism which tells us that the love to which the poem is dedicated is the love of the spirit and has nothing to do with the infatuation of the senses which bear that name. The pictures are like visualizations from the astral or what is beyond the astral. The eyes of the women are full of visions filled with the joy of the spirit. The beautiful white nude extended upon cushions suggests nothing physical. She is the soul questioning the spirit, seeking God. So number 21 with the dark figure of the man lying against the very white body of the woman symbolizes that awakening of the dark body of man to the pure knowledge of God and spirit which transforms life, but it must not come too soon, and so the Bride warns the daughters of Jerusalem "that ye stir not up my love nor awake him till he please."

Another significant exhibit was that of Augustus Tack at the Kreushaar Galleries. This is one of the younger artists who is always interesting because he is experimenting in fresh fields. He is not painting what the public may buy but what will satisfy the questing of his own soul, so this year he has been studying the **mysteries** and paints a series of Christ pictures full of feeling and poetry, admirable in their technical treatment, lovely in color. A very significant canvas is entitled from Adam to Christ and shows three figures, Adam nude and primitive, Christ-heavenly and spiritualized and then Anti-Christ, who fittingly enough is portrayed as an armed knight, though today he might have been properly delineated as a selfish financier or politician, manipulating the knight.

At the Inn shows the conclusion of the walk to Emmaus and there is a touching significance in the gesture of the Christ toward the disciples who do not yet recognize him.

The House of Matthew the tax gatherer is also full of poetic feeling. It is like a resurrected masterpiece of the olden

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time, faded but beautiful in color and alive with the genius of the new day.

Such work as is seen in these exhibits marks the progress of art and its sane and certain evolution. May there be many such in the near future.

MARY HANFORD FORD.

The Conditions of Immortality

Words of Abdul Baha

In the beginning of his life man was in the matrix of the world. There he obtained capacity and preparation for this world. The forces and powers necessary for this world he obtained there. In this world he needed eyes; he received them potentially in the other world. He needed ears—therefore he obtained them in the world of the matrix. Thus he was prepared for this world.

When he came to this world he found that all the necessary forces were ready; all his needs for material sustenance were provided.

Likewise in this world also he must prepare himself and become ready for the life hereafter. That which he needs in the world of the Kingdom he must obtain here. Just as man prepared himself for existence in this world by acquiring the necessary forces in the world of the matrix, so it is necessary that all the forces needful in the Kingdom be acquired in this world. After he is transferred from this world to the other world, what is man in need of for the life of the Kingdom?

In that world there is need of radiance, therefore radiance must be acquired in this world. In that world there is need of spirituality. He must acquire spirituality in this world. In that world faith and assurance, the knowledge of God, and the love of God are essential. These he must acquire in this world so that after he ascends from this world to that immortal world he shall find ready for him all that is needful in that life eternal.

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Psychic Forces Versus Spiritual Forces

The Psychic element or Kamu Manas, according to the definition of H. P. Blavatsky in "Psychic and Noetic Action," is described as common to both the animal and the human being, the far higher degree of its development in the latter resting merely on the greater perfection of his cerebral cells. No physiologist, not even the cleverest, will ever be able to solve the human mind in its highest spiritual manifestation, or of the duality of its psychic and noetic aspects, or even to comprehend the intricacies of the former on the purely material plane, unless he knows something of and is prepared to admit the presence of this dual element—psychical and noetic.

Psychic and noetic will be recognized as derived from the Greek terms "nous" and "psuche," which among Greek writers on the analysis of man's nature were applied to the lower or Psuche mind, and noetic pertaining to the Nous or higher mind. Plutarch says "The nous as far exceeds the psuche as the psuche is better and diviner than the body." Now this composition of the psuche with nous results in reason, with the body, passion.

Now that we understand that the soul of man is two-fold, we will look into the causes and manifestation of what is no longer mysterious, viz: Psychic Phenomena. These phenomena have been proved beyond any doubt to exist on many planes, and "The Society of Research of Psychical Phenomena," now established for over thirty years, has done much to obtain scientific data, which, however not always serviceable in our daily living, still unroll to our vision many unheard possibilities.

The initiated know that according to the theosophic doctrine the human being is composed of five entities:

1. The physical body.
2. The etheric double a little less gross.
3. The astral body still more subtile.
4. The mental body, or intelligence, surviving the three preceding.
5. The Ego, or indestructible Soul.

We have spiritual senses which are the counterparts of our

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physical and psychical senses. Be assured the Divine Being did not place these powers within us to work out our destruction. Plato regarded man as composed of a mortal body and a separate mortal kind of soul.

Paul says: "There is a natural body and there is a spiritual body," using the words psychic for the natural body and pneumatic for the spiritual; and Paul speaking of the two-fold evolution of man, adds: "The first man Adam was made a quickening spirit—the first man is of the earth, earthy; the second man is the Lord from Heaven." I. Cor. XV.

These powers are real and can be used, but while in the body we must be very careful not to predevelop these powers of the soul, for that will hinder our development in our future condition. But we must constantly think of our higher body—the spiritual.

The Apostle James says: "This wisdom (psychic) descendeth not from above, but is earthly, sensual, devilish; but the wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits." James II.

Abdul Baha said in an address at Green Acre in 1912 that man's essential nature is **spiritual.** His **intuitive** faculties are his **highest** powers, and by these faculties everything can be known, especially if his Conscience and his Will are purified from selfish seeking. This power gives man effectual control over nature; he is enabled to discover reality and bring invisible things into the courts of the visible, enabling him to render effective the **Will of God.** This power distinguishes you alone from all other creatures. Why do ye devote it only to your material or psychic conditions? This great gift should be used for the acquisition and manifestation of the bounties of God, that we may establish the Kingdom of God among men, and attain now while in our bodies to happiness in both worlds, the visible and invisible. He still further emphasizes the danger of dealing with and developing these powers by saying: "To tamper with psychic forces while in the world interferes with the condition of the soul in the world to come. These forces are real, but are not to be active on this plane, as for example: the child in the womb has its eyes, ears, hands and feet, etc., but these powers are not in activity. The whole purpose of the womb life is the coming forth into this world. So, the whole purpose of this matrix world is the coming forth into the world of Reality, where all these will be active. They belong to that world."

M. A. FOOTE.

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The Drama

By Frances Eveline Willcox

The approach of Spring being the cue for renewed activity in the theatrical field, this month finds several new productions already launched with anticipation of long engagements; others are in the throes of out-oft-town pruning before taking chances with New York audiences, while the typical summer shows are being written, cast and put in rehearsal.

The prospects are brighter as the sun mounts higher and the latest offerings seem to have profited by the mishaps that befell the fall and winter outputs.

Pleasant and unpleasant publicity has been given to the stage and moving picture world recently, but the conscientious endeavors of the many, who have adopted this profession, to give mankind entertainment that is worth while, should not be judged by the few that have seemingly fallen from grace. They are to be pitied for their weaknesses, all the more exaggerated because of their conspicuous position, but the real dramatic and musical artists are, as a rule, a hard working class, whole-souled and unselfish, always giving of their time, their talents and frequently of their good health in raising their art to a high standard of perfection. Those who intimately know the theatre and its people have taken exception to the statements made by members of other professions, and the manager who came forward not long ago in defense of his chosen associates did well to refute some of the would be vicious comments against them.

If the stage had more co-operation from the churches and the public, not only would there be better results obtainable, but the influence of the theatre might also be used to advantage in helping the world to a broader understanding of humanity. Outsiders never seem to take into consideration the emotional strain under which stage people live, off the stage as well as on, for to portray a character before the footlights that will live in the minds of the audience the actor's mentality and emotions must respond to the most sensitive touch. Could you visualize a stolid, inactive or moderate-minded materialist, with little or no imagination, playing Shakespeare's Romeo to an unimaginative Juliet and convincing an audience of the depth of his passion and the greatness of his love for the poet's charming heroine?

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In all things let us be charitable and say, with Bland Hendrichs, in Arthur Somers Roche's late story "The Day of Faith": "My neighbor is perfect!" This book by the way, could well be put before the world on the screen or on the stage, but no doubt Mr. Roche knows this.

Two successful plays in one season are placed to the credit of George S. Kaufman and Marc Connelly. "Dulcy" introduced them and their latest amusing comedy "To the Ladies" has established them as entertaining writers who seem to know their public. "To the Ladies" has also saved the season for Helen Hayes who, through no fault of her popularity and talent has had difficulty in putting over a success until she appeared as Elsie the affectionate young wife who early in her married life learned how to manage a husband. At least Messrs. Kaufman and Connelly are to be congratulated on turning out clean comedy that brings the smile without the blush, if the later art has not entirely "gone out" these days.

One of the most effective attempts by the Messrs Shubert this season is their production of "The Rose of Stamboul" at the Century Theatre and its producers are hoping for a cool summer which will mean employment to a large number of players. The music is delightful; Donald Brian and Tessa Costa appear at their best; the comedy of James Barton and his associates is really funny; the chorus share to the charm of the Oriental story. What more could anyone ask?

It has frequently been remarked by those returning from England that the theatre signs and announcements along the London rialto are welcome to homesick eyes for it is almost like walking around Times Square, New York, so many American plays and pictures have been accepted by theatregoers on the other side. How would a Parisian feel to walk through the theatrical district of our metropolis in the early evening and read in blazing lights in front of the playhouses: "Madame Pierre," "The French Doll Montmartre," "The Rubicon," "Chauve Souris" and "Bibi of the Boulevards."

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One of the most charming performances on the current stage is that of Doris Keane in her new play "The Czarina." Here is beauty, romance and art in production, costuming, play and players and Miss Keane's portrayal of the historical Catherine is so fascinating that the same faces are seen night after night at the Empire Theatre. "The Czarina" is like some of the beautiful poems one reads over and over always finding some new thrill in the familiar stanzas. Owing to the great success of her new play, Miss Keane has given up all idea of returning to London for some time to come.

Eugene G. O'Neill who has a way all his own of conceiving and developing his plots and characters for the stage whose "Anna Christie" with Pauline Lord has been so successful at the Vanderbilt Theatre, has another play in town entitled "The First Man." It is difficult to understand how one brain can direct Mr. O'Neill's pen in so many widely different directions for none of his numerous offerings have borne any similarity in theme or make-up. And he is a prolific writer too, for already his other new play "The Hairy Ape" is in the last stages of preparation by the Provincetown Players.

A TABLET FROM HIS HOLINESS ABDUL BAHA TO Miss AMY K. WILKINSON

"Those souls that in this Day enter into the Divine Kingdom and attain everlasting Life although materially they dwell on earth yet in reality they soar in the Realm of the Heavens. Their body may linger on earth but their spirit travels in the immensity of space. For as their thoughts widen and become illumined they acquire the power of flight and transport man to the Kingdom of God."

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The New Day

Cast thou away
The worlds old songs—
The battle cries of warring days—
The deeds of conquest herald by the drum,
Cast thou away.
Cast thou away—
The memories of great wars—
The glory and the pomp of warring days,
The deeds of valor and their gain—
Cast thou away.
The worlds new song has come—
Not with the rolling of the drum—
Not with the cry of war,
But with the open door,
The worlds new song has come.
Sing the song of the new day;
Play the loud cymbals without delay,
Keep thou the way.
Peace above war to the fore.
Friendship and love to them all.
Peace above war.

A. F. L. C.

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Positive Religion

By Lewis G. Esch

"The cause of the creation of all contingent beings has been love, as it is said in the well known tradition: 'I was a hidden treasure and I loved to be known. Therefore I created the creation in order to be known.'"

"All the prophets were sent, all the books were revealed, that the law of love might be promoted....Let us have love and more love, a love that melts all opposition, a love that conquers all foes, a love that sweeps away all barriers, a love that aboundeth in charity, largeheartedness, tolerance and noble striving, a love that triumphs over all obstacles, a boundless, an irresistible, sweeping love! thine! Each one must be a sign of love, a sea of love, a centre of love, a sun of love, a star of love, a haven of love, a pearl of love, a palace of love, a mountain of love, a world of love, a universe of love! Hast thou Love? Then thy power is irresistible. Hast thou sympathy? Then all the stars will sing thy praise."

This good old religion is good enough for me. What are all the ironclad dogmas of past centuries against the divine command: "Thou shalt love God from all thy heart, and thy neighbor as thyself."

"The earth can be made a paradise. Let all the servants of God ever strive that such a great happiness may accrue to the world of humanity."

"A new era of divine consciousness is upon us. The world of humanity is going through a process of transformation,—a new race is being developed. The thoughts of human brotherhood are penetrating all regions,—new ideals are stirring the depths of hearts, and a new spirit of universal consciousness is being felt by all men."

"There are certain phases of life that apparently can live solitary and alone. Certain trees, certain animals and even certain herds wander far from their kind. But man is essentially ever in need of co-operation and mutual help.

In reality all mankind represents one family. God desires that each individual member of the body politic should live in the utmost comfort and well-being." The churches, however,

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have promulgated a dogma which is a negation of God's religion and which put the oppressed masses under the obligation of accepting their fate stoically.

It preaches contentment with existing conditions, and the worldly authorities are ever ready to enforce this contentment in the most brutal manner.

Contentment means stagnation in spiritual and economic affairs; and only a people who are truly discontented with themselves and with existing conditions can make any spiritual and economic progress.

Can I love my neighbor as myself, when I see him oppressed?

My prayers will not liberate him and my faith will not affect him if it is not backed up by deeds.

"The principle of faith is to lessen words and to increase deeds. He whose words exceed his acts, know verily that his non-being is better than his being, his death better than his life."

A prayer which is not backed up by deeds, becomes a blasphemy and never reaches my neighbor's heart.

Spirituality of man is determined by his economic condition; and positive religion reaches my neighbor's heart by bettering his economic condition. When a religious body proclaims spiritual brotherhood and does nothing by word or deed to better the economic condition of the working class, Verily, that church is oppressing the poor.

When a religious body proclaims the sacredness of marriage and permits the employers of labor to keep wages below the cost of living, so that marriage is a luxury which cannot be enjoyed by the workers, Verily, is thatt church is preserving the sacredness of marriage?

When a religious body preaches clean living and permits the prostitutting of women, Verily, is that church is guilty of indifference.

When a religious body preaches honesty to the poor while it permits the rich to get richer by sharp practices and outright theft, Verily, that church is in partnership with criminals.

When a religious body preaches obedience to all authorities, even to the most vicious; and does nothing to weed out those wh oare unfit for any public office on account of their character, Verily, that church has become a political machine.

When a religious body repeats the words: "Suffer little chil-

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dren to come unto me," and permits them to be exploited in all manner possible, while their parents are thrown out of work, Verily, that church is making a mockery of religion.

When a religious body preaches love to all mankind and permits, yea, even orders the slaughtering, poisoning, maiming, starving and neglecting of human beings, Verily, that church condemns itself.

"O son of man! If thou regardest Mercy look not to that which benefits thyself; but hold to that which will benefit mankind. If thou regardest justice, choose thou for others that which thou choosest for thyself."

"Justice is loved above all. Neglect it not if thou desirest God. By it thou will be strengthened to perceive things with thine own eyes and not by the eyes of others; to know them by thy own knowledge and not by the knowledge of any in the world."

The divine command says explicitly: "Thou shalt love thy neighbor as thyself." That is it, as myself, no more, no less.

I like cleanliness in body, speech, action and thought and I do not doubt that my neighbor does likewise. If not, I would like the reason why? "Cleanliness and sanctity in all conditions are characteristics of pure beings, and necessities of free souls... External cleanliness, although it is but a physical thing has great influence upon spirituality....the fact of having a pure and spotless body exercises an influence upon the spirit of man."

I like to be nourished properly and have reason to believe that my neighbor does likewise. Why should my neighbor eat unpalatable food, while I am feasting, or vice versa? The one who is feasting contributes very little to the welfare of mankind. Why carry on this way any longer?

I like to live in a decent house and my neighbor is forced to live in a kennel. Is this necessary?

God has endowed us with intelligence. Why don't we use it? Must we put receivers over the industries, in order to straighten out the economic tangle?

I like to keep on educating myself, and my neighbor does likewise. But those who are put in charge of education see to it that my education does not endanger the ill gotten wealth of the rich, and therefore I remain poor.

I like to train myself in a profession and my neighbor does

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likewise. But for what purpose? We want to get away from the common herd and be something better than they? But is this the divine will? Would it not be better to train ourselves to become of greater service to our neighbor? Positive religion means service, in whose compensation and application all our neighbors are sharing in a neighborly manner. We must prevent diseases.

Most diseases are caused by lack of knowledge, bad housing, malnutrition and overwork or strain.

We can not change human nature. It demands food, shelter raiment and mating. A wrong economic system however tried to change human nature forcibly and make it do with part of the above requirements, while the economic masters were glutting themselvse with that which they extracted from the workers. The result in such a case is always a caste-system.

The rich are prone to live in polygamy or rouédom which is the same. Economic power gives power over women and every roué is the fiercest enemy of economic justice, because he knows that economic justice means the extirpation of rouédom and prostitution. The poor must live in hovels among unpleasant surroundings. They marry late if they marry at all and prostitution provides a substitute for marriage.

But is this the divine will?

We must protect women because our civilization depends upon the purity of woman. And we protect them best by economic justice. We have sinned in the past against all divine commandments and the divine remedy against all sins is: "Go and sin no more." This means me and my neighbor and since I love him as myself I must prevent him from sinning also. If I know of a crime and do nothing to prevent it or its repetition, I am guilty of the same crime. How often could we have prevented an evil deed by word or action and have not done so? How many criminals have we made by our silent approval?

Let us form an economic brotherhood and we will have a spiritual communion. Every soul is able to see God according to its understanding and the economic brotherhood is the best means of making a soul understand our belief, because our spirituality can bring fruit only on the economic field.

We can not fool God with a pitiful charity.

Our workers are so despised by their employers that they not even receive enough wages while they are working, let alone

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the time when they are wilfully thrown out of work. And in case of sickness the majority of our workers have to apply to charitable institutions for aid. And those who are conducting the charitable institutions proudly lift their heads and thank God that they are not like other men or like a worker. Charity is our duty which, when well performed, does not call for thanks from the recipient, because all charity is merely a morsel which the rich are throwing at the poor after they have robbed them of their full sustenance. The world has a chance for everybody to make a good living, after the powerful have been checkmated in their attempt at cornering all available supplies.

Let us do unto others as we would have them do unto us. Positive religion is nothing but the application of the golden rule as a divine command.

"You and your neighbor must be clean in mind and body."

"You and your neighbor must be properly nourished."

"You and your neighbor must be properly housed."

"You and your neighbor must have work and not overwork yourselves."

"You and your neighbor must prevent diseases and accidents."

"You and your neighbor must keep your mind in working order."

"You and your neighbor must train yourselves for your profession."

"You and your neighbor must be able to support a family."

"You and your neighbor must protect all women and children."

"You and your neighbor must extirpate rouédom."

Nothing else will do, no prayer, no fasting, no castigating of the body is a substitute for the divine command.

"Thou shalt love me;—and thy neighbor as thyself."



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To the Editors of REALITY,
17 West 42nd Street,
New York City.

Dear Friends:

I desired that the matter typed below should be made a part of my article entitled: "Is Gratification of Perverted Appetites Commensuratet With Spirituality and Divine Love," but find as per your advice, that it is too late to add the said matter as the said article is now going to press for the February number of your publication. Regretting my delay, I desire to thank you for your kind offer to print the said addition in the March number of "REALITY." The addition follows:—

Musicians, both vocalists and instrumentalists, outside of the moral and spiritual aspect of this vital subject should be deeply interested, for the vocal cords do not escape the general tissue change under the degenerating effect of indulgence in these harmful customs; therefore the quality of tone is necessarily affected detrimentally and the life of the voice is shortened by reason of the loss of the normal vibrant quality of the tissue.

Luther Burbank, the great plant wizard of California, cannot entrust his fine work to men who use tobacco, tea or coffee, as they are unable to handle delicately and accurately the tender plants in the grafting, budding and other operations. This being true, how can an instrumentalist addicted to the use of these drugs be a proper channel or medium for the transmission of delicate inspirational influences, any more than can a master musician express through a musical instrument that is not in normal condition what he could express through a normal instrument in perfect tune.

The human race is kept in ignorance along these most vital lines, that perverted appetites and money interests may not be interfered with.

Thanking you for publishing the above, I am,

Very truly yours,

CHARLES G. PEASE.

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He Has Come Again

Baha ollah

The Blessed One has come again,
Has come again—has come again.
The Blessed One has come again
To our earth here below.

The precious promise is given,
Is given—is given,
The precious promise is given,
As in the long ago.

That whosoe'er will believe on Him,
Believe on Him—believe on Him,
That whosoe'er will believe on Him,
Wisdom he shall know.

To believe means giving your service,
Your service—your service,
To believe means giving your service,
To your brothers here below.

O come in His holy presence,
His presence—His presence,
O come in His holy presence,
Life He will bestow.

To touch the hem of His garment,
His garment—His garment,
To touch the hem of His garment,
Will make you white as snow.

His garment's the Holy Vibration,
Vibration—Vibration,
His garment's the Holy Vibration,
Of His Divinity.

MARIE A. WATSON.

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An Utterance of His Holiness Abdul Baha

"O People! O People! The Sun of Reality has dawned from the horizon of the world, casting its effulgence upon the East and the West. He has instructed the world of humanity through heavenly teachings and has become the cause of human solidarity. The Teachings of His Holiness Baha'o'llah declare the oneness of the world of humanity; cause religion to be the foundation of union and accord in the world; become conducive to good fellowship among the children of men; conform religion with science and reason; take away political prejudices and race prejudices; uphold the doctrine of perfect equality between men and women; espouse the cause of an international auxiliary language; foster the universalization of education; readjust and equalize in the most perfect manner the economic relations of the social structure; destroy totally the basis of hostility and ill-will from amongst mankind; constitute the five continents as one continent; suffer the various races of men to become as one race; rend asunder entirely the veils of superstitions; reveal in the assemblage of humanity the light of Truth; illumine the hearts with the Rays of Guidance; resurrect the spirits with the Breaths of the Holy Spirit, and baptize the souls with the water of Life Eternal, the fire of the Love of God and the outpouring of the Divine Spirit."

To teach means to learn, to learn means to act, to act means to serve, to serve means to love, to love means to sacrifice, to sacrifice means to die, to die means to live, to live means to move, to move means to rise beyond all limitations, to abide in the presence of unchangeable Divinity.

JANABE FAZEL.

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INTUITION

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

By WALTER NEWELL WESTON, L.L.M.

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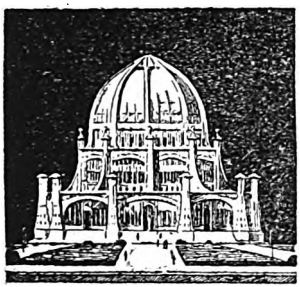
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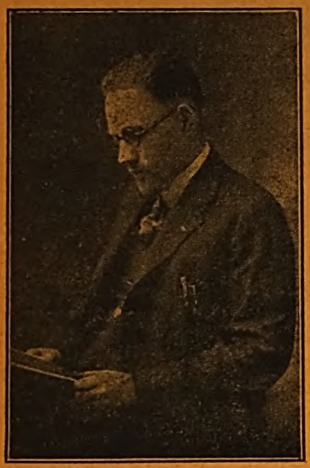
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1. The oneness of mankind.
2. Independent investigation of truth.
3. The foundation of all religions is one.
4. Religion must be the cause of unity.
5. Religion must be in accord with science and reason.
6. Equality between men and women.
7. Prejudice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

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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 suprress 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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Editorial

ABOUT GOD

Boardman Robinson, the cartoonist, has had a most interesting exhibit at the Whitney Studio Club, which will be noticed later. The drawings were all inspired by attendance at the Peace Conference or rather to be technically correct, the conference for Limitation of Armament, and among them was a remarkable composition entitled simply **God.** It was made up of a long line of stone carved figures, each representing evidently a national idea of God and reminded one immediately of the prayers for victory, voiced by all the different nations of the late war, each one praying for the success of his own national clan. The first figure was the well-known steel helmet of a German Officer, and all the following ones revealed the Military insignia of the limited areas of the world.

The drawing expressed perfectly the average consciousness of God, as a personal power that is like ourselves, and we hope will back us in all we do. But it did not seek to picture the wide spread longing for God, which is in the human heart today and which reveals itself in thousands of unconscious indications and traits, but which is not formulated anywhere in our intellectualized psychology and religion. This God is the sympathy which cannot reach us in perfection through any human heart. Even our dearest one fails to understand sometimes and cannot respond in our direst moment to our inmost longing. It is the peace that escapes all the turmoil of the world, and surrounds us at precious intervals when competition can no longer be endured, when we would die of so much quarreling. It is the sense of agreement and concord which rises in spite of argument and brings the finality of contention. It speaks through the voice of the senator, who feels principle more than political preferment and in the voice of the mother who quiets her children and hushes them into sweet slumber at night.

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It comes to us in laughter of pure happiness and keen wit. None of the stone Gods can laugh, even to suggest such a possibility is a sacrilege, but God is in all the happy laughter of the world, as he is in the strong winds of storm and the scented breezes of springtime, in the delicate tint of the orchid the odor of the rose and the graceful curve of the elephants trunk. God is not a person, nor is he a principle, though he is in all the great principles that govern men and lead them on to perfection. The sense of him has been lost through the teaching of personality and must be restored through the gradual elevation of the mind of the masses seeking God. He is the comforter who reaches the broken heart, but not solely through rest and warmth and food, which are mere physical alleviations. He has spoken again and again through all the Messengers of God that have appeared, so you read his words in the Sermon on the Mount in the Koran, in the Zend Avesta, in the Hidden Words, in the Bhagavad Gita. You find his spirit in such things as Shelley's Prometheus in Goethe's Faust and Bellamy's looking backward.

He is in all that is, which only exists because he lives and the absence of him like hatred contention and treachery spell death and destruction. We reach him through prayer, through meditation and at times, most vividly in these conflicting days, through supplication. He is emanation as in the lily and the Pinetree and Manifestation as in the Divine Messenger and the progressive thought of the world. He is in all individuality that is of spiritual power—in all love that is unselfish in all courage that is freed from fear.

We know him at last, most intimately and powerfully in the Heavenly Presence which brought Francis of Assissi the stigmata, which brings us clear guidance in action, the glory of meditation and the radiance of life.

We know him today through the glorious Reality of Abdul Baha.

THE EDITOR.



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Tablet to the friends in America written by Abdul Baha just a few days before his ascension. It is an eloquent and powerful appeal to the friends to be united and spread the great cause, to put aside all personalities and unite, realizing that the only danger to the cause lies in the claims and propaganda of Mohammed Ali.

To all the Friends of God!

The Glory of GOD rest upon thee!

HE IS GOD!

O ye Friends of GOD!

ABDUL BAHA is day and night thinking of you and mentioning you, for the Friends of GOD are dear to Him. Every morning at dawn I supplicate the Kingdom of God and ask that you may be filled with the breath of the Holy Spirit, so that you may become brilliant candles, shine with the light of guidance and dispel the darkness of error. Rest assured that the confirmations of the ABHA Kingdom will continuously reach you.

Through the Power of the Divine Springtime, the Downpour of the Celestial Clouds and the Heat of the Sun of Reality, the Tree of Life is just beginning to grow. Before long it will produce buds, bring forth leaves and fruits, and cast Its Shade over the East and over the West. This Tree of Life is the BOOK OF THE COVENANT.

In America, in these days, severe winds have surrounded the Lamp of the Covenant, hoping that this brilliant Light may be extinguished, this Tree of Life may be uprooted. Certain weak, capricious, malicious and ignorant souls have been shaken by the earthquake of hatred and of animosity, and have striven to efface the Divine Covenant and Testament, and to render the clear water muddy, so that in it they might fish. (This is a saying in Persian which means that one creates trouble in order to profit by it.) They have arisen against the Center of the Covenant like the people of the Beyan who attacked the Blessed Beauty and at every moment uttered a calumny. Every day they seek a pretext and secretly arouse doubts, so that the Covenant of BAHA'U'LLAH may be completely annihilated in America.

O Friends of GOD! Be awake, be awake! Be vigilant,

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be vigilant! His Holiness, the BAB, made a Covenant for BAHA'U'LLAH with all the peoples of the Beyan, so that on the Day of the Appearance of "Him Whom God shall manifest," and of the radiation of the Light of BAHA'U'LLAH, they might believe and be assured, arise in service and promulgate the WORD OF GOD. Later the people of the Beyan, like Mirza Yahya and others, arose against the Blessed Beauty, invented every sort of calumny, aroused doubts in the minds of the people, and from the Books of His Holiness the Bab—which were full of references to "Him Whom God shall manifest"—tried to prove BAHA'U'LLAH false. Every day they wrote and spread a pamphlet opposing BAHA'U'LLAH and caused trouble and perplexity among the people; they inflicted the greatest injury and cruelty, yet counted themselves firm in the Covenant of His Holiness the BAB. However, when the Light of the Covenant of His Holiness the Bab, lighted the universe, then all the faithful and sincere souls were freed from the darkness of the violation of the people of the Beyan and shone like brilliant candles.

BAHA'U'LLAH, in all the Tablets and Epistles, forbade the true and firm friends from associating and meeting the violators of the Covenant of His Holiness, the BAB, saying that no one should go near them because their breath is like the poison of the snake which kills instantly.

In the Hidden Words, He says: "Esteem the friendship of the just, but withhold both mind and hand from the company of the wicked."

Addressing one of the friends, He says: "It is clear to your honor that before long Satan, in the garb of man, will reach that land and will try to mislead the friends of the Divine Beauty through temptations which arouse the desires of self, and will cause them to follow the footsteps of Satan away from the right and glorious path, and prevent them from attaining the Blessed Shore of the King of Oneness. This is a hidden information of which we have informed the chosen ones, lest they may be deprived of their praiseworthy station by associating with the embodiments of hatred. Therefore, it is incumbent upon all the friends of God to shun any person from whom they perceive the emanation of hatred for the Glorious Beauty of ABHA, though he may quote all the Heavenly Utterances and cling to all the Books." He continues—"Glorious be His Name!—Protect your-

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selves with utmost vigilance, lest you be entrapped in the snare of deception and fraud." This is the Advice of the Pen of Destiny.

In another address, He says: "Therefore, to avoid these people will be the nearest path by which to attain the Divine Pleasure: because their breath is infectious and like unto poison."

In another Tablet, He says: "O Kazim, close thine eyes to the people of the world; drink the Water of Knowledge from the Heavenly Cup-Bearers, and listen not to the nonsensical utterances of Satan, because the manifestations of Satan are today occupying the **observation posts** of the Glorious Path of GOD, and preventing the people by every means of deception and ruse from following the Path. Before long you will witness the turning away of the people of Beyan from the Manifestation of the Merciful.

In another Tablet, He says: "Endeavor to your utmost to protect yourselves, because satan appears in different robes and appeals to everyone according to each person's own way, until he becomes like him (satan), and then he will leave him alone."

In another Tablet, He says: "Shun any man in whom you perceive enmity for this Servant, though he may appear in the garb of piety of the former and later people, or may arise to the worship of the two worlds."

In another Tablet, He says: "O, Mahdi! Be informed of these Utterances, and shun the manifestations of the people of hell, the rising place of Nimrods (King who cast Abraham into the fire), the rising-place of Pharees, the Fountain of Tagut (any object worshipped except God), and the soothsayers."

Again He says: "Say, O my friend and my pure ones! Listen to the Voice of this Beloved Prisoner in this Great Prison. If you detect in any man the least perceptible breath of violation, shun him and keep away from him." Then He says: "Verily, they are manifestations of Satan."

In another Tablet, He says: "And turn your faces to the Great Countenance, for before long the foul odors of the wicked people will pass over these regions. God willing, you may remain protected during these days.

In the 18th Chapter of Matthew, 6th to 9th verses, His Holiness Christ says: "But whoso offend one of these little ones which shall believe on Me, it were better for him that a millstone were hanged about his neck and he were drowned in the

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depth of the sea. Woe unto the world because of the offense, for it must needs be that offenses come, but woe unto that man by whom they come. Wherefore if thy hand or thy foot offend thee, cut them off and cast them from thee; it is better for thee to enter into life halt or maimed, rather than having two hands and two feet to be cast into everlasting fire. And if thy eye offend thee, pluck it out and cast it from thee."

And in the 21st Chapter and 38th verse of the Gospel of Matthew, He says: "But when the husbandmen saw the son, they said among themselves, This is the heir. Come, let us kill him and let us seize on his inheritance. And they caught him and cast him out of the vineyard and slew him."

Also, in the 22nd Chapter and 14th verse of the Gospel of Matthew, He says: "But many are called and few are chosen."

In the Holy Writings of His Holiness, BAHA'U'LLAH, in a thousand places at least, the violators of the Covenant are execrated and condemned. Some of these Heavenly Passages will be mentioned.

In short, all the friends in America know that the founders of this sedition, namely, the violators of the Covenant—are people whose aims are known to all the friends. Yet, O Glorious God, they are deceived by them!

Praise be to God, you know with perfect clearness that His Holiness Christ was extremely kind and loving, yet there were people like Judas Iscariot who—by their own deeds—separated themselves from Christ. Therefore, what fault of Christ's could that be? Now the Nakazene say that ABDUL BAHA is despotic, that He drives some people out and excommunicates like the Pope. This is not so at all! Any person who has left the Cause, did so because of his own actions, intrigues and evil plots. If this objection be raised against ABDUL BAHA, they must also object to the Blessed Beauty who, with distinct and conclusive Command, forbids the friends from companionship and familiarity with the violators of the people of Beyan.

SUPPLICATION: O Lord of the Covenant! O Luminous Star of the world! The persecuted ABDUL BAHA has fallen into the hands of persons who appear as sheep and in reality are ferocious wolves; they exercise every sort of oppression, endeavor to destroy the foundation of the Covenant—and claim to be Bahais! They strike at the Root of the Tree of the Covenant—and count themselves persecuted, just as did the

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people of Beyan who broke the Covenant of His Holiness, the BAB, and from six directions shot arrows of reproach and calumny at His Blessed Body. Notwithstanding this great oppression, they call themselves oppressed. Now this Servant of Thy Threshold has also fallen into the hands of oppressors. Every hour they contrive new intrigues and fraud, and bring forth new calumny.

YA BAHA EL ABHA! Protect the Stronghold of Thy Cause from these thieves, and safeguard the lamps of the Kingdom from these malevolent winds!

YA BAHA EL ABHA! ABDUL BAHA did not rest a moment until He had raised Thy Cause and the Standard of the Kingdom of ABHA waved over the world. Now some people have arisen with intrigues and evil aspirations to trample this Flag in America, but My Hope is in Thy Confirmations. Leave Me not single, alone and oppressed! As Thou didst promise, verbally and in writing, that Thou wouldst protect this Dove of the Pasture of Thy Love from the attacks of the hounds of hatred and animosity, and that Thou wouldst safeguard this persecuted Sheep from the claws and teeth of the ferocious wolves,—now do I await the appearance of Thy Bounties and the realization of Thy Definite Promise. Thou art the True Protector, and Thou art the Lord of the Covenant! Therefore, protect this Lamp which Thou hast lighted, from the severe winds.

YA BAHA EL ABHA! I have forsaken the world and its people, am heartbroken because of the unfaithful, and am weary. In the cage of this world I flutter like a frightened bird and long for the flight to Thy Kingdom.

YA BAHA EL ABHA! Make Me to drink the Cup of Sacrifice, and free Me! Relieve Me from these difficulties, hardships, afflictions and troubles! Thou art the Assister, the Helper, the Protector and the Supporter!

Now some of the Writings, Prayers and Verses of the Blessed Beauty will be mentioned in which association with the violators is forbidden. In the Persian Commune, He says:

"Protect this Servant from the doubts of the persons who have turned away from Thee and are deprived of the Sea of Thy Knowledge. O God! O God! Protect this Servant through Thy Bounty and Generosity from the evil of Thy enemies who have broken Thy Covenant and Testament."

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In another place He says: "O My GOD and the Aim of My Life! Protect this weak one with Thy Mighty Hand from the voice of the Naegh." ('Naegh' is the calf of the Israelites.)

Also He says: "The company of the wicked increaseth sorrow, and the association with the pious removes rust from the heart. The one who desires to associate with GOD, let him associate with His friends; the one who wishes to hear the words of God, let him hear the words of His chosen ones."

Also He says: "Do not associate with the wicked, because the company of the wicked changeth the light of life into the fire of remorse. If thou asketh for the Bounties of the Holy Spirit, associate with the pure ones, because they have quaffed the eternal chalice from the Hands of the Cup-Bearer of Eternity.

Also He says: "The greatest of degradation is to leave the shadow of GOD, and enter the shadow of satan."

Also He says: "O ye servants! There is nothing in this heart save the effulgences of the Splendor of the Morn of Meeting (with God), and it does not speak but the absolute truth from your Lord. Therefore, do not follow self; break not God's Covenant and violate not His Testament. Proceed with perfect steadfastness, and with heart and tongue, turn unto Him, and be not of the thoughtless."

And still He says: "You have forgotten God's Covenant and violated His Testament."

And again He says: "If anyone comes to you with the book of the wicked, put him behind you."

Among the people are those who have broken the Covenant, and among them are those who have followed what was ordained by the All-Knower, the Wise. My affliction is not from My imprisonment and persecution, nor from what comes to Me from My rebellious servants,—but from the actions of those who attribute themselves to this persecuted One and commit among the people that which is degrading to the honor of GOD. Verily, they are of the seditious!"

Likewise, speaking to the violators, He says: "THOU hast made the pulpits for Thy mention, the proclamation of Thy Word and the manifestation of Thy Cause, and we have ascended them to proclaim the breaking of Thy Covenant and Testament."

Likewise, He says: "Take what has been ordained for you and follow not those who have broken God's Covenant and Testament, for lo! they are the people of error!"

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Again He says: "These who have broken the Covenant of God, notwithstanding His Commands, and have turned away, they are the people of error, before the Most Opulent, the Exalted."

And He says: "Those who have been faithful to God's Covenant are of the highest ones in the sight of the Exalted Lord. Those who have become negligent are of the people of fire in the sight of Thy Lord, the Beloved, the Independent."

Likewise He says: "Blessed is the servant or maid-servant who believes, and woe to the polytheists who have violated the Covenant of God and His Testament, and deviated from Thy Right Path."

Likewise He says: "I implore Thee not to deprive Me of what Thou possessest or what Thou hast ordained for Thy Chosen Ones who have not broken Thy Covenant and Testament. Say! Die with your hatred! Verily, He is come by Whom the pillars of the world have been shaken and because of Whom the feet have stumbled—save those who have not broken the Covenant, but have followed what God revealed in His Book."

Likewise He says: "The Supreme Concourse will pray for the one who is adorned with the garment of faithfulness between heaven and earth; and he who breaks the Covenant is cursed by heaven and earth."

Likewise He says: "Take hold of what has been revealed unto you, with a power superior to that of the hands of the unbelievers who have violated the Covenant of God and His Testament, and have turned from the Face."

Also He says: "O Yaha! verily, the Book has come! Take it with a power from Us and do not follow those who have broken the Covenant of God and His Testament, and have denied what has been revealed from the Powerful, the All-Knower."

Likewise He says: "I awoke this morning, O My God, under the shadow of Thy Great Bounty and have taken with Thy Power, the Pen to mention Thee with such mention as shall be a Light unto the pure, and fire unto the wicked who have violated the Covenant, denied Thy verses and put aside the Kawther of Life which appeared by Thy Command and was revealed by the Finger of Thy Will."

Here, in a Tablet to Abdul Baha, He says also: "O God! This is a Branch which has sprung forth from the Tree of Oneness, the Sadrat of Thy Unity. O God! Thou seest Him

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(Branch) looking to Thee and clinging to the Rope of Thy Bounties. Protect Him in the Shelter of Thy Mercy! Thou knowest, O God, that I do not desire Him save for what Thou dost desire Him, and I do not choose Him save for what Thou dost choose Him. Assist Him with the Hosts of Thy earth and heaven. Assist, O God, those who assist Him, and choose those who choose Him. Confirm those who draw night unto Him and debase those who deny Him and do not want Him. O God! Thou seest that at this moment of revelation my pen shakes and My Being trembles. I ask Thee, by My impatience in Thy Love and My willingness to proclaim Thy Cause, to ordain for Him and His friends what Thou hast ordained for Thy Messengers and Thy Faithful Ones of Thy Revelation. Verily, Thou art the Powerful, and the Omnipotent! By God, O people, My eye weeps the eye of Ali weeps in the Supreme Concourse; My heart and the hearts of the prophets lament with the people of knowledge, if you are of those who are possessed with sight. My sorrow is not for Myself, but for the ONE who comes after ME in the shadow of the Cause with a clear, Undeniable Reign; because these will not acknowledge His Manifestation, and will deny His Evidences and Verses, will dispute His Power, will antagonize Him and will be traitors to His Cause—as they did to His Person in these days—and ye are witnesses."

Again, in a Tablet to Abdul Baha, He says: "O Greatest Branch! Verily, Thy illness caused Me sorrow, but God will cure Thee, and He is the Most Generous and Best Helper. Glory be upon Thee, and upon those who encircle Thee and serve Thee! Woe and torment be upon him who opposes Thee Blessed is He who befriends Thee, and hell be for him who opposes Thee!"

Likewise, He says: "Is it possible that after the Dawning of the Sun of Thy Testament from the Horizon of Thy Greatest Tablet, that any feet should slip from the Right Path? We said, O My Supreme, it behooves Thee to do as Thou hast been bidden by God, the Exalted and the Great. Do not ask about that which melts Thy Heart and those of the denizens of Paradise who encompass Thy Wonderful Cause. Thou shouldst not know what We have hidden from Thee. Thy Lord is the Veiler and the Knower. Turn Thy Most Luminous Face to the Greatest Aspect and say: O My Merciful God! Decorate the Heaven of Beyan with the stars of steadfastness, trust and truth. Verily,

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Thou art the Powerful over what Thou willest. There is no God save Thee, the Wise and the Generous!"

In short, from these Holy Utterances and those of His Holiness Christ, it becomes clear, evident and proved, that men should associate with people who are firm in the Covenant and Testament and befriend the pure ones; because bad associates bring about infection of bad qualities. It is like leprosy; it is impossible for a man to associate and befriend a leper and not be infected. This Command is for the sake of protection and to safeguard.

Consider this text of the New Testament: The brothers of His Holiness Christ came to Him and said: "These are your brothers." He answered that His brothers were those who believed in God, and refused to associate with His own brothers.

Likewise, Kuratul'ein, who is celebrated in all the world, when she believed in God and was attracted to the Divine Breaths, she forsook her two eldest sons, altho' they were her two eldest children, because they did not become believers, and thereafter did not meet them. She said: "All the friends of God are my children, but these two are not. I will have nothing to do with them. Consider!

The Divine Gardener cuts off the dry or weak branch from the good tree and grafts to it (Tree) a branch from another tree. He both separates and unites. This is that which His Holiness Christ says, that from all the world they will come and enter the Kingdom, and the children of the Kingdom shall be cast out. (Matt. 8:11, 12) This is an eternal separation between you and Me. All this was not because the Blessed Beauty was despotic; Noah's grandson, Caanan, was detested by Noah and others were accepted. The brothers of the Blessed Beauty detached themselves from Him, and He never saw them. He said: "This is an eternal separation between you and Me." All this was not because the Blessed Beauty was despotic, but because these persons, **thro' their own actions and words deprived themselves** from the Bounties and Bestowals of the Blessed Beauty. His Holiness, Christ did not exercise despotism towards Judas Iscariot, and his own brothers,—but they separated themselves. In short, the point is this: ABDUL BAHA is extremely kind, but when the disease is leprosy, what am I to do? Just as in bodily diseases, we must prevent intermingling and infection and put into effect sanitary laws because the infectious

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physical diseases uproot the foundation of humanity, likewise one must protect and safeguard the blessed souls from the breaths of fatal spiritual diseases, otherwise violation, like the plague, will become a contagion and all will perish. In the early days, after the Ascension of the Blessed Beauty, the center of violation was alone; little by little the infection spread and this was due to companionship and association. (Trans. by Mrs. Hoagg, Ali Mohammed Baku, and Rouhi, after the Ascension of His Holiness ABDUL BAHA, and the three seals have been affixed to the original text after Him. Signed: Shoghi Effendi, Jan. 23, 1922.)

Letter From Shogi Rabanni

Present Leader of the Bahais

Dearly beloved brethren and sisters in Abdu'l-Baha:

At this early hour when the morning light is just breaking upon the Holy Land, whilst the gloom of the dear Master's bereavement is still hanging thick upon the hearts, I feel as if my soul turns in yearning love and full of hope to that great company of His loved ones across the seas, who now share with us all the agonies of His separation.

It is idle for me to emphasize how much the sorrowful Ladies of the Holy Household look forward to the work that lies before the friends in the American Continent, who in the past have rendered so glorious a service to His Cause and will now, faithful to His special love for them, carry on their mission still more gloriously than ever before. True, the shock has been too terrible and sudden for us all to recover from in so short a time, but whenever we recall His sayings and read His Writings, hope springs in our hearts and gives us the peace that no other material comfort can give.

How well I remember when, more than two years ago, the Beloved Master, turning to a distinguished visitor of His, who was seated by Him in His garden, suddenly broke the silence and said: "My work is now done upon this plane, it is time for me to pass on to the other world." Did He not on more than

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one occasion state clearly and emphatically: "Were ye to know what will come to pass after me, surely would ye pray that my end be hastened!" In a Tablet sent to Persia when the storm raised years ago by that Committee of Investigation, was fiercely raging around Him, when the days of His incarceration were at their blackest, He reveals the following: "Now in this world of being, the Hand of Divine Power hath firmly laid the foundations of this all-highest Bounty and this Wondrous Gift. Gradually whatsoever is latent in the innermost of this Holy Cycle shall appear and be made manifest, for now is but the beginning of its growth and the day spring of the revelation of its Signs. 'Ere the close of this Century and of this Age, it shall be made clear and manifest how wondrous was that Springtide and how heavenly was that Gift!"

With such assuring Utterances and the unmistakable evidences of His sure and clear knowledge that His end was nigh, is there any reason why the followers of His Faith, the world over, should be perturbed? Are not the prayers He revealed for us sufficient source of inspiration to every worker in His Cause? Have not His instructions paved before us the broad and straight Path of Teaching? Will not His now doubly effective power of Grace sustain us, strengthen us and confirm us in our work for Him? Ours is the duty to strive by day and by night to fulfil our own obligations and then trust in His Guidance and never failing Grace. Unity amongst the friends, selflessness in our labors in His Path, detachment from all worldly things, the greatest prudence and caution in every step we take, earnest endeavor to carry out only what is His Holy Will and Pleasure, the constant awareness of His Presence and of the example of His Life, the absolute shunning of whomsoever we feel to be an enemy of the Cause....these, and foremost among them is the need for unity, appear to me as our most vital duties, should we dedicate our lives for His service. Should we in this spirit arise to serve Him, what surer and greater promise have we than the one His Glorious Father, Baha 'u'llah gives us in His Most Holy Book: "Verily, We behold you from Our Realm of effulgent Glory, and shall graciously aid whomsoever ariseth for the triumph of Our Cause with the hosts of Celestial Concourse and a company of Our chosen Angels."

How dearly all the Holy Leaves cherish that memory of the

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departed Master as He commented upon the fresh tidings that poured in from that continent, admiring the untiring activity of the friends, the complete subordination of their material interests to those of the Cause, the remarkable spread of the Movement in their midst and their staunch firmness in the Covenant of Baha 'u'llah. It is these encouraging reflections of the Master about His loved ones in America and the tests, intellectual rather than physical, which He said He would send to them to purify them and make them brighter than before—It is these comments and promises of His that make of the Movement in that land such a potential force in the world today. The Beloved Master's cable to the friends in that region is a clear indication of the presence of those counteracting forces that may usher in those storms of tests that the Master Himself has said will ultimately be for the good of the Cause in that land.

And finally, the ladies of the Sacred Household and we, the rest of His kindred and family, will pray at His Hallowed Shrine for every one of you and He will surely watch over and enhance in the course of time that noble part of His heritage that He has bequeathed to His friends in the Far West: friends from whom in return He expects so much and whom He has loved and still doth love so dearly.

Your sincere co-worker in His Cause,

(Signed) SHOGHI.

Mailed from Haifa, Palestine,
January 21st, 1922.

LOVES' VOICE

By F. V. Heakes

One God, worshipped in a thousand ways
Were still one god
And Times' division of a trillion days
All time applaud
The myriad heavens in divers part
Proclaim the whole
Loves' voices in the human heart
The universal soul.

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The Flower of the Desert

By Leslie Grant Scott

He had travelled for many days in search of the flower of the desert, the great white cactus flower in whose heart lay the secret of youth, in whose fragrance lay the jewel of life. His lips were parched with thirst, his face was pinched from fasting and his eyes glowed with fever.

All around him lay the desert, arid in the noon-day sun. He stumbled on and on doggedly. With evening great purple shadows fell upon the sand. A slight breeze rippled across the desert. A yellow moon shone against the deep blue velvet of the sky.

The weary traveller paused and raised his eyes to the stars. Suddenly a fragrance, subtle, penetrating, intoxicating, was wafted to him through the night seeming to fill the vast panorama around him. Stronger and stronger it became. He lifted his arms in ecstasy.

"The flower!" he cried. "The great white flower of the desert!"

He took a step forward and fell face downward on the burning sand.

When he awoke he lay under a shading tree. He felt cool and refreshed. Near him was fruit and water. A tall stranger stood beside him. He tried to rise, to speak.

"Don't move, my son," said the unknown figure. "You are still very weak. You nearly passed beyond the veil and have been living between two worlds. You must be quiet and rest."

The traveller smiled faintly.

"I remember, now," he said. "I thought I smelled the flower—the great white flower."

Then his eyelids drooped and he slept.

Many days passed and gradually the traveller grew stronger. Always the tall stranger, whom he now called Master out of veneration for his wisdom, was with him. He scarcely thought of the white flower. He was absorbed in the delight of regaining his vigor and in the wise sayings of his new-found friend.

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Then, one night, he awoke with the smell of it in his nostrils—penetrating, permeating the air.

He started up crying: "The flower of the desert!"

He had scarcely spoken when the figure of him he called Master stood beside him.

"My son," he said, "why do you long for the flower?"

"Because, oh Master," the traveller replied, "in its fragrance is the breath of youth, in its heart the power of life everlasting."

"And why, my son, do you wish for these things?"

"So that I may never grow old, never know death, oh Master."

"And would you live, my son, and see the whole world die? Would you remain young and see all other men grow gray with age? Know that this flower, if plucked, is for you alone. Never can you impart its gift to other men—never your knowledge share with them. You shall live but to see your brothers age and die—helpless to stretch a finger toward their aid. The flower is in bloom. Oh, my son, will you pluck it?"

In front of them had sprung a plant with thick green leaves and on its heavy stalk hung a great white flower with a heart of flaming gold and a perfume that filled the world.

The traveller threw himself at his Master's feet, his hands before his dazzled eyes.

"Show me the light, oh Master," he cried.

"The light, my son, is within you and in all men. Look for it there. The flower which gives life eternal is not here. This flower of the desert is material. It can not give that which is immortal. It, too, must some day die. The flower which you seek is in your heart, is in the heart of all. Let it blossom there. Then shall you and your brothers have life eternal. Go, my son, back to those you left and tell them this."

The traveller rose and, having taken leave of his Master, turned his face to the west.



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The Modern Woman of Persia

By Mirza Ahmad Sohrab

When Galileo had discovered the fact the earth moved around the sun, he was forced at the foot of the stake to abjure his error, but he murmured gently but firmly: "Nevertheless it moves."

When a number of magazine writers and shallow observers, in their articles negate all progressive desires and cultural manifestations in Persian women, the noble deeds, the heroic self-sacrifices and the new schools springing up all over Persia are the greatest proofs of the ignorance of these men. The testimony of innumerable travelers and eye-witnesses such as Professor E. G. Browne of Cambridge University, London, and Mr. Morgan Shuster, the late Treasurer-General of Persia, can be quoted to show the mighty changes and social revolution which are upsetting long-established manners and customs in the world of Persian womanhood.

In this article, the writer being a Persian, will discuss briefly the status of the women in his own country; basing his information on observation and experience. He will write a few words about the past, present and the future of the "better half," and the forces which are brought into play to awaken the consciousness of womanhood even in far-off Persia, and to make her realize that this is the day of "World Democracy"; that there can be no safe and sound world democracy without an educated, intelligent, electorate womanhood.

In the past ages the Persian woman enjoyed a large share of learning. She was free to adopt any work or profession. The Mohammadan law (with all due respect to the Western misconception regarding this fundamental matter) encouraged the emancipation of women, nay rather enjoined it upon its followers. It put her on equal footing with man; allowed her to be his guardian when necessary and to undertake the function of jurisprudence. On the other hand Saint Paul says in so many words that women were created for men and they should not attend worship with uncovered heads. In contradistinction

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to this, Mohammad said: "The study of sciences is incumbent upon every man and woman." The Mohammadan law gave woman perfect freedom to manage her own affairs; to sell, buy, mortgage or trade with her own property without even consulting her husband. The privileges she thus enjoyed were such as would make many European sisters of pre-war days envy her.

But the lapse of time has been most detrimental to woman's interest in the East. In Asia, generally speaking, the heads of the States were always despotic, their will was looked upon as the will of the Almighty and their command as the command of God. The religious leaders likewise were as absolute and dogmatic as the Oriental monarchs. Thus the Church and the State ruled the mass of the people autocratically. In turn, the head of every family imitated the king and the priest and himself became a little autocrat in his house. In this manner the whole fabric of Oriental society was poisoned with the dangerous virus of despotism and the woman weighed down by the heavy load of a crushing bondage. She found the way of progress barred and the light of learning shut off from her. This despair and helplessness had a detrimental effect on her physical, mental and moral faculties. On the other hand a few acrimonious writers and poets wrote ingenious epigrams, satireing women, thus helping man to look down upon his equal with an eye of inferiority. For example: "The god of woman is a man, therefore all women must obey men." "The door of happiness will be closed to that house from which the voice of woman is raised." "Choose a fresh wife every spring. Of what use is the almanac of last year."

"To consult woman brings ruin to man; therefore if a woman tell thee what to do, do the opposite."

"I was afflicted in this world with many trials; and all of them came from women. I beg thee, brother, do not trust womankind, although she may claim her descent from heaven."

"Protect thy woman from the eye of the stranger, it is better to inter her in a tomb than to let her go out of the house."

"One man said: May the race of **bad** women be wiped away! Another one proclaimed: May **all** the women be exterminated from the face of the earth!"

We must not think, however, these and similar sayings are

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written by Persians alone but quite frequently the Greeks and Romans were as bitter. Even the so-called civilized nations of Europe had many proverbs against women. For instance: "A woman, a spaniel and a walnut tree, the more you beat them the better they'll be."

"Man is the sunlight, woman is the shadow."

"Woman! Thy vows are traced on sand."

"Frailty, thy name is woman."

"Dust is lighter than a feather,
And the wind more light than either;
But a woman's feeble mind
More than feather, dust and wind."

The Arabs of Algeria believed that woman is an evil creature and a spoil-joy, because God made her out of the tail of a monkey. The south Slavs thought woman was made out of a dog's tail. The Jew in his daily prayer used to say: "I thank thee Lord, for not having created me a woman."

One of the Eastern legends says: "In the beginning when God came to the creation of woman, He found He had exhausted his materials in the making of man and that no solid elements were left. In His dilemma, after profound meditation, He did as follows: He took the rotundity of the moon, and the curves of the creepers, and the clinging of the tendrils and the trembling of grass, and the slenderness of the reed, and the bloom of flowers, and the lightness of the leaves, and the tapering of the elephant's trunk, and the glances of the deer, and the clustering of rows of bees, and the joyous gaiety of sunbeams, and the weeping of clouds, and the fickleness of winds, and the timidity of the hare, and the vanity of the peacock, and the softness of the parrot's bosom and the hardness of stone, and the sweetness of honey, and the cruelty of the tiger, and the warm glow of fire, and the coldness of snow, and the chattering of jays, and the cooing of the doves, and the hypocricy of the crane. He compounded all these together, made the woman and gave her to man."

On the other hand many Persian poets have praised women to the highest degree: For example, Firdusi, the king of the epic poetry of Persia, nearly a thousand years ago wrote,

"Women are ever masters, when they like,
"And charm with their kindness; they have spells,
"Superior to the wand of the magician;

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"And from their lips the words of wisdom fall
"Like softest music on the listening ear.
"Oh they are matchless in superiority!"

Another poet says, "An intelligent and virtuous wife, changes the condition of her husband from a beggar to a king."

Another Persian poet writes, "A beautiful and chaste woman is the perfect workmanship of God, the true glory of the angels, the rare miracle of earth and the sole wonder of the world."

Pope, the English poet, likewise has this verse:

"Would men but follow what the fair sex advise,
All things would prosper, all the world grow wise."

In Persia, a house is surrounded by high walls. The rooms are built all around. They are simply and tastefully furnished with Persian rugs, divans, carpets, hangings and embroideries. In the center of the house there is always a garden and fountains playing in a pool of clear water in which gold fish are disporting themselves. Amidst such poetic and etherial surroundings the Persian woman lived a detached and secluded life. She was never allowed the association of men. Like a bird she was a prisoner in a golden cage. As a child she was not permitted to play with boys and her education was most elementary. Her heart was trained at the expense of her mind and thus emotionally she became an abnormal being. The bulk of Persian women were kept ignorant and illiterate by the priests. A few were taught prayers and verses from the Koran. The society of a learned woman was discouraged and avoided. A man usually called his wife not by her name, but "weak one". "Weak one, come here; weak one, go there." And she was weak enough to accept this abject position. When she was permitted to go out she had to put on a black robe called "Tchador" and her face was covered with a veil. A stranger looking at such a moving black figure in the bazaar did not know what to make of it. Thus from an American standpoint there was no social life in Persia because the two sexes were separate, holding their meetings in different quarters. If fifty years ago a man advocated any other theory than the above, he would be hunted down as a heretic.

A few years ago a progressive reformer wrote an article analyzing the condition of Persian women, encouraging them to throw aside their old timidity and ancient traditions and take

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a forward step in the world of enlightenment and freedom. The intention of the writer was to open the eyes of men to see the truth, convince women of their innate equality and suffer them to become aware of their inalienable rights. To the surprise of the writer many bitter criticisms were leveled against him, especially by women, on account of his advanced and dangerous ideas. This rather startling revelation showed clearly the influence of inherited habits and traditions. The writer could not make them admit that woman could not be lower than man for the sole reason of her belonging to the female sex.

The Persian woman of today is in a tremendous period of social and educational upheaval. Old traditions are being completely discarded and advanced ideals, although not quite formed, are in the process of formation. For the last sixty years the news of the progress of the Western women has been slowly permeating the hearts of their Persian sisters. Many modern schools are opened both by the Christian missionaries and the natives. Newspapers and magazines are being edited by the new woman; clubs are founded and discussion of vital topics carried on. Nurses are graduated from the medical schools and the pathways of unlimited advancement are opened on all sides. The great war broke many shackles and chains which held the women of Persia as prisoners in harems. The new girls are eager to acquire knowledge. Several years ago a Persian girl by the name of Ghodsea Khanom went against all national prejudices, left her home, and came to this country. She studied in Columbia University, graduated from that institution and at the conclusion of war she returned to Teheran, Persia, and is now engaged in a fine work of educating her sisters.

The Bahai movement which appeared in Persia in 1844, teaches the perfect equality of men and women. The three founders known by the names, the Bab, Baha'o'llah and Abdul Baha, laid great emphasis on this principle and commanded their followers to educate their daughters; for these girls, they said, will become some day the mothers of society and unless they are thoroughly educated, how can they train their children? For Persia in its conservative state, sixty years ago, this was a most radical teaching. The reactionaries started a terrible campaign of persecution against the Bahais, one of whose aims was the promotion of public education in Persia. When

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in 1912 Abdul Baha was in America, on June twelfth of that year, he gave an address at the Protestant-Episcopal Church of the Ascension, Fifth Avenue and Tenth Street, New York City. Regarding the status of Persian women he said in that talk: "The status of woman in former times was exceedingly deplorable, for it was the belief of the Orient that it was best for woman to be ignorant. It was considered preferable that she should not know reading or writing, in order that she might not be informed of the events of the world. Woman was considered to be created for rearing children and attending to the duties of the household. If she pursued educational courses, this was deemed contrary to chastity; hence women were made prisoners of the house. The houses did not even have windows, opening to the outside world. But Baha'o'llah destroyed these ideas and proclaimed the equality of man and woman. He made woman respected, by commanding that all women be educated; that there be no difference in the education of the two sexes and that man and woman share the same identical rights. In the estimation of God there is no distinction of gender. One whose thought is pure, whose education is superior, whose scientific attainments are greater, whose deeds of philanthropy excel, be that one man or woman, white or colored, he is entitled to full rights and recognition. Therefore the status of woman in Persia has undergone change. At present they have schools and colleges, they pursue the ordinary curriculum, and day by day they are becoming indispensable to, and equal to men."

The above quotation from an authority who has millions of followers in Persia will show the reader that the Persian woman of today is wide awake and full of dynamic energy. Any other statement is untrue and will not present the true picture of the woman's ideals in Persia.

One of the great heroines of the last century who espoused the cause of her sex in the Land of the Lion and the Sun, was Kurrat-Ul-Ayne. She lived between 1820 and 1853, became an enthusiastic follower of Baha'o'llah, threw away the veil, traveled throughout the length and breadth of Persia, lectured to women about their emancipation and awakened them out of the deep slumber of centuries. At a time when Susan B. Anthony was working in the United States for the suffrage movement and in 1848 the first woman's right convention was held at

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Seneca Falls, New York, Kurrat-Ul-Ayne was proclaiming at the top of her voice the principle of the equality of men and women in Persia. She was finally martyred in 1853 by the infuriated government officials and Mohammadan clergy who had become alarmed at the increase of her influence among the women.

Professor Edward G. Browne of Cambridge University, London, who is a great authority on Persian History and Literature, thus praises this remarkable pioneer of woman's rights: "The appearance of such a woman as Kurrat-Ul-Ayne in any country and any age is a rare phenomenon, but in such a country as Persia it is a prodigy—nay almost a miracle. Alike in virtue of her marvelous beauty, her rare intellectual gifts, her fervid eloquence, her fearless devotion and her glorious martyrdom, she stands forth incomparable and immortal amidst her country women. Had the Bahai Movement no other claim to greatness, this were sufficient—that it produced a heroine like Kurrat-Ul-Ayne."

Abdul Baha, the leader of this wonderful movement, when living in Haifa, Palestine, likened the world of humanity unto a bird having two wings—one male and one female. In the past, not only in Persia but all over the Orient, nay rather all over the world, the female wing was weakened through prejudices. In this glorious age both wings must become strong and continually reinforced—so that the bird of humanity may soar toward the highest summit of intellectual and spiritual perfection.

Writing to the women of Persia, Abdul Baha says: "Today the greatest duty of woman consists in the fact that they must strive to spread the ethical laws, to prove that women are capable of studying arts and sciences and that they are equal in all the duties of life. Women must demonstrate these principles to the men; so that all of them may bear testimony to the fact that these noble women are equal in morality, are equal in the acquirement of human excellences, are equal in the virtues of the world of humanity, are equal in crafts and professions and are equal in sanctity and purity. These noble women are centers through which the world of humanity is improved and morality advanced. These noble women are the instructors of the world of humanity. They are in the utmost firmness and power. Their will power is greater than that of men, their moral consciousness and intuition is greater than

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that of men, and in all the virtues of humanity they gleam like unto the stars. Like unto the lamp they shine and like unto the stars they scintillate. They have become fruitful trees and are the signs of guidance."

Mr. Morgan Shuster, who went to Persia to reconstruct the finances of that country, gives in his book the most eloquent testimony to the progress, patriotism and self-sacrifice of the modern Persian women and how through their political demonstration, the members of the National Legislative Assembly scorned the ultimatum of Russia who had massed her army at the frontier to invade the country and crush the national spirit of independence."

"It may be the will of Allah that our liberty and our sovereignty shall be taken away from us by force but let us not sign them away with our own hands," cried a venerable delegate of Islam. These were simple words, yet winged ones. Easy to utter them in academic discususions; hard, bitterly hard, to say under the eye of a cruel and overpowering tyrant whose emissaries watched the speaker from the galleries and mentally marked him down for future imprisonment, torture, exile or worse. Thus with the powerful moral support of women the representatives of Persia, in Parliament assembled, refused to sign a paper which would have sealed their integral life as a nation.

Mr. Shuster, continuing his comment on Persian women, gives the following graphic picture: "The Persian woman since 1907 has become almost at a bound the most progressive, not to say, radical in the world. That this statement upsets the ideas of centuries makes no difference. It is the fact. The women did much to keep the spirit of liberty alive, having themselves suffered from a double form of oppression, political and social, they were the more eager to foment the great Nationalist movement for the adoption of the constitutional forms of government and the inculcation of western, political, social and ethical codes. During the five years following, the successful but bloodless revolution in 1906 against the oppressions and cruelty of Mozaffar-eddin Shah, a feverish and at times fierce light, had shone in the eyes of Persia's veiled women and in their struggle for liberty and its modern expressions, they broke through some of the most sacred customs which for centuries past, have bound their sex in the land of Iran. We of Europe

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and America are long accustomed to the increasingly large role played by Western women in business, in science and in politics but what shall we say of the veiled women of the Near East who over-night became teachers, newspaper writers, founders of women's clubs and speakers on political subjects? What, when we find them vigorously propagating the most progressive ideals of the Occident in a land until recently wrapped in the hush and gloom of centuries of Despotism? Whence came their desire to play a part in the political and social regeneration of their country and their unwavering faith in our political and social institutions? That it came, and still exists, there can be no possible doubt and with it was born the discriminating intelligence which is as a rule acquired only by long years of practical experience. The Persian women have given to the world a notable example of the minds, to assimilate rapidly and absolutely new ideas and with the élan of the crusader who has a vision, they early set to work to accomplish their ideals."

OF SPECIAL INTEREST TO REALITY READERS

We wish to call your attention to the two page advertisement in this issue, regarding CAMP KNOLLMERE, and which is one of the most beautiful spots in America to enjoy a SUMMER VACATION.

Some of the Bahais who have had the opportunity and privilege to see this place, speak of it in the highest terms, and in fact a suggestion was made some time ago that it would be desireable if CAMP KNOLLMERE could be purchased by the Bahais, and be used exclusively by them for Summer Outings.

The director, Mrs. A. Sloper, has come into the Bahai Cause, and will be very anxious to help the Bahais acquire this splendid property; however, our friends will hear more about this in future issues.

REALITY PUBLISHING CORPORATION

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Why Another Temple?

From a practical viewpoint—Economy.
From a spiritual viewpoint—Unity.

The question, "Why another temple?" is one often asked those whose hearts and lives are dedicated to the building of the Universal Temple of Chicago. "We have too many churches and temples already. Think of the immense sums of money devoted to the erection of such edifices, money which would feed and care for millions and millions of souls."

Without careful thought these seem strong arguments against further burdening the human family—first with the financing of such buildings and second with the mental and spiritual confusion presented by a Temple, the actual purpose of which cannot be visualized until completed and "in action" as it were.

Let us devote a moment to considering whether or not a Universal Temple is an extravagant or economical investment.

This is a money-saving age, whenever a machine is invented saving time or labor, financial success is assured, but first a practical demonstration and test must be made, proving the claim.

Taking the argument for a Universal Temple on its lowest plane—is it not a fact that IF such a temple COULD and WOULD unite all religions for worship under its roof, would it not do away with the building of hundreds of Temples each devoting itself to some special creed or dogma or some particular religion?

We do not have Roman-Catholic churches and Cathedrals alone—we have divisions of the Roman Catholic church, represented by churches and cathedrals.

The Protestant Religion is divided and sub-divided, demanding thousands of buildings in which to proclaim division and the special holiness of each particular division. We have hundreds of Jewish Synagogues, hundreds of Christian Science Churches, thousands of Buddhist Temples, Mohammedan Mosques, etc. The list is long and too well known to need repetition.

The sums of money so spent would re-construct the world. As every idea must be demonstrated before accepted in this

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materialistic age-demonstration of the economical value of the ONE TEMPLE FOR ALL is necessary to prove its value.

Those who are building the Universal Temple in Chicago, believe it capable of doing away with the building of other temples.

All the human heart really requires as a back-ground for the worship of God is harmony—freedom and beauty.

When such a one with no dogma, no restrictions as to form in worship—whose doors are always open at all hours to every living soul; to worship according to the dictate of the heart and enlightment, is completed; millions will gather beneath its dome and millions of dollars formerly donated to establish separate institutions under the differing religious standards will go into perfecting the institutions of education, caring for the pooor and destitute of the human race, regardless of nationality, color or creed.

We will no longer find it necessary to donate to Protestant Institutions for Protestants—Roman Catholic Institutions for Roman Catholics—Jewish Institutions for Jews, but all will be submerged in one Reality of human brotherhood and understanding.

After all the building of a Universal Temple, has a money saving value.

"Why do you not use some of the existing churches and temples for that purpose?"

For the simple reason none of the churches or temples would allow it. They represent the old world thought of division and separateness. Only by actual demonstration can the world be convinced of the possibilities and advantages of a UNIVERSAL TEMPLE FOR ALL.

From a spiritual standpoint the building of a Universal Temple has more significance than any question before the human race today.

This is a bold statement but review of the history of the world will prove it to be a fact.

War is the result of separation—religious, national and racial. Had our religions intermingled, our nations and races intermingled, without prejudice and greed, war would have long since departed from the earth planet. There would be no field of action for it.

This prejudice is built upon the idea of superiority—relig-

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ious, national and racial. Every institution raising the banner of unity whether in the name of internationalism, economy or social uplift, is supported by thousands of souls, having knowledge of the destruction of separation and the construction of unity.

No tie on earth has proven more binding or lasting than religion; no matter under what name it goes, and a religion demonstrating unity in all its phases will lift that prejudice and dominating spirit from all religions, all nations and races, which has been the curse of humanity.

If you can gather under the dome of one temple representatives of every religion on earth, every nation on earth, every race on earth, you can gradually gather all religions, all nations, all races under the banner of Unity.

Who can deny today that Unity is not the cornerstone of remaking the world?

The Bahai Revelation and Esperanto

Extract from the "Tablet of Ishrakat," (Effulgences) by Baha'o'llah

During the months of September and October, last year, it was the joy and privilege of the editors of REALITY to spend some time with the Esperantists of Austria and Germany.

We have but slight conception in this country of the progress made in Esperanto. The number of persons speaking the language are many millions and consist of all nationalities.

The Esperantists are all enthusiasts and comradeship and mutual co-operation are the solid result of this advancement toward real understanding among all nations.

On the principal street in Vienna, hangs a large sign, impossible to overlook. It carries a green star, and directs one to the Esperanto Center, where one is met by a cultured, refined assembly, anxious to give information regarding any of the questions confronting you, either upon Esperanto or other matters. A few lessons in Esperanto demonstrated the quickness and ease with which the new language can be acquired.

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Thousands of commercial men going to the great Vienna "Messe" or Business Exhibition not being familiar with German, found Esperanto a medium through which all transactions could be made.

Hugo Steinhauer, high government official and president of the Esperanto Society of Vienna, a gentleman of rare quality of mind and personality, presided at the meetings of the Esperantists and was untiring in his efforts to assist and add to the comfort of the visitors.

All encouragement should be shown this branch of noble work for the betterment of the world, not only from the Bahais but from all who are forward looking.—Editor's Note.

"THE SIXTH ISHRAK"

is concerning union and harmony among servants (mankind). Through union the regions of the world have ever been illuminated with the light of the (Divine) Cause. The greatest means (for this end) is that the peoples should be familiar with each other's writing and language.

We have formerly commanded, in the Tablets, that the trustees of the House of Justice must select one tongue out of the present languages, or a new language, and likewise select one among the various writings and teach them to the children in the schools of the world, so that the whole world may thereby be considered as one native land and one part.

The most splendid fruit of the Tree of Knowledge is this exalted Word: Ye are all fruits of one tree and leaves of one branch.

Glory is not his who loves his own country, but glory is his who loves his kind.

In this connection We have formerly revealed that which is the means for the prosperity of the world and the unification of nations. Blessed are those who attain! Blessed are those who practice!

(The above is from Tablet revealed in Acca more than 40 years ago.)

Today the greatest need of the world of humanity is for the discontinuance of the existent misunderstandings amongst nations, and that can be brought about through the unity of language. Unless unity of languages is realized, the Most Great

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Peace, and the unity of the human world in a binding manner, cannot be accomplished and established. For the function of language is to portray the mysteries and secrets of the human hearts. The heart may be likened unto a box, and language to the key. We can open the box only through the key, and observe the gems contained in that box. Therefore, this question of an auxiliary international language is of the utmost importance. Men can be trained and educated internationally through this language. The spread of the known facts of the human world depends upon language. They can acquire the evidence of past history and ages through language. The spread of the known facts of the human world depends upon language. The explanation of Divine teachings can only be brought about through language. Because of the diversities of languages, and the lack of human comprehension of the languages of each other's nationalities, these glorious aims cannot be realized. Therefore, the very foremost service to the world of man is to establish an auxiliary international language. It will become the cause of the tranquility of the commonwealth of man. It will become the cause of the spread of sciences and arts amongst the nations of the world. It will be the cause of the progress and development of all the races. Therefore we must with all our powers make an effort so that we may establish an international auxiliary language amongst the nations and races of the world.

Message of Abdul Baha to Esperantists.

Washington, U. S. A., April, 1912.

"All through America I have encouraged the Bahais to study Esperanto and to the extent of my ability I will strive in its spread and promotion." Abdul Baha.

December 18, 1912.

Extract from an address by Abdul Baha on International Language, given in Edinburgh, Scotland, January 7th, 1913, under the auspices of the Edinburgh Esperanto Society, during which he said as follows:

"His Holiness Baha'o'llah, many years ago, wrote a book called 'The Most Holy Book,' one of the fundamental principles of which is the necessity of creating an auxiliary language, and

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he makes clear the good and profit which will come because of its use. Now let us thank the Lord because this language, Esperanto, is created. **We, therefore, have commanded all Bahais in the East to study this language very carefully, and ere long it will become spread through the entire East.** I also beg of you all, Esperantists and non-Esperantists, that you will energetically work for the spread of this language, for it will hasten the coming of that day, that millenial day, foretold by prophets and seers, in which it is said that the wolf and the lamb shall drink from the same fountain, the lion and the deer shall feed in the same pasture. The meaning of this holy writing is that hostile races, warring nations and differing religions shall become united in the spirit of love, and will become bound together, one with the other."

While on a visit at Clifton, England, January 16th, 1913, Abdul Baha addressed a meeting there, during which he said as follows:

"The tenth principle is the establishment of a universal language so that we will not have to acquqire so many languages in the future. In the schools they will study two, the mother tongue and the international auxiliary language. The use of an international auxiliary language will become a great means of dispelling the differences between nations."

Address by Abdul Baha at the Esperanto Banquet, given at Hotel Moderne in Paris, France, February 12th, 1913.

(Translated from the Persian by Mirzah Ahmad Sohrab)

"In the human world there are two kinds of undertakings, universal and particular. The result of every universal undertaking is infinite, and the outcome of every particular undertaking is finite. In this age all the human problems which create a general interest are universal and their results are likewise universal, for humanity has become interdependent. Today international laws have great influence, international policies are bringing nations nearer to one another. Therefore it is a general axiom that in the human world every universal affair commands attention, and its results and benefits are limitless, therefore let us say that every universal cause is

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divine and every special matter is human. For instance, the universal light is from the sun, therefore it is divine. Special light which is electric and which has illumined this banquet hall is through the invention of man. By this I mean that all the affairs in the world of humanity which are trying to establish solidarity between nations and infuse the spirit of universalism in the hearts, are divine. Consequently we can say that the international auxiliary language is one of the greatest virtues of the world of humanity, for such an instrument will remove misunderstandings from amongst the people and will cement their hearts together. The universal auxiliary language will be the means for each individual in the world of humanity to become enabled to be informed of the scientific accomplishments of all his fellow men.

The basis of knowledge and the excellencies of the world are to teach and be taught. To acquire sciences, and to teach them in turn, depends on language; therefore, when the international, auxiliary language becomes universal, it is easily conceivable that the acquirement of knowledge and instruction will likewise become universal.

No doubt you are aware that in the past ages a common language shared by various nations created a spirit of interdependence and solidarity among them. For instance, one thousand three hundred years ago there were very many divergent nationalities in the Orient. There were Copts in Egypt, Syrians in Syria, Assyrians in Musel, Babylonians in Bagdad along the river Mesopotamia. There existed between these nations divergence of opinion and hatred, but as they were slowly brought near to one another, finding common interests, they made the Arabic language a common vehicle of speech among them. The study of this common language by all made them as one nation. We know very well today that the Assyrians are not Arabs, that the Copts, Syrians, Chaldeans and Egyptians are not Arabs. Each one of these nations belongs to its own sphere of nationality, but, as they all began to study the Arabic language, making it the vehicle of inter-communication, today, they are all considered as one. They are so united that it is impossible to break this indisoluble bond. Today in Syria there are many religious sects, such as the Orthodox, Mussulman, the Dorzi, Nestorians and so on. As they all speak Arabic they are considered as one; if you ask any one of them,

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he will say—I am an Arab, though in reality he is not. Some of them are Greeks, others are Jews, etc. In short, there are many different nations and religions in the Orient that are united through the benefit of a common language. In the world of existence an international auxiliary language is the greatest bond to unite the people. Today the causes of differences in Europe are the diversities of language. We say, this man is a German, the other is an Italian, then we meet an Englishman and then again a Frenchman. Although they belong to the same race, yet, language is the greatest barrier between them. Were a universal auxiliary language now in operation they would be all considered as one. Just as in the Orient a common language created common interests between the various nations, likewise, in this age a universal auxiliary language would unite all the people of the world. The purpose of my remarks is, that, in the world of humanity, the greatest influence which will work for unity and harmony amongst the nations is the teaching of a universal language. Every intelligent man will bear testimony to this, and there is no further need of argument or evidence. Therefore His Holiness Baha'o'llah wrote about this international language more than forty years ago. He says that as long as an international language is not invented complete union between the various sections of the world will be unrealized, for we observe that misunderstandings keep people from mutual association, and these misunderstandings will not be dispelled except through an international auxiliary language. Generally speaking the whole people of the Orient are not fully informed of the events in the West, neither can the Westerners put themselves in sympathetic touch with the Easterners—their thoughts are enclosed in a casket—the international language will be the master key to open it. Were we in possession of this universal language, the Western books could easily be translated into this language, and the Easterners be informed of their contents. In the same way the books of the East could be translated into that language for the benefit of the Westerners. Thus will the misunderstandings that exist between different religions be dispersed. They bring about warfare and strife, and it is impossible to remove them without this universal language being spread everywhere. I am an Easterner and on this account I know nothing of your thoughts because an international language is not yet in vogue. Likewise you

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of the West are shut out of my thoughts. If we had a common language both of us would be informed of the other's thoughts. Consequently the strongest means of universal progress towards the union of East and West is this language. It will make the whole world one home and will become the greatest impulse for human advancement. It will upraise the standard of the oneness of the world of humanity, it will make the earth one universal commonwealth. It will be the cause of love between the children of men. It will cause good fellowship between the various races. Now, praise be to God that Dr. Zamenof has invented the Esperanto language. It has all the potential qualities of becoming the international means of communication. All of us must be grateful and thankful to him for this noble effort, for in this way he has served his fellow-men well. He has invented a language which will bestow the greatest benefits on all people. With untiring effort and self sacrifice on the part of its devotees it will become universal. Therefore every one of us must study this language and spread it as far as possible so that day by day it may receive a broader recognition, be accepted by all nations and governments of the world and become a part of the curriculum in all the public schools. I hope that the language of all the future international conferences and congresses will become Esperanto, so that all people may acquire only two languages—one of their own tongue and the other the international auxiliary language. Then perfect union will be established between all the people of the world. Consider how difficult it is today to communicate with various nations. If one studies fifty languages one may yet travel through a country and not know the language. I know several languages of the Orient, but do not know the Western tongues. If this international language was in force, having studied it, I should be able to speak it and you would have been directly informed of my thoughts, and a special friendship established between every one of us. The lack of such a language is now a great barrier.

Therefore I hope that you may make the utmost effort, so that this language of Esperanto may be widely spread. Send some teachers to Persia if you can so that they may teach it to the young people, and I have written to Persia to tell some of the Persians to come here to study it.

I hope that this language will be promulgated very quickly, then the world of humanity will find eternal peace.

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All the nations may associate with one another and become as brothers and sisters, mothers and fathers; then each individual member of the body politic will be fully informed of the thoughts of all.

I am extremely grateful to you, and thank you for these lofty aims, for you have gathered at this banquet to further this language.

Your hope is to render a mighty service to the world of humanity, and for this great aim I congratulate you from the bottom of my heart."

Extract from Address of Abdul Baha to the Theosophical Society of Paris, France, Thursday evening, February 13th, 1913.

"We observe that today the means of unity are brought about. This in itself is an evidence that the divine confirmations are with us. One of the principles of the oneness of the world of humanity is the invention of the universal auxiliary language, Esperanto. We observe that this language is spreading daily, and its advocates are increasing. It is indubitable that the universal auxiliary language will become instrumental in wiping away the present misunderstandings, and each individual will be able to be informed of the thought of all humanity.

Therefore we must all strive to spread among our fellow men this language. This international auxiliary language will be an introduction to the establishment of the oneness of the world of humanity. The greatest efforts must be displayed in This direction.

(Translated from the Persian by Mirzah Ahmad Sohrab)

Excerpt from Tablet, January, 1919.

"My hope is that the Esperantists may become attracted by these epistles and may consider the **magnitude of confirmation bestowed upon the Esperanto language** and may endeavor to translate some of the important Tablets of His Holiness **Baha'u'llah** and propagate them all around."



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Current Art

There has been a most interesting melange of art exhibits during the past month offering a poignant variety of objects to the eyes of the observer. It is difficult for the art critic limited to monthly, comments to offer everything in its proper chronological succession and sometimes a half forgotten exhibit which should have been noted earlier, slips into a later column but the editor endeavors not to overlook entirely the significant showings.

For instance there was a most unique exhibit at the Wildenstein Gallery of the recent work of Rose O'Neill, whom the average person thinks of as an originator of **Kewpies.** In fact Miss O'Neill sold her Kewpie model years ago to a commercial firm for a small sum of money and is not in the least responsible for the Kewpie horrors which have been created since.

The exhibit at Wildenstein's however brought to notice something vastly different from the Kewpies. Here one found grotesque and often gigantic figures, symbolizing the processes and stages of creation.

The struggle of the soul for freedom, the **Dweller on the Threshold,** Pans, Fauns and several types of the **Fauness,** the feminine of the Faun, being an almost new creation of art.

Some of these strange visualizations of Miss O'Neill appeared in the February Century. All were vigorous in conception and execution, and physchologically of much interest—when the intuitive mind turns toward the invisible side of life psychically or spiritually it is sure to discover types of significance as this artist has done. Passion in various phases, aspiration, uplift, despair, all these are suggested in the Beautiful and distorted figures of Rose O'Neill, may she persevere in her quest of the uncharted countries.

Quite a different exhibit was that of Earnest Lawson, who has achieved an established fame for luminosity and color among our landscape painters. The exhibit at the Daniel Gallery consisted of paintings of the South Shore of Long Island of considerable variety, but a trifle disappointing in luminosity and color. We have come to expect these beauties in a Lawson Canvas no matter what hour or weather it depicts, but of late they have not been so manifest as in the near past. Whether Lawson

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paints heavy weather or clear, he has for years had a gift of making us feel the presence and color of the air, and he is intensely a realist. He has quite conventionalized his manner of late as has Jerome Myers and both artists have seemed to lose a degree of spontaneity in the process. In the present exhibit there were beautiful flying and feeding gulls stretches of water, and sandy dunes, clouds, and a preponderance of rather grey atmosphere. **The Flight of Sea Gulls** had many beauties but the low cloud into which the gulls flew was as heavy and ponderous as a piece of lead not by any means a thing of moisture and air, so the Boats at Dock, showed similar heavy and ponderous clouds, unusual from the luminous brush of Ernest Lawson.

The Shack In Winter was charming as was also the **Incoming Fog,** and the **Gulls Feeding.** Here the live air above the water was evident as only Lawson can make it evident and the Fog Canvases were exquisite with the pervading mist which was luminously radiant and never too heavy.

Maurice De Vlaminck had an interesting exhibit in the Brummer Galleries, showing the effort of the young French artist to retain a sense of form and yet reflect the psychological futurist and cubist tendencies. Mr. Folinsbee had a charming show at the Ferargil Galleries in which his virile and poetic talent was very evident.

The Dudensing Gallery had a unique display giving the work of Bernard Boutet de Monvel and his friends. There were four canvases by de Monvel himself not specially illustrative of his great talent and half a dozen charming little water colors as for instance, The Temptress, The Huntress, The First Suspicions, Scenes from the every day life of France, humorous, poetic, fantastic and typical of the exhibit as a whole for it was made of these tiny sketches each a volume in itself. Those by Le Pape were like leaves from a child's picture book. The Blue Horse, Picnic on the Grass, etc., etc.

Those by A. E. Marty, seemed especially attractive, April, The Fan, The Picnic, etc. All were graphic to a degree, and one felt after an hour in this delightful exhibit as if one had crossed the water and spent a week in Paris itself, not the Paris of 1922, but the Paris of 1913 or earlier. Technically each little sketch was conceived and expressed with an expert touch a **chic,** which rendered it adorable to study and to remember.

On an upper floor of the same gallery was an exhibit of the

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illustrative work of Elenore Abbott, "Fantasies and Fairy Tales" was the title of the show, and it gave the water color originals of Mrs. Abbott's illustrations to fairy tales and poems delightful to recall. It was most interesting to see the original of these very attractive illustrations and realize how much charm had disappeared from the reproduction in black and white alone. Mrs. Abbott has visualized the personalities and events of these oft pictured tales, so that they float before our eyes like realities. Jack the Giant Killer, for instance, The Elves, The Magical Forest, The Six Swans, are as fresh as if the tales had never before been presented. They are full of poetic power and the Circe and Lamia indicate that the creative power of these illustrations would be even more manifest if turned to the illustration of larger poetic themes like Shelley's Prometheus for example.

The Art Center at 65 East 56th Street, is always a lively union of varied interests and has been especially so in the last few weeks. There are always a variety of artists exhibiting in different rooms, sometimes offering a sharp contrast to one another. Here one found Lucy C. l'Engle with a room full of odd and very temperamental canvases showing strong cubist and poetic tendencies, Miss Waterbury with a collection of Chinese subjects, mostly still life, very decorative, sometimes humorous, sometimes poetic in character. For instance one small canvas entitled Courage showed two Chinese porcelain statuettes on a table, one a dainty maiden the other a raging tiger in the act of springing at her. On a lower floor was a room full of the originals of Cornwell's illustrations to current literature. They were done with quite astonishing technical excellence and freedom, showing also a real gift of color feeling. Most of the literature illustrated was in the form of short stories the vivid and sensational character of which was well portrayed in these daring canvases, which might have been dubbed a running commentary of daily metropolitan life.

Altogether the most charming room of the art center was that of the Tiffany Foundation filled with rare pieces of brass and curios and glowing with beautiful old rugs, bits of ancient embroidery and carvings, which made a proper background for the gorgeous paintings of Sorolla and others, which hung upon the walls, and notable among these was the huge canvas showing the portrait of Louis Tiffany himself in his beautiful garden

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at Oyster Bay. The Canvas was such a sunlight painting as Sorolla loves showing the full glory of varied summer foliage. However the real value of the painting lay not in its richness of color but in its unconscious allegory of character depiction.

Louis Tiffany was the founder of the great Tiffany business of jewelry, glass and decorative art, but he became absorbed in the business enterprise of his immense work and forgot to a degree its artistic and poetic ideals. He was the possessor of millions and the Tiffany name stands always for technical excellence in art work. But he deserted his early partner John La Farge, because that partner would not consent to sacrifice artistic and creative ideals to business profit. Perhaps the happiest years of Louis Tiffany's life were those, spent, with his early partner and friend, but that was years before the painting of this portrait. What one sees in the face of the head of the great firm is bitterness, disappointment, complete disillusionment with life, though he is surrounded by every evidence of wealth. The ensemble would have been perfect if the bust of John La Farge, could have been borrowed from the Metropolitan Museum and placed beside the portrait of Tiffany. It was made by Edith Woodman Burroughs in the later life of La Farge. The artist never became wealthy. His life was always more or less of a struggle. But he never sacrificed his ideals and he became radiant. His face is as full of happiness as is Tiffany's of discontent, and of course the gifts he left the world were altogether from that creative side of art which he never deserted.

Miss F. Soulé Campbell had a very delightful exhibit of her beautiful portrait drawings at the **Gallerie Intime**, 749 Fifth Avenue, and one gained in this way a collective impression of her unique talent—which was extremely interesting. Miss Campbell always creates a charming portrait interesting in its values, but far more than this, her portrait is always a psychological study of her subject, fearless and penetrating. In this way her recent portrait of the Senior Mrs. Roosevelt is very delightful, and in connection with the powerful study of her famous husband "Teddy" becomes doubly suggestive.

Many famous people have yielded to the creative power of Miss Campbell's poetic pencil. Thus we know the soul of Mark Twain, of Theodore Roosevelt, of Joaquin Miller, as we could never have known it otherwise. The sweet face of Mrs. Eddy

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remains ever an inspiration to her followers, and the great portrait of Abdul Baha, shows as does no other the illumination which possessed him.

MARY HANFORD FORD.

The Nobility of Work

A New Standard

"The intellect of the laboring man has become the workshop of God."

"THE ROOT OF ALL KNOWLEDGE IS THE KNOWLEDGE OF GOD (Glory be to Him!) AND THIS KNOWLEDGE IS IMPOSSIBLE SAVE THROUGH HIS MANIFESTATIONS."

"O Son of Man! Lift up thy heart with delight, that thou mayst be fitted to meet Me and to mirror forth My Beauty."

Complacent, self-satisfied, we mortals act as if we were in possession of the whole world, while in reality we are spiritually poverty-stricken; we have banished God from our midst, and cherished instead thereof an illusion in our breasts. Now, the mission of the Revelation of Baha'o'llah is to recover for us this lost vision, to educate us anew, to lead us back to the sanctuary of holiness, to enkindle again the flame of the Fire of the Love of God, to consume the veils of superstitions and imaginations, and to fill the hearts with the new ideals of God, Love, Beauty, Constancy and Happiness, as portrayed in the Blessed Writings of Baha'o'llah and Abdul Baha.

"The heart of man is a rose garden. The real garden is in perfect order, well planted, well watered and cultivated. It is not so with the jungle; the jungle gives no evidence of education; where there is no garden, disorder prevails. Wild growth produces nothing. Human education is of the greatest importance, and it is especially necessary to properly educate the children; they are the young, tender trees of God's planting. But the supreme education is the Divine Teaching; through it, the most ignorant become wise, the lowest are elevated to the loftiest heights. This transformation in man is made by the Manifestations of God. Through them the wicked become righteous, the weak firm, the barren fruitful. One day's edu-

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cation under the inspiration of the Holy Spirit is better than ten years material training in the universities of the world."

The following is from the unpublished Diary of M. Ahmad Sohrab, a talk given by Abdul Baha at His home, Mount Carmel, May 2, 1915:

"All the Bahai children must learn a trade or manual profession. This must be aside from their literary education. The study of foreign languages, such as English, French, German, etc., must be coupled with the study of an art, craft or profession. 'Bonjour,' 'Bonsoir,' Comment ce va,' 'Au revoir,' etc., are not the sole insignia of an educated person. Do not be satisfied with a superficial smattering of a language. If you learn it, learn it thoroughly, scientifically. Even the Arab porters in the streets speak as much or more, but they go hungry because they have not been taught a trade. It is better to be a good carpenter, or fine shoemaker, a skilful physician, an accomplished engineer, an excellent gardener, a brilliant artist, a superior teacher, an inspired writer, than to be an angel in heaven with nothing to do but to sing hallelujahs and play on a golden harp. The mothers who have nursed and trained you have a great claim on your productive income, and the girls whom you expect to marry desire to see in you the examples of manly honor and useful activities.

"Do not waste your energy over that which is not practicable. Let me again repeat this fundamental rule, that every Bahai child, aside from his education, must be taught some kind of trade or craft, so that if he should travel around the world, he would not be a burden on the shoulders of other communities and, wherever he may go, the people may apply for his talent. This will guard him against all future poverty, misery and want. This is the explicit command of the Blessed Perfection and all mankind must abide by it. I desire for you that which would become conducive to the exaltation of your own station and the increase of your moral and intellectual stamina. Now I have grown old and my hairs have become white and hoary. I advise ye, O youths of Baha! learn the arts, study the sciences, acquire the practical methods of knowledge, trades and professions; learn the most useful crafts of the age—thus you may be honored amongst men and respected by all the people. Be ye fruit-bearing trees of the garden of Abha, the shining lamps in the gathering of the friends, the

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fragrant flowers of the meadows of the world, and the efficient members of the body politic. Be ye original; invent your thoughts and deeds. Do not let the sphere of your ideals be contracted. Be not imitators. Seek the radiant path of Divine Glory. Be ye attracted and enkindled. Do not sit idle. Trust in God and walk in the spiral road of progress. Be ye full of dynamic motion and let the rhythm of your life be perfect. Be ye the embodiment of animation and the rolling ball of good cheer and stirring joy. In this century of light, precede all others in sympathy, in philanthropic actions, in physical and intellectual culture, and in association with the rest of mankind. Do not let the pool of your thoughts become stagnant. Open the shutters of your mind and air its secret chambers. Refresh and renew the growing temples of your characters by the blowing of the breezes of sunlit ideals. Adorn yourselves with the gems of rare and world-enlightening actions. Sing like unto the nightingale. Move through the illimitable space like unto the stars, sweep along like unto a mighty river and let not the tributaries of your being be frozen by the cold blasts of the winter of disappointment and hopelessness. Pour down like unto the rain, weep like unto the clouds, laugh like unto the roses. Be inquisitive and learn every good thing. Once you have finished the course of your discipline, strike out into the new, untrodden paths of life. Go forward! Learn the laws of self-control! Bring under your dominion the lower appetites of human nature. Practice that which you teach. Unravel those mysteries of the universe which are conducive to the welfare of humanity. Stand firm on your own ground without the borrowed staff of another. No one will help you if you do not help yourselves and your fellowmen. Work, and its reward will come to you. Work, and wait for results. Work, and its traces will immortalize your name. Work, and when final success comes, the world will applaud and cheer your pluck and your patient perseverance."



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The Over-Ruling Providence of God

By Mabel G. Shine

Permissions and Provisions

To understand the Providence of God, what it is and what it does and what it can and cannot do, fix in the mind at the start that there are spiritual laws and natural laws, and that spiritual laws are greater than natural laws, and control them.

We only partially understand natural laws, how then can we understand spiritual laws? Hidden natural laws we call miracles when we see them in operation, but later when we have come to understand, we call them simply natural laws.

God being spirit, and creator of all that is, there can be nothing in existence but spirit. There can be only different planes of the manifestation of spirit. The earth-plane, being the lowest, the beginning plane where we start to grow, we call the "Natural" plane, because it is the plane which is natural or perceptible to us. So it is that "Natural Laws" are simply the lowest plane of spiritual laws. And from this point of view it is readily seen the lowest plane is the weakest, and each higher plane stronger, more powerful than that below.

So God's Providence operates on all planes for the best interests of man; races, nations, and each individual human being. He provides, and then he permits man to change and pervert that which he has provided, and He overrules this wrong doing so that out of it, or as a result of it good comes, the good He had provided originally. And this knowledge is the comfort and security for us in our own lives, in the lives of others and in the life of the nation and of the whole world.

Nothing, then ever happens, and no law can hurt us. If it were possible for God's creation to be more powerful than Himself, then things might happen and anything might befall us.

Hold in mind that there is a reason for everything that comes into your life or another's. You yourself are the Reason for all the other reasons. What you are and what you choose, creates the reasons for all that comes into your life; your beliefs, your desires, your motives, your efforts are the reasons.

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When you choose ill, God permits it just to the extent He sees it is necessary in order to bring about some good you would not otherwise get. He permits some hardship to come into your life of which you yourself are the cause, in order to save you from some greater hardship, and uses the experience to bring some good to you.

You need not fear that anything can happen to you or that natural law can hurt you because God cannot help it. He is not bound by this lowest plane of His laws which He has adjusted to meet the needs of human beings, His children on this earth. He can take care of you in a spiritual sense, no matter what you do, He can take care of you in a natural sense just so far as you will let him. A human father or mother cannot take the same care of a child that will not listen to their instructions as they can of a child that listens and follows the instructions, and that turns to them and asks to be guided. They will do the best they can, but everything would be so much safer, and happier and better, if the child would listen and be guided.

We are here to grow, and we can have our lessons in pleasant ways if we will, if we will not we must have them in more or less unpleasant ways. God has provided everything for our growth beautiful and delightful, it is we who change the conditions.

Here are two good men; one has all kinds of hard times, accidents, sickness, misfortune, losses, sorrows; the other escapes these experiences. Why is this? One man continually asks God to guard and guide him, while the other feels so strong, so capable, so wise, so "efficient" that he thinks he does not need God; he can take care of himself; he imagines he is doing it without any help from God. Because he looks to himself alone he goes wrong and brings troubles upon himself. And God permits it because he sees it is necessary to help him realize that he does need God, and so be saved from greater troubles both natural and spiritual.

And here is a good christian woman, working hard to bring up her family and always ready to help others; she has many troubles and sorrows, more than other women who are not as good. Why is it? The reason is that she believes she must do it all herself; she does not know that God takes care of her; she does not let him take care of her, and of her loved ones. She bears the whole burden, she is full of fears, worries, and

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puzzlements over what is best to do; she is crushed down with a load of care. She believes God saves souls, but has nothing to do with natural lives; that human beings are subject to natural laws; circumstances and conditions over which they have no control, and over which God has not control. She supposes the world God has created controls Him, and His children. Yet she has read many times, "The earth hath he given to the children of men"—not, "The children of men hath he given to the earth."

This good woman cannot hear the voice or feel the leading or permit herself to be led, for she is all the time so busy listening to herself. Most christians are like this; they do not trust anything to God; they are as full of fears and worries as though there was no God.

And why does one man come out of a railroad wreck or a burning building or a sinking ship or a battle, while the man beside him perishes? Or why does one man come out alive from many battles while the next man is killed at the first encounter? He may be a better man and he may not, but there is a reason. There is always a reason. The reason is not always the same. Natural law cannot account for the experiences of mankind; it is a higher law that explains. Many times we cannot see any reason, many times we can. The fact we can sometimes see a reason is proof there is always a reason; neither God in Nature nor God in higher planes works intermittently. Sometimes we see a reason for a hard experience at the time, or perhaps later; may be many years after; then we give thanks, seeing from what it saved us.

Ordinarily we see what comes to us, but not from what we escape. We have so many narrow escapes! and sometimes they are brought to our notice. Man's world is beset with dangers. What is it that saves us day by day? Above are the overshadowing wings, and underneath are the everlasting arms. He gives his angels charge over us to keep us in all our ways. The Bible is full of assurances that God looks after our earthly interests as well as our spiritual. Look up these promises in the old and new Testaments; meditate often on them; take God at His word, and you will come to trust Him and be no more afraid. The more you look to Him and trust Him, the more you will realize His protection and guidance; His presence. Thought is presence, and the more we think and meditate the more con-

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scious we become of the presence, and we lose our fears. And loving thought is union; that means we think God's thoughts after Him; we in that way receive wisdom, and we sense the guiding; we feel safer and grow happier day by day.

To those living a selfish and wordly life the realization of safety and happiness is impossible, because this realization cannot reach us through such channels. Thoughts are magnetic and attract to us realizations of like nature. Thoughts open the door that lets the warmth and light in; the presence and the illumination.

And when you have become familiar with the Bible promises, read those incomparably beautiful volumes, Divine Love and Wisdom and Divine Providence. They will show you what God is doing to your life and why, and what **you** are doing to your life when you seek and trust and love.

Now, no materialist can disturb you, no unbeliever shake your faith. You will see mankind is in the power of "Natural Laws," not because God so arranged it or that it is necessary, but that man has placed himself in this position by his egotistic trust in himself, beginning with that representative "Adam," and continuing to the present time. Man was placed here to have dominion over the earth and to subdue it, but he forsook God, and so cast himself out of the pleasant paths of wisdom. He turned to himself, saying I will be my own God, and ever since he has been groping in darkness trying to prove his own wisdom. All he has proved is his unwisdom; selfish, worldly, inhuman, a slave where he should be a ruler, a tyrant where he should be a brother, a destroyer where he should be a builder.

Not only the materialist, but those who call themselves by His name are floundering in this net of delusion; their whole heart and mind has gone into the struggle for the things of the world. When they fail they are in despair, when they succeed they find they have really failed. Then they cry out for something better; they know not what, but something better. They are struggling back to God. They say "We need a religion to lead us back to God, but what they need is to begin to live the old religion, the religion of Jesus Christ. They have not believed in Him; they have not believed His words. The teachers, yes and the ministers tell their followers: "Christ's teachings are ideal, but they are not practicable." This is the

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proof that they do not believe His promises; they are afraid of His teachings.

But they see their way is a failure and they cry out. They cannot find health of either body or mind; nor happiness; no rest from fears; no comfort, no peace.

But you know; you hold the key; you can tell them what they are groping for, what they need; you can show them the way. You can show them Christ's promises are sure, and that His teachings are the way to life.

THE FOLLOWING QUOTATION IS FROM THE MAGAZINE "THEOSOPHY"

504 Metropolitan Blvd., Los Angeles, California.

THE "GLITTER OF BAHAISM"—thus the LITERARY DIGEST entitles some remarks and quotations derived from the Boston TRANSCRIPT, anent the recent death of ABDUL BAHA ABBAS. The TRANSCRIPT says the Bahai's vague and indefinite hopes "benevolent, but vague and indefinite doctrine of holy hope of a universal religion which shall replace or reconcile all the warring creeds has spread thru the earth, until its acknowledged followers are found in all Christian countries at least."

What is there may we ask "vague and indefinite" about Bahaism?

It invites to Brotherhood and Service, to Tolerance and Faith in the Unity of God and man.

Does the TRANSCRIPT WANT a "bill of particulars" such as the sects supply, or is it that the "rewards" are not detailed for a life of simple humanity?

The TRANSCRIPT goes on to say "it is a melange of Christianity and idealistic Mohammedanism suffused and inspired by a very glowing hope. It is a gorgeous glitter of intense benevolence, which derives whatever it has of proselyting power from its dramatization of a saintly personality. It is the old story of the attempted incarnation of an idea—the idea itself being so vaguely generous and noble that no one could possibly object to it.

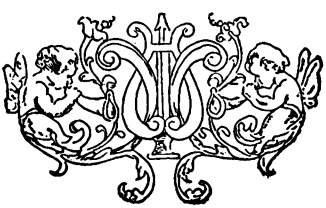
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Certainly the ethics of Bahaism are not peculiar to Christianity and idealistic Mohammedism but are those of every "saintly personality" in history and tradition and we think its "proselyting power" lies in its simple and direct appeal to the soul of aspiration in every heart not yet mummied by materialism or stifled with sectarianism. And does not the TRANSCRIPT know that the sum total of human evolution has been achieved thru the "attempted incarnation" of ideas. At all events he will admit that there is more pure Christianity in Bahaism than in all the churches of Christendom, for the "Vague and indefinite doctrine" of the Bahai has so permeated its followers that they practice what they preach.

We fully appreciate the above defense of our contemporary **Theosophy**, whether or not we partly deserve it—certainly the teachings of the Bahai Cause are not vague they are intensely practical, and demand the "Incarnation" of ideas into conduct. All over the world the feeling is spreading that there must be dynamic harmony between preaching and conduct—that the ideas which Christ formulated 2000 years ago must now be enacted and that the manifestation of God again apparent has made this possible. There is an etheric wireless which carries ideas without names and this wireless works swiftly today, rousing many hearts to service and that love which is selfless and full of patience.

The great example of such love which has been recently given by the memorable deeds and service of Abdul Baha, must inspire many for it is these examples which revive the ideals of humanity.

Certainly they do not produce a glitter. They cause a steady glow which banishes the darkness of the world, and creates the progress of the future. May the Bahai disciples manifest this glow in their lives and illustrate the reality of principles which in the past have been considered too ideal for practical application.



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Of "Reality," Published Monthly at New York, N. Y., for April 1, 1921

COUNTY OF NEW YORK } ss.
STATE OF NEW YORK }

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An Open Letter!

Do you recall one of those rare moments in life when the veil is lifted for a moment, when a breath of inspiration comes like a flash, when the future seems to be suddenly illuminated, when you feel a mastery stealing into hand and brain, when you see yourself as you really are, see the things you might do, the things you can do, when forces too deep for expression, too subtle for thought, take possession of you, and then, as you look back on the world again, you find it different; somthing has come into your life you know not what, but you know it was something very real?

Winning victories is a matter of morale, of consciousness, of mind. Would you bring into your life more money, get the money consciousness; more power, get the power consciousness; more health, get the health consciousness; more happiness, get the happiness consciousness. Live the spirit of these things until they become yours by right. It will then become impossible to keep them from you. The things of the world are fluid to a power within man by which he rules them.

You need not acquire this power. You already have it. But you want to understand it; you want to use it; you want to control it; you want to impregnate yourself with it so that you can go forward and carry the word before you.

And what is this world that you would carry before you? It is no dead pile of stones and timber. It is a living thing! It is made up of the beating hearts of humanity and the indescribable harmony of the myriad souls of men, now strong and impregnable, anon weak and vacillating.

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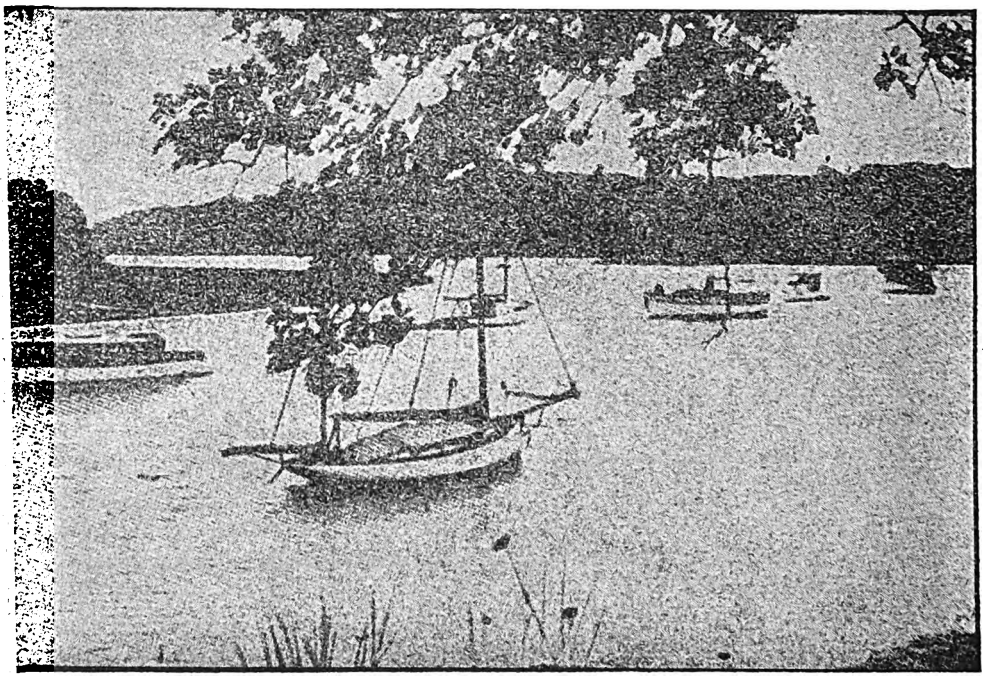
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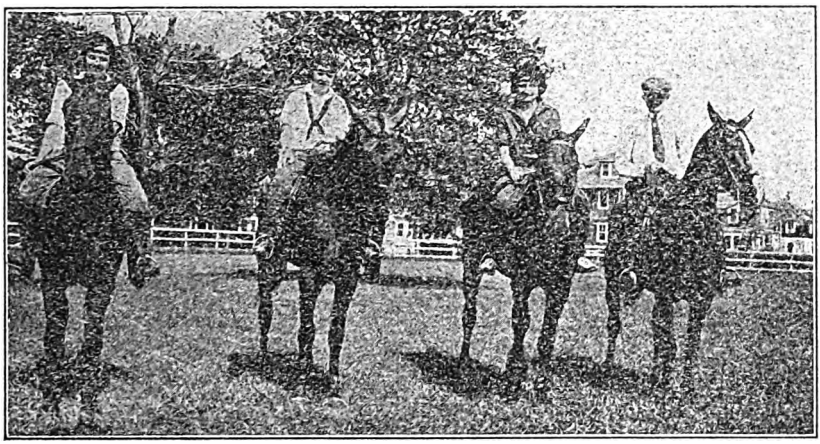
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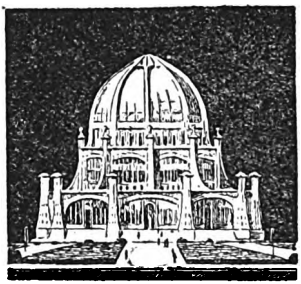
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THE MYSTERIES!

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A Magazine of Constructive Thought

ADDRESS OF ABDUL BAHA TO THEOSOPHICAL SOCIETY OF NEW YORK

GOD AS A LIVING PRESENCE IN THE HUMAN SOUL
MARIE A. WATSON

SUNRISE OF THE NEW DAY

SIGNS OF THE TIMES
LOUISE R. WAITE

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THE ONENESS OF MANKIND

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Twelve Basic Bahai Principles

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

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

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REALITY

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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 suprress 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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SHOGHI EFFENDI RABBANI

Grandson of His Holiness ABDUL-BAHA

GUARDIAN OF THE
BAHAI CAUSE AND
HEAD OF THE
HOUSE OF JUSTICE

(COPY OF CABLEGRAM)

January 16, 1922.

Haifa, Wilhelmite, N. Y.

In will, Shoughi Effendi appointed Guardian of Cause and Head of House of Justice. Inform American friends.

(Signed) Greatest Holy Leaf.

(From Star Of The West)

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Editorial

THE SOUL ENTITY

We are republishing in the present number of REALITY the remarkable address given by Abdul Baha to the Theosophical Society of New York on the evening before he left us. It was printed in the Star of the West of 1916—but is very little known and is one of his most significant utterances. In it he deals with two important questions, the necessity and reason for the continued re-appearances of a Messenger of God to Mankind and the reality and character of the soul entity.

There is no topic more frequently discussed in the present day than that of the soul, its identity and power, and no one has so clearly revealed its reality as Abdul Baha. We are accustomed to think of the soul as the "Subconscious mind" or the "Super-conscious" to which we may attain but to many minds it is a vaporous unreality of which we have in fact no conception. The psychologists study it, through its physical manifestations and arrive at vastly different conclusions. The teachings of Abdul Baha show us the soul as the thinking and governing reality. It is never within the body, but penetrates the body completely as is described in the passage quoted from the Divine Philosophy, functions through the body ordinarily but is capable of functioning independently, when ever desirable, even while we are still living on the material plane.

When one begins to think of oneself as this double entity, capable of life upon two planes, life expands enormously, death disappears, and one realizes the meaning of the phrase "the continuity of life," as never before. Existence centres in the soul reality, and the physical side of it is merely an adjunct which may disappear leaving its intensity more positive. We feel that our true life, our love, our thought activity, our supreme interest, all centre in the soul reality and are only reflected through the body. Often in dreams, as Abdul Baha says, we enter the soul consciousness and lose the body. Thus the sol-

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diers during the excitement of battle were severely wounded, but had no feeling of injury until they fell. We sometimes dream of looking upon the body and the dream is true.

The existence of the two entities explains many dark queries of the mind. It is through the soul reality that we receive the holy spirit, that the scientist makes his discoveries and the inventor creates new worlds. It is through the soul that we receive our warnings, our intuitions, our "hunches," and as we progress along the spiritual path we live more and more in this reality, less and less in the physical one. This is what Abdul Baha calls "living in eternity." It makes life more vital, more real and more loving, less selfish and self centered. It is only through such existence that we understand that wonderful word Oneness.

Abdul Baha means by "the placeless" an existence not subject to material conditions. The soul is a definite entity, always an individual, growing greater in capacity, in service, in ability, comprehension, and wisdom through all eternity. This is the only thing which makes existence worth while. On the earth we learn a trifle about life and its laws, but this trifle is constantly increasing so that after a million years or so, we may really know something.

The prospect renders eternity enticing, for there are only two things of importance in life, to love and to know.

THE EDITOR

Address of ABDUL BAHA at Theosophical Society, 2228 Broadway, New York City, December 4th, 1912.

(Taken stenographically by Esther Foster from the interpretation of the Ish'te'a'l Ebn-Kalanter).

ABDUL BAHA:

It is my hope that you are all well. It is my hope that you are happy, that you are in perfect health, in the utmost degree of joy and gladness.

Ish'te'a'l Ebn-Kalanter:

The President of this Society wished me to present to you ABDUL BAHA. You all know Him. He needs no introduction. I shall say nothing.

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ABDUL BAHA:

Those who are uninformed of the World of Reality, who do not comprehend the existent beings, who do not perceive the realities of things, who do not discover the real mysteries of the existent objects, and who have but a superficial grasp of things,—such persons are but embodiments of pure ignorance. They believe only in that which they have heard from their fathers and ancestors. They of themselves have no hearing, no sight, no reason, no intellect; they rely upon tradition. They are after the thoughts of their fathers and forebears. Such persons imagine that the Dominion of GOD is an accidental Dominion or Kingdom.

For instance, they imagine that this world of existence was created but six or seven thousand years ago,—as though GOD did not reign before this period of seven thousand years, had no creation before this, had no world before this. They think that Divinity is accidental, for to them Divinity is dependent upon existent things; while, as a matter of fact, as long as there has been a GOD, He has had a creation. As long as there has been Light, there have been recipients of that Light, for the Light does not have a manifestation unless there are those who perceive and appreciate it. The World of Divinity presupposes creation, presupposes recipients of bounty, presupposes the existence of worlds.

No Divinity can be conceived as separate from creation, for otherwise it would be like imagining an empire without a people. A King must needs have a Kingdom; must needs have an army, must needs have subjects. Is it possible to be a king and have no country, no army, no subjects? This is an absurdity. Were we to say that there was a time when there was no country, no army, and no subjects, how then could there be a king, a ruler? For a king must needs have a country, an army and subjects.

Consequently, just as the Reality of Divinity has no beginning—that is, GOD has ever been the Creator, GOD has ever been the Creator, GOD has ever been the provider, GOD has ever been a Quickener, GOD has been a Bestower—so there has never been a time when the attributes of GOD have not had expression. The sun is the sun because of its rays, because of its heat. Were we to conceive of there ever having been a time

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when there was a sun and yet it had no heat, no light,—that would imply and prove that there had been no sun at all, and that it became the sun afterward. So, likewise, were we to say that there was a time when GOD had no creation, had no created beings, had no recipients of His Bounties, that His Names and Attributes had not been manifest,—this would mean a thorough denial of the Divinity, for it would mean that Divinity is accidental. To put it still more clearly, if we think that fifty thousand years ago—or one hundred thousand years ago—there was no creation, that there were then no worlds, no human beings, no animals—this thought of ours would mean that previous to fifty thousand years ago there was no Divinity. For were we to say that there was a time when there was a king but there were no subjects, no army, no country for him to rule over, it would be assuming that there was a time when there was no king, and that the king is accidental. So just as the Reality of Divinity is without a beginning, so is creation without a beginning. This is as clear as the sun. When we contemplate this machiery of power and perceive this infinite space and its numerous worlds, then it will easily become clear to us that the life-time of this great creation is more than six thousand years,—nay it is very ancient.

But we read in Genesis, in the Old Testament, that the life-time of creation is but six thousand years. Now this has a meaning. This is not to be taken literally. For instnce, it is said in the Old Testament: in the first day such and such a thing was created—in the first day! Then the narrative shows that the sun was not yet created! How could we conceive of a day if there were no sun created! For the day depends upon the existence of the sun. While no creation of the sun was yet made, how then was the first day realized? Therefore, these things have significances other than literal.

To be brief: My purpose is to say that the Kingdom of GOD, that the Divine Sovereignty, is an Ancient Sovereignty. It is not an accidental Sovereignty, and that Sovereignty presupposes the presence of subjects, of an army, of a country; for otherwise, the state of dominion, authority and kingdom cannot be conceived of. So, were one to imagine that this creation is accidental, one would be forced to imagine that the Creator is accidental, while the Divine Bounty is ever flowing, and the Rays of the Sun of Truth are consecutively shining.

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No cessation is possible to the Divine Bounty, just as no cessation is possible to the rays of the sun. This is clear and obvious.

Thus there have been many Holy Manifestations of GOD. One thousand years ago, two hundred thousand years ago, one million years ago, the Bounty of GOD was flowing, the Radiance of GOD was shining, the Dominion of GOD was reigning.

Why do these Holy Manifestations of GOD become manifest? What is the wisdom of their coming? What is the result obtained through them? It is clear that human personality is endowed with two aspects. One is the aspect of its being the image of GOD, and the other is the Satanic aspect; and the human reality stands between these two aspects—the Divine and the Satanic. It is but manifest that beyond this body man is endowed with another reality, which reality is the world of Exemplars, and which is the heavenly body of man. At the time of speech man says: "I said," "I saw." Who is this "I?" It is obvious that this "I" is different from this body. It is clear that when man is thinking, it is as though he were consulting with some other person. Whom is he consulting with? It is evident that it is a second reality or one aside from this body with whom he enters into consultation when he thinks to himself, saying, "Shall I do this work or not?" "What shall be the fruit of my doing this?" Or when he asks the other reality, "What is the harm of this work if I do it?" And then that reality in man communicates to him its opinion concerning the point at issue. Therefore, that reality in man is obviously and clearly other than this body, with whom man enters into consultation and whose opinion man seeks.

Many a time man makes his mind up positively about a thing; for instance, he makes up his mind and determines to undertake a journey. Then he begins to think, that is, he consults his inner reality, and finally concludes that he will give up his journey. Why is it? How is it he gave up his original purpose? Thus it is evident that there is a reality in him and he consults that reality, and that reality expresses to him the harm which such a journey would cause. Therefore the man minds that reality and gives up the plan of the journey.

Furthermore, in the world of dreams man sees things. He travels in the East, he travels in the West, although his body is stationary. His body is here, yet it is that reality in him which makes the journey to the West while the body sleeps.

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There is no doubt that a reality is there other than the outward, physical reality. For instance, a person is dead, is buried in the ground. We see him in the world of dreams, we speak with him. While that person's body is interred in the ground, who then is the person whom you see in your dreams, talk to, and who also speaks to you? Therefore, this again proves that there is a second, or another, reality, different from this physical one which dies and is buried. Thus it is evident that in man there is a reality other than this physical one which is not this body. For instance, the body becomes weak, but that reality is in its normal state of existence. This body becomes strengthened, but that reality in man is in its normal state, unchangeable. For instance, the body of man may lose one arm, but the reality of man which is not visible loses nothing and is in its own normal state. This body goes to sleep, becomes like dead, but that reality in that body which is asleep is moving about, is comprehending things, is expressing them, is discovering the realities of things.

Consequently, it is known in man there is a reality other than this material one which is called body, and that reality is other than physical. one is called the heavenly body of man; and we call that body the ethereal form which corresponds to this body. It is that reality which discovers the inner meaning of things; otherwise, this body of man does not discover anything. That reality grasps the mysteries of existence. It discovers scientific facts. It discovers technical points. It discovers electricity; telegraphy, the telephone, and so on, discovering all the arts,—and yet the reality which makes all these discoveries is other than this body, for, were it this body, then the animal would likewise be able to make these scientific and wonderful discoveries, for the animal shares with man all physical limitations and physical powers. What then is that power which discovers the realities of things, which is not to be found in the animal; and that Reality comprehends all things, throws light upon the inner mysteries of existence; discovers the Kingdom, grasps the Mysteries of GOD, and distinguishes man from the brute. That reality penetrates the inner core of beings; and it is evident that man is endowed with that Reality, and there is no doubt therein.

This human reality stands between two grades, between the world of the animal and the world of the Divine. Were

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the animal in man to become predominant, man will become even lower than the brute. Were the heavenly powers in man to become predominant, man will become the most superior being in the world of existence. For instance, consider in man there is rancor, in man there is struggle for existence; in the nature of man there is propensity for warefare, innate in man there is love of self; in man there is jealousy, and so on with all the other imperfections; and thus, in a word, all the imperfections found in the animal are to be found in man. For instance, in the animal there is ferocity; there is also ferocity in man. In the animal there is what is called hypocrisy or slyness, like unto that in the fox; and in the animal there is greed,—and there is ignorance. So there are all these in man. In the animal there are injustice and tyranny; so likewise are they in man. The reality of man, therefore, is clad, you might say, in its outer form in the garment of the animal, in the garment of the world of nature, in the world of darkness; that is, in the world of imperfection: that is the world of infinite baseness.

On the other hand, we find that there is justice in man, there is sincerety in man, faithfulness, knowledge, wisdom, light; and that there is mercy and pity in man; that there is in him intellect, comprehension, the power to grasp the reality of things, the ability to discover the reality of existence. All these great perfections are to be found in man. Consequently, we say that man is a reality which stands between light and darkness. That he has three aspects, three phases; one is the human aspect, one is the Divine heavenly aspect, and one is the natural or animal aspect. The animal or natural aspect is darkness. The heavenly aspect is light in light.

Now to return to the point: The Holy Manifestations of GOD come into the world in order to effect the disappearance of the physical, the animal dark aspect of man, so that the darkness in him may be dispelled, his imperfections be eradicated, his spiritual, heavenly phase may become manifest, his GOD-like aspect may become paramount and his perfections might become visible, his innate great power may become known, and that all the virtues of the world of humanity potential within him may come to life. Thus these Holy Manifestations of GOD are the Educators and Trainers of the world of existence and They are the Teachers of the world of humanity. These Holy Manifestations of GOD liberate man from

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the world of darkness and nature. They deliver him from gloom, from error, from hideouness, from ignorance, from imperfections, and likewise from all the evil qualities. Then They cause him to be clad in the garment of perfection and high virtues. Men are ignorant; the Manifestations of GOD make them wise. They are animalistic; the Manifestations make them human. They are ferocious; the Manifestations cause them to become Kingdoms of Light. They are unjust; They cause him to be severed from self and desire. Men are haughty; the Manifestations cause them to become meek and amiable. They are earthly; the Manifestations cause them to be heavenly. They are material; They cause them to become divine. They are immature children; The Manifestations cause them to become mature. Men are poor; They cause them to become wealthy. They are base; They cause them to become noble. Men are mean and They cuase them to become lofty.

To be brief: These Holy Manifestations literate the world of humanity from the imperfections which beset it and cause men to appear in the garment of heavenly perfections. Were it not for the coming of these Holy Manifestations of GOD, all men would be found on the plane of the animal. They would be similar to ignorant individuals who have never seen a school, who have never had a trainer. For such individuals will undoubtedly remain ignorant.

Leave these mountains, these hills, to the world of nature and they will remain a jungle, and you will not find any fruitful tree among them. But a true gardner changes this forest and jungle into a garden, training its trees into fruitful ones, and causing numerous kinds of flowers and myrtles to grow therein. In the same way these Holy Manifestations of GOD are the Ideal Gordeners. The world of existence is but a jungle of confusion. The exigency of nature is confusion such as that of a jungle, producing fruitless, useless trees. As the Holy Manifestations of GOD are the Ideal Gardeners, They therefore train these human trees and cause them to become fruitful and bestow upon them freshness and verdancy in order that they may grow day by day and produce every kind of pure fruit, and thus become the cause of adorning the world of being and continue flourishing and in the utmost purity.

Consequently, we cannot say that the Divine Bounty has ceased, that the Glory of the Divinity is exhausted, or the Sun

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of Truth has sunk down into eternal sunset, — into that sunset which is not followed by a dawn, into that darkness which is not followed by light into that death which is not followed by life, into that error which is not followed by truth! Is it conceivable that the Sun was created in order that it may shed light upon the world, and train all existing things. How then can the Sun set forever? For this would mean the cessation of the Divine Bounty, and the Divine Bounty is ceaseless; It is continuous. Its Sun is ever shining; Its cloud is ever producing rain; Its Breezes are ever blowing; Its Bounties are all—comprehending; Its Gift is ever perfect. Consequetly, we must always anticipate and always be hopeful and pray to GOD to send unto us His Holy Manifestations in the most perfect might, with divine penetrative power, with the Divine WORD, so that these Divine Manifestations may be distinguished above all other beings in every respect, in every phase; in the same way as the sun is distiguished above all stars.

Although the stars are scintillating, yet the sun is superior to them in luminosity. Likewise these Holy Divine Manifestations are and must always be distinguished above all other being in every attribute of glory and perfection; in order that it may be proven that the Manifestation is the true Teacher, that He is the real Trainer; that He is the Sun of Truth; that He is endowed with a great Light, and in order that it may be proven that He is endowed with heavenly aspect. For, otherwise, it is not possible for us to train any one human individual, and after training him to believe that he is the Holy Divine Manifestation! The Holy Divine Manifestation must be endowed with Divine Knowledge and not be one instructed in school of learning. He must be the Educator and not the educated. The Holy Manifestations of GOD must be perfect and not imperfect. They must be great and not weak and impotent. They must be wealthy and not indigent. In a word: The Holy Manifestations of GOD must be in every great aspect distinguished above all else in order that He may be able to train the human body politic; in order that He may have Power to eliminate the darkness, cause the advancing of the world of humanity from one plane to a higher one, be able through the Penetrative Power of His WORD to promote and spread broadcast the Universal Peace among men, bring about unification of men and religions through a Divine Power, harmonize all sects and

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branches, and convert all nativities and regions into one nativity and fatherland.

Thus it is our hope that the Bounties of GOD will encompass us all and the Gifts of the Divine will become manifest; the Lights of the Sun of Truth will illumine our eyes and inspire our hearts and convey to our souls cheerful glad-tiding of GOD and cause our thoughts to become lofty, and our efforts to be productive of glorious results. In a word: It is My hope that we may attain to that which is the summit of human aspirations and wishes.

I have been in America nine months and have travelled in all the large cities, and have spoken before all kinds of assemblies, and have proclaimed to them all the oneness of the world of humanity, have called them all unto union, harmony and oneness. Indeed I have received the utmost kindness from the American nation, and indeed I look upon them as a noble people, and consider them a nation capable of every perfection.

Tomorrow I am going away to Europe, and thus I bid farewell to you all, and seek for you all the Divine Mercy, the eternal glory, evelasting life,—and I pray that you may attain unto the highest station of humanity.

I am greatly pleased with you. My joy is great over you. I shall never forget you. You shall always be in My thought, and I shall always pray and supplicate before the Kingdom of GOD and seek Heavenly blessings fro you all.

FROM DIVINE PHILOSOPHY, Page 126

The spirit of man has two means of action. Sometimes it acts through an intermediary. For instance, the spirit of man sees through the intermediary of the eye, hears through the ear, walks with the help of the legs and smells with the nose.

In order to seize the actions of the rational soul, we need the mediation of the body; but the soul can act directly without this intermediary. Thus when we sleep the soul sees without the help of the eyes. The auditory nerves are inactive, but the soul hears. Our members are in repose, but the soul is in movement. Our body is in the room, our soul is traveling through all horizons. It is clear therefore, that the soul evolves

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with and without the intervention of the material body. In the same way when we study an object, sometimes we observe it with the help of some optical instrument and sometimes with the naked eye. Sometimes we move by ourselves, sometimes with the help of a machine of locomotion.

The soul acts in the physical world with the help of the body. When it is freed from the body it acts without an intermediary. We see with our physical eyes but with the help of our thought we can see other lands. America was discovered through the mind. The day the soul becomes detached from the body it has but this second, means of action-without intermediary.

It is the same with the holy mesengers when they have left the earth. Christ acts today without an intermediary. His expressions in the world are numerous. The sun shines once through the medium of the mirror and again without it. Now we are looking at the sun which is reflected in the mirror and when the mirror is broken we look at the sun itself. The body is the horse, the soul is the rider and sometimes the rider moves without a mount. But people who do not reflect say that when the soul has left the body it can no longer act. The divine teachers act more powerfully after the detachment of their souls from the body. In his time, the Christ was not able to influence many people. Afterward his influence became widespread. Sprit has no body. Reflect on this subject.

FROM THE SEVEN VALLEYS OF BAHA OLLAH

Yes, O brother, if we reflect upon any of the creations we shall behold a hundred thousand consummate wisdoms and learn a hundred thousand knowledges. One of these worlds is that of sleep (or dreams): consider what mysteries are deposited therein, what wisdoms are stored therein! Consider: you sleep in a certain house, the doors of which are closed. All at once you find yourself in a remote city; you enter it without motion of the feet or exhaustion of the body; you see without troubling the eyes, you hear without distressing the ears and you speak without the use of the tongue. There are times when it happens that—ten years afterwards—you will witness outwardly in the world of time indentically what thou hast seen at this night in a dream.

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The Two On the Cross

by Valeria DeMude Kelsey

Often I think of that tremendous hour
And of the two who hung beside the Christ.
How strange it must have been to see that hill
Of Golgotha and all that curious throng,—
The citizens, the soldiery, the few
Who loved Him: Mary, the Diciples and
The Magdalen, who proved she knew Him, later.
I do not see the form of Him outstretched,—
I feel His Power instead, and all my thought
Centers upon the two whose honor it was
To hang beside Him till the night of sense
Prevailed and the earth shook in agony.
And I remember what the one thief said:
"If Thou be Christ, why, save Thyself and us!"
Whereat He answered not, but prayed instead.
The other thief suddenly trembled deep
In all his being till his cry broke forth:
"O Lord, remember me, when Thou shalt come
Into Thy Kindom!" And the Christ replied
In those eternal, matchless words of hope:
"Today thou shalt be with Me, in Paradise!"
Ah, whelming flood of being which went forth
From that divine Redeemer on the cross!—
Which still goes forth, for in God's realm no time
As we know time, exists. . . And in all men
Are two:—the one who sees material power
And puts his faith in that and perishes;
And he who trembles in his inmost self
With consciousness of love which God gives forth,
Until the veils of sense are burned and he
With God, in Paradise, walks consciously.



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Light Magic

There is no longer night and day,
Only one beat.
The heart of Light,
That holds its sway
With ceaseless love
Around, above,
To help our needs!
So swift it moves
We cannot see
But like the seeds,
We stir and wake
To blossom break
And spread in space
To seek that dream,
To catch that gleam.
Veil of God's face
That weaves around
All form and sound!
All living things
Made glad by Light
And given sight
And rainbow wings
To soar toward Thee.
Dimly we know
But we can gaze
And we can grow!

B. L.



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The Legend of the Lilac

Note: The Lilac is a very old flower originating in Persia. It was brought from England to America by the Puritans in the 17th century. Every part of the flower and plant is either beautiful or useful. The leaves are heart-shaped, and the clustering flowers beautiful and fragrant, while the roots are used for cooling fevers, and the flowers for varied perfumes.

In the lovely land of Persia, where so many fantastic things are woven, the fabric of this romance interwove itself perchance from mystery to fact.

Once, a very long time ago, there lived a merchant, who, like others of today, was not content with the success of his own business, and so he tried to acquire greater wealth and renown from other sources. Each day he schemed to obtain the unusual, to surpass all collections, and to create envy among his friends. He wanted these things:

Not for his need
But for his greed
To please his vanity
And show his popularity.

Now he heard of a great Nature Lover, whose only wealth lay in the collection of rare and magical plants, who had recently discovered a strange new plant, and had placed it among his shrubs and flowers, which were gathered from all parts of the world. The merchant determined to secure it at any price, and he traveled many days before he found its owner, a kindly old bachelor who loved all his Nature children as though they were of human family. When the merchant came to this garden he was welcomed most hospitably, although the Nature Lover thought his visitor was but a passing admirer of the growing treasures. Months later, he learned, to his great surprise, that his curious visitor was one of the wealthiest merchants of Persia, and his name was known all over the world.

Wonderingly, the Nature Lover asked the object of the merchant's quest, and he received the arrogant reply:

"Dear Sir, I came to purchase from you, not only the rarest and most beautiful of your well known collection, but the

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most promising of all your plants. I am told you are an honest man, and I trust you will not overcharge me."

The Nature Lover only smiled as he walked humbly with the noble Persian. When they had come to a rock-built nook amid music-swishing shrubs, he selected a small root and said: "Take this magic root, treat it tenderly, heed its mystic requests, and you shall be rewarded beyond imagery."

The thought flashed through the great Merchant's brain: "I shall heed its requests, for if what the Nature Lover has said be true, it will flourish, blossom and **multiply** quickly; then I can sell it for great profit and my wealth will increase for 'tis said it's the only one of its kind in the world. It shall surpass all other flowers."

He was already counting the profit he would gain from this venture, as he mounted his great black steed. In the dawn of the following morning, a timid crooning voice whispered softly: "Dear Friend, please let me live where it is cool, though sunny, and give me each day a coolish drink of water. I shall reward your faith in me."

"Faith in you! Pray tell me little plant," the merchant scornfully said, "Who art **thou**, that I should have faith in you, who are so small a thing. Your demands are great for one so young." And the little plant dropped her head disappointedly.

Soon they came to the merchant's garden, and he placed the tiny root in a lonely, sunless part of his garen. "Now, he said, "here is a rather cool and sunny place for you to grow. I'll try and visit you every day and give you a cool drink of water. I've done as much as I can for you, so I shall expect you to be something, and soon, at that." And the little plant always wellbred, smiled and said, "Thank you, and I'll try."

The next day when he came to give her a cool drink of water, he reminded her again'

"You **must** something **be**
Pray, don't disappoint me."

And the little plant said: "I'll try." And then she tried to grow, — oh, so very hard, — even though the crude Merchant could not understand.

When he came on the following day and gave her a cool drink of water on her parching heart, he scornfully said, "You haven't grown at all."

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'No," she sorrowfully sighed, "I cannot grow here for it's too hot."

Then the great Merchant got impatient and even angry. "I have done the best for you. You, who are so small a thing, ask for too much. See here, I have given you a nice place to grow in my garden where the warm sun comes daily, and I give you a cooling drink of water each day, just as you asked. What more do you want? I suppose I have been tricked. Your former owner told me you were magical. Whimsical, you are, — not magical!" he blurted out as anger inflamed his florid soul.

The tiny plant was too crushed to answer and all through the gloomy night she cried and tried to commune in thought with one who could understand. All through the quiet solemn hours she wept great tears of longing.

The next day the Merchant came again and the little Plant this time cried out, "Dear Friend, I am parching. Do but give me a drink of cool water."

"Dear Friend," the Merchant scornfully said, "you are dear, but not my dear friend. You ask for a drink of water when you stand in a pool of water. Why should I give you more?"

"Those are the sorrow-drops from my soul," the Little Plant said, "and you know I cannot grow in my own burning tears."

"It is not that you cannot grow, but you will not grow, Trickster!" he cried. "I have been duped by the cunning Nature Lover who finds so much gold in setting suns and fools' purses like mine." And the Little Plant almost died of mortification.

The next day the Merchant's friend, a gentle minister and lover of plants, came into the garden seeking new species for his simple garden. When he saw

Poor Little Root in the dry ground
With scorching Soul Tears all around

he was curiously concerned, and some unseen spirit whispered to him: "This is a magical plant. Buy it." Turning to the Merchant, he said, "Will you sell me this strange plant?" The merchant laughed disdainfully, "Sell it, I could not cheat you as I have been cheated. It's a dying thing, and you may have it." The dear Minister tucked it tenderly away in the

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corner of his caressing arm. Once more the Little Plant sighed: "Dear Friend, please let me live where it is cool though sunny. Give me each day a cool drink of water, and I will reward your faith in me."

"It is little you ask of me. Thou shalt have a cool and sunny home. Each day I'll give thee a cooling drink of water," for tho' thou art a small thing, I have great faith in thee, his kindly voice assured her. "There, little dear, I know you can and will grow." She was joyous now beyond compare.

Each day he visited her and gave her a cooling drink of water. On the third day, a few green-heart-shaped leaves appeared, and when the new friend saw them uncurling, he said confidently tender: "I knew thou would — I knew thou could grow." And the Little Plant smiled hopefully in her peaceful new home. And the new friend visited her each day and she grew into a lovely and graceful plant. One day, when he came to give her the usual drink of water, she looked up gratefully and said: "No more do I need a cool drink of water. I can grow by myself." Under these new and joyous conditions, the Little Plant grew into one of splendor, beauty and fragrance, and when the first days of Spring came, great feathery white lilac clusters tipped each branch of this lovely plant. When her new friend found her he said: "Thou art lovelier than my loveliest dreams of thee—but tell me why thou wouldst not grow before."

And the Lilac Plant said: "I could not, because the Great Merchant would not trouble to wait and understand. I grew for you because your faith and love inspired me to reach my fairest dream. My leaves are heart-shaped in gratitude for your gentleness; my flowers are perfumed from the sweetness of your thoughts, and my roots are cooling from the patience of your refreshing words."

The next day the great Merchant came to visit his friend, the minister, and when he saw the lovely Lilac Plant, his envy was great. "Dear Friend, mine, where did you find so lovely a plant? Its beautiful bush and its perfect shaped leaves,— the flower clusters are more splendid in grace and perfume than any I have ever beheld."

And the gentle minister said quite simply: "I found it in your garden; it was the root you gave me."

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"Impossible" said the Merchant.

But the Minister continued "Nothing is impossible where there is faith and love."

And the angry Merchant said once more to the incomparable Lilac: "Why did you not grow for me?"

"You woulld not be patient, gentle or hopeful," the Lilac said.

This time the Merchant dropped his head disappointedly.

M. B. NEWMAN

ILLUMINATION

Praise or blame
Must be the same
To the enlightened;
Ignorance blames,
Ego shames
The station given
By high Heaven
To ascending neophite—
This must not grieve
Or make retrieve
The stout heart
Of the warrior,
Engaged in combat
Against wrong,
Oppression, evil opinion,
Not at all—Strong
And ever stronger
Becomes the power
Of clear Insight,
And discrimination;
The 'Fall' into error
Becomes less and less,
Until firm and upright
Stands the neophite
Conqueror of self—
Hath attained Illumination.

MARIE A. WATSON
March 21, 1922

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Do We Need the Bahai Revelation?

The fundamental idea of the Bahai Revelation is the unity of mankind; yet this idea is not confined to the Bahai Revelation. It occurs also in Christianity, an old and highly organized system with millions of adherents. Will not Christianity suffice? Have we need of a separate and distinct movement? Will not, as our ministers tell us, the principles of Christianity, generally and faithfully applied, cure every evil? If so, we had best not waste our efforts in promoting a distinct, but wholly parallel movement. This point needs to be decided at the outset.

We must face facts as they are. It is vain to say that the principles of Jesus, if applied as He intended would suffice us. This is a hypothetical case, but we need a practical remedy. What is Christianity doing for us?

During the war, divisions on religious lines were largely laid aside. The nations were supreme, and men fought to preserve their ideals of nationality, the Germans for the Fatherland, we "to make the world safe for democracy." But now that the turmoil is over, how quickly the old fundamental lines of cleavage reassert themselves. The Irish gained their independence, yet they are still fighting, though now the issue is wholly religious. "Are you a Catholic or a Protestant?" Men with guns in their hands stopped a pedestrian on the streets of Belfast the other day with this question. The man did not know what to say, for he was ignorant of the faith of his questioners. He ran, and was fired upon, but luckily escaped. Others were less fortunate. Women in their homes, children at play, men returning from work are now being shot or torn to pieces by bombs for no other reason then that they are Catholics and their assailants Protestants, or vice versa, and these are Christians all!

Is there a remedy within Christendom for these things? Can Christianity set its own house in order? If so, we may

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well say, "Hands off" and give them their chance. But is there a remedy?

Within Christianity there is no hope. Peace on Christian lines can be obtained in but one of two ways, either the Catholics convert or exterminate all the Protestants, or the Protestants convert or exterminate all the Catholics. They have been at this ever since the Reformation and it is practically a drawn battle today. The difficulty does not lie in an error on either side, but in a fundamental error which is common to them both. It is the attitude of dogmatism, the antithesis of the Bahai Revelation. Each says "I am right and thou art wrong." It does not matter how small the difference may be or whether it is of more than theoretical importance, the question is, who is right? Neither disputant will think for a moment of examining his views in the light of reason and of facts, much less of submitting it to the judgement of a dispassionate person. The point is that he is wholly and everlastingly right in every minute detail and the other is as wholly and everlastingly wrong in the sight of God, and since they both worship the same God, it is clear that the other party from him who is speaking is rejected of God, despised, outcast, anathema, damned, etc. The bullet and the bomb are the proper argument for such people, in the minds of the vigorous and primitive, while those of us more compassionate and softhearted by nature or nurture would refrain from slaughter and prefer conversion, still we have no fundamental remedy to offer. With each side trying to convert the other, a dead-lock may safely be predicted.

Is Christianity any more effective in broader fields? This is a domestic trouble, in the home as it were, and these troubles are peculiarly difficult to compose. How fares Christianity in the broader field, free in the world, free and prepared, with its glittering armor on?

Since the war, small difficulties with the Mohammedan countries have appeared here and there; with Spain in Morocco, with Italy in Libya, with England in Egypt and India, with France in Syria, with Grece in Turkey. These things seem small in themselves, but to certain observers seem to indicate a growing sense of solidarity in Islam; small sparks that may set ablaze the fanaticism of 250,000,000 followers of the

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Prophet to make war on Christianity, and test the issue of supremacy by the sword. How does Christianity propose to meet the threat of this attitude?

The answer is simple. Christianity would fight, as it has always fought the Infidel from the days of the Crusades till now. We would attack them with every weapon of slaughter known to us, and hope that they would tire of the destruction before we ourselves were hopelessly crippled. We would have no other course, for we hold with Islam identical standards of religious belief and conduct. The cross shall lead our hosts as the crescent leads theirs, and the victory shall be to the stronger. Why is Jesus the only Son of God and to follow Him — the only way to salvation? Because we say so. Why is Mohammed the only True Prophet of God, and to slay those who disbelieve in Him is the surest passport to the joys of Heaven? Because so says Islam. Do either of us examine the basis of our belief in a critical spirit, or do either of us wish to lay the matter before an impartial tribunal? We do not. This is belief, and belief is not fact nor yet truth. We do not want the facts, we do not want to know the truth. For our belief we will fight and if need be die, and whether it is right or wrong is immaterial in fact. And as is our attitude, so is that of the Mohammedan world, **mutatis mutandis.**

We see that Christianity at large is in exactly the same difficulty as with the denominations at home, only the difficulty is on a vaster scale and therefore more terrible. The impossibility of the soluution of the difficulty is a real impossibility, for it lies in the very essence of Christianity itself, its philosophy and basic principles. If only there were another way, would we not grasp for it? Then let us give the Bahai Revelation a hearing. It promises to reconcile all mankind in brotherly love without warfare and without conversion. The method has never been tried even on a small scale. Is it not at least worthy of a hearing?

A FRIEND



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God as a Living Presence in the Human Soul

The Divine ray from the Essence of Light deposited by God in the being of man is to be individualized by man, then it becomes man's Reality: To become conscious of this "Hidden Treasure" is the business of Life. When this conscious Union is made between the self of man and the Self of God the real Work begins; from this union results the Inner Light and it becomes the Guidance of God to the human soul.

The Manifestations of God have all appeared for the purpose of training mankind, awakening it to this ideal spiritual condition, that it may realize within itself the possible unity with God.

"The reality of man is a Divine depository. It is an emanation from the Light of the Ancient Entity. This Divine Essence, on account of its great innate purity and its connection with the unseen Ancient Entity, is old as regards time, but New as regards individuality."—Abdul Baha.

"Prayer and Supplication are two 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 becomes the sanctuary of prayer. Then the meaning of 'He will lift up before **His Eyes the veil will become fulfilled in man.'** "—**Abdul Baha.**

Whosoever will meditate on these words; assimilate and understand them and practice their inner significances cannot fail to reach a state of consciousness wherein the Presence of God is a living Reality.

Prayer and supplication are not the same thing, this becomes evident through meditation. One supplicates to gain the right attitude for prayer; We all know there are many selfish prayers from the human heart; True, God often grants these to man, so that he may learn through experience that all selfish prayer brings with its gratification disappointment, finally. Hence it is the part of wisdom to supplicate for a pure heart,

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a pure intention. In time man learns to desire and pray for spiritual enlightenment, and accepts whatever comes to him from the Will of God if it be difficulties, trials, sorrows or benefits of a mere material nature. Thus man becomes "severed from all save God."

The self of man is the most subtle of all the beasts of the field of mind, it requires an adept in spiritual understanding to know the status of man as he really is. Many a neophite has learned that what he considered at one time of his advancement was freedom from ego, was in reality delusion; the light he had was a mere rush-light, quite lurid with self, and not the pure white Light of his inner reality.

The farther man advances upon the Path of Enlightenment, the clearer he perceives that ego clings tenaciously to his dying day, and he dies many deaths and that it is only by constant prayer that man can—through the assistance of God—keep his face turned to the reality within and turn his back on ego.

"It is an axiomatic fact that while you meditate you are speaking with your own spirit. In that state of mind you put certain questions to your spirit and the spirit answers; the light breaks forth and reality is revealed. Through the faculty of meditation man attains to eternal life, through this faculty he receives the breath of the Holy Spirit; the reality within himself.

"Meditation is the key for opening the doors of mysteries. In that state man withdraws himself from all outside objects; in that subjective condition he is immersed in the ocean of spiritual life and can unfold the secrets of things in themselves. This is divine inspiration, and man partakes of heavenly food."

"The meditative faculty is akin to a mirror: if you put earthly objects before it, it will reflect the earthly objects: so if the spirit of man is contemplating heavenly subjects the rays of the Sun of Reality will be reflected and the virtues of the Kingdom within will be obtained.

"Therefore, if this faculty be rightly directed, turning to the divine Sun of truth man may comprehend the allegories of the Bibles, the mysteries of the Spirit, the Realities of all things, and discover the hidden secrets of the Kingdom."

"Finally: If the faculty of meditation is bathed in the Inner Light then, and then only can the results be confirmed.

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Otherwise, some thoughts are useless to man: they are waves moving in the sea without results."—Abdul Baha.

Today it is incumbent to teach that the return of The Divine Love is for the purpose of raising mankind from its dark condition to the level of conscious spirituality.

All through the Divine Teachings of To-Day we find scattered the reiterated statements that man must become conscious of the Divine Presence and his own reality within: Man cannot spiritually understand the inner meanings of the scriptures or, man himself, until this Inner Light be awakened. The Reality of man is not a figure of speech, only, but a most definite Something of which man in general has little conception. Now what must man do to attain the consciousness of the Living Presence of God within his soul? We will quote from the Hidden Words of Baha'o'llah as a guide to this question: "O SON OF SPIRIT. I CREATED THEE SUBLIME, BUT THOU HAST DEGRADED THYSELF, THEREFORE, ASCEND TO THAT FOR WHICH THOU WAST CREATED."

Will Ego dare say: Man has not free will, that he is only the product of heredity and of his environment? We all have heard this statement from man a thousand times over. Well! Is man right or is God right? "I created the sublime," etc. Let us analyze, reason upon the matter and insight may furnish a trace that will vindicate God's statement and shame man's.

At a remote period man's will was entirely free, God created all souls pure, good, not all equal in degree or capacity, but each within its own degree or station may reach perfection. That is the Desire of God but man must co-operate in his will with the Desire of God for reality in him to become consciously established. Force is not appled by God, generally. So long as no desire for enlightenment is apparent in the merely animal consciousness in man, God permits him to go his own way, but exceptions occur: where ego has made advancement and has fallen away, God may and does through His Mercy and Compassion as a Divine Favor and Bounty cause such hardships and adversity to befall ego as to bring man to his spiritual senses once more, awaken him to his fallen condition; The story of the Prodigal son illustrates this most definitely and lovingly.

Can man reach the divine station of consciousness that God

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is a living Presence through the Reality within himself? There are all degrees in this as in any other station of attainment. Abdul Baha says there are but few who consciously realize God as a living Presence within. The reason largely for this is **lack of faith,** not only lack of **faith in God** but **lack of faith in man** from **man to man.** This is the experience of every awakened one, generally, it is considered as hallucination, arrogance or deliberate deception. Man without spiritually awakened consciousness cannot discern this state in another: In darkness, without light nothing can be seen, says Abdul Baha.

However, man may reach spiritual degrees of perfectly, conscious communion with God in his own soul. The Path is the "Way of the Cross." Suffering is the only way **now** because man has chosen his own way in opposition to God's way. It is foolish to deny this clear fact; It is the part of wisdom to acknowledge our fault and endeavor with the divine assistance to realize the high and noble station God created for man.

The "still small voice" in the consciousness of man, the voice of his own reality, how often has it been hushed, stifled, until man becomes entirely heedless to its soft pleadings, its admonitions, its warnings, oftimes even, in dreams, it endeavors to instruct and assist him; in various ways helps come to him, through the medium of a book, a teacher of divine mysteries, an intimate companion of the True One, if he recognizes these divine Bounties, rapid progress may be made toward the desired goal.

"First, seek ye the Kingdom of Heaven" is required as of old. This is Spiritual Science, and Material Science of this Day of enlightenment and Spiritual Science are absolutely in harmony. God's Gift to man is eternal Life. But **this gift must come to ego from his own reality;** unless man is conscious of this truth his words are from his intellectual reality and not from the pure mind of God's Deposit within him.

How can ego know whether his "candle be lit," whether he is conscious of the Angel within? By the fruits: there is no other criterion, no matter what ego claims, proof is demanded. "This is the Day of maturity for the sons of men," declares Abdul Baha and souls are in the valley of decision.

What are the proofs demanded? They vary according to the advancement of egos on the Path to Enlightenment; according to capacities and the uses to which these have been put.

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Of this we are certain: the fruits of the awakened, conscious soul are of an entirely different and opposite quality to those of ego. Ego is easily offended, does not differentiate between a heavenly admonition and an ignorant assumption; he judges only by his own limited view-point of reality.

The man-god often boasts of his great achievements, and undoubtedly he may have accomplished a great deal, but it is mostly for self-benefit and the aim and object is not Sacrifice: SERVICE, sincerely to others is the first indication of ego alert, striving in the Way of God. Man first becomes a Searcher for Truth, then a Striver in the Path of Action, then he becomes aware of the mysteries of his own being. There is no royal road whereby man can gain anything for the mere asking or wishing: this is mere negative desire that amounts to nothing unless it becomes active.

The world has had over and enough beautiful words and thoughts and ideal wishes about Brotherhood, Altruism and fine Ideals: but where are the fruits? We cannot gather the figs of positive action from the thistles of mere negative desire. Prayer and supplication are needed daily, for this is the spiritual remedy given to the soul by the Manifestations of God for USE, not occasionally when the mood is on, but for sustenance, the lack of which causes stagnation and starvation in the soul, surrounded as it is constantly while on this plane of life by influences detrimental to spiritual advancement.

The Prayers of the Manifestations are Creative, and a Powerful Disinfectant—to the soul aiming at communion with its Lord—from the worldly contaminations from which it cannot escape in this life if it is in the arena of Service in the world of man. The function of Prayer is manifold: It purifies the cells and atoms of brain and heart: It stimulates into activity latent cells in the upper region of the brain, That UPPER CHAMBER to which the disciples of Christ convened. Prayer causes the subduing of rampant ego, makes humble before the Divinity within, the mere creature. At such moments the "Head" of reality may be felt to be rising from the tomb of self.

Supplication and prayer **neglected,** weans man from continued effort to gain consciousness of the living Presence of God within: The Sleeping Beauty: his Reality is the Prince Charming, nearer than hands and feet, and yet, isolated from ego as distant as pole from pole.

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Finally, how can the GOD MAN leave living witnesses in the earth, or how can He leave "SIGNS" which are the characteristics of God, unless His disciples, His followers, His servants embody these attributes, qualities and characteristics within themselves, which is possible only to man as he is **awakened, conscious** of this **Trust laid upon him,** if this be not accomplished the Truth of God must perish from the earth.

Reading and studying the Creative Words, Prayer and supplication, these should diligently and faithfully be pursued, Daily? YES. For if we lapse one day we soon will lapse two days, and the earnest Striver will soon become aware that he is losing ground, and falling back continuously for a time deprives the soul of the wonderful fragrances of the rose-garden of his heart, and it may soon become choked by the weeds of the wilderness of self-will and the voice of the Nightingale will be sad if not hushed forever.

The fruits of progress are: Patience, less irritation, not taking offense readily, not retaliating in unkind speech; letting off the spleen of ego. Kindly action and sweeter speech in return for imagined or real offense. The reward is unseen but felt and known as a heavenly peace within, that nothing can mar or obliterate.

MARIE A. WATSON.

HOPE

Down, deep into the
Well of black despair
I looked.
It was very dark:
There was no light!

But, presently
A thin shaft of sunlight
Pierced the depths.
And, there was light
Where it had been dark before.

And my heart swelled,
While my soul sang,
In grateful thanks
For the ray of hope
The sunlight brought.

Helen Wendell.

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The Sunrise of the New Day

In this department of REALITY, will be chronicled henceforth the events in the life of the city and nation which reveal the dawning of a clearer and more spiritual consciousness in mankind, and the manifestation of this consciousness in the creative acts of the world along economic, spiritual, artistic and musical lines, in fact on all the lines of a new civilization, because civilization is a complex thing. It is the Human expression of the Divine Light coming through every medium, crystallizing last in beneficient economic change.

For instance, during the past season an opera was given in New York by the Chicago Opera Company. It was written, words and music by Serge Prokofieff the most remarkable of the younger Russian composers, and its stage setting was designed with very artistic effect by Boris Anisfeld, one of the most gifted of the younger Russian Artists. He carried out in the color schemes and character costumes of the scenes all the ideas of the composer, making a striking combination of musical and artistic effect. However the opera was planned on such novel lines, the music was so completely original that the critics failed utterly to comprehend it, though many of the audience evidently enjoyed it extremely. The composition contained no arias or choruses. It was from beginning to end a humorous and clever musical comment on the play. Its interest was sustained constantly and it never failed in contact for a moment. It was so unlike any other opera in the world that this fact alone should arouse attention.

The opera was founded on a Russian Fairy Tale, running along familiar lines including a Prince, an enchanted Princess, who is rescued from the orange in which she is hidden, a court intrigue and the happy reunion of the lord and lady in the end. One could write a volume on the opera, for its drama is conceived as an allegory containing a satire so keen on monarchy in general and all fashionable society in particular that it is amazing it should have escaped even the critic.

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Thus in the first scenes the Prince is revealed as suffering from an illness which can only be cured by laughter, but alas! he can not laugh, so the king arranges all the follies that could be conceived by the stupid mind of merely material man, horseplay, conventional clownishness, etc. The Prince finally laughs heartily at the unexpected and unplanned fall of the fairy Fata Morgana, whom he knows to be his enemy, and a most dignified and careful conspirator and who tumbles headlong upon the stage, as the attendants endeavor to prevent her entrance. The King and his court are always dressed in different shades of Red, which is the color of the passions, of the world, one might say, while the prince is constantly in beautiful shades of green, his attendant and satellite Trouffaldino dresses in Terra Cotta, even to his hair, which is bewigged in the same tone.

The significant point of the composition is that the social life of today in conventional society runs in a purely material groove which offers no food for the spirit, and on the contrary spells death for an aspiring and poetic soul.
So the prince has nervous prostration of an acute sort and being a prince cannot escape from the environment into which he is born, which makes him a slave to physical habits and conventions.

He goes in search of three mysterious oranges, but to secure these he must conquer a ferocious cook wielding a huge copper ladle. He frees the princess and then leaves her for a court dress which she demands. He can never escape the outward ceremony and falseness, the constant emphasis upon merely physical man which is about him on every side, because he is the prince. Finally he pulls the Princess from her new delusions and as she sits with him on the throne, she wears a bit of his green—indicating that she has begun to have a glimpse of his spiritual world.

The opera is kept along the lines of farce comedy and never becomes serious, but its intention is unmistakable and always cleverly maintained. Prokofieff, in his more profound music, like his sonatas and concertos, especially the 3rd concerto has shown his deeply spiritual conprehension of life as a mystery in which the outward side is only the box which holds the music. The important point is to set the music going, when the box becomes of secondary importance. The point

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in the **Love for the Three Oranges** is that society today makes the mistake of laying all the emphasis upon the box and in such cases the music cannot play.

The music is beginning to be heard however. It sounded in the Peace conference at the Disarmament conference, it is humming now in Genoa and it was in evidence in New York, recently in a talk given at the Hotel Ambassador by Mr. A. W. Randall. Mr. Randall is the man who has had charge of the remarkable work for the succor of the unemployed in New York, which has been carried on during the past winter by the church of St. Marks in the Bouwerie. So he has been "close to the heart of the unrest and its causes." His subject was "Can we promote Prosperity by fostering distress" and the talk was listened to attentively by many who knew little of the distress.

The talk was prefaced by a charming tea, during which a famous Roumanian Gypsy band gave the tea drinkers music.

It will be impossible to repeat even a résumé of Mr. Randall's forceful and eloquent talk. It was such a talk as could only be given by a man who had seen the heart break and the collapse of life. He began by describing the inception of the bread-line and dormitory system of St. Marks which arose as he said through the faith in God of Urbain Ledoux and Dr. Guthrie, rector of St. Marks and which during the past winter saved and fed 125,000 men.

He paused then and said "But all these things that I have been describing to you are only effects and I am not interested in effects, I want to get at the Cause" adding that the suffering relieved in New York was nothing in comparison with the unrelieved suffering of Europe.

Then in a few eloquent and vivid words, he explained that man has in this day forgotten the law of God and put his own wretched laws in its place which will not work. Two thousand years ago Christ gave us the law "do unto others as ye would they should do to you," and all the great prophets before him had given this law he added "but we have always evaded it, we have never applied it and now I believe if we do not voluntarily begin to live it, we will be forced to do so."

In conclusion he described a series of conversations recently held with very different men. The first was a Persian Parsee and Mr. Randall asked him "What is the matter of the world"?

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He paused, a moment and then replied "Mr. Randall men have lost the fire of the love of God."

The next one questioned, was a learned and refined Chinese gentleman. "Mr. Foo," he asked "What is the matter of the world," and "especially the Western World," Mr. Foo responded slowly "Mr. Randall, the christians in the Western world have forgotten that Christ and Tao (the spirit) are the same thing." Then he repeated a significant conversation with a highly cultured colored American Friend (Rev. R. M. Bolden) in which this gentleman said "I wish my people would stop trying to imitate the White Race, we are not so clever, so highly developed and intelectual as they, but we are lovers of God, we have still the sense of religion which they have largely lost and I think we should endeavor through our love of God to love them into harmony with ourselves."

The talk left upon the mind a profound impression of the possibilities of the New Day, of its power, and of its presence with us. Such talks go far to wipe out class distinction, race discrimination and create the consciousness which brings the new day.

Current Art

There has been much excitement in New York during the past month over the placing of the piece of sculpture entitled Civic Virtue in City Hall Park, which is the busiest section of lower New York. The work was done by Frederick W. MacMonnies and has been approved by the art committee, as well as by a group of twelve artists especially interrogated in the matter, nevertheless there is a warm feeling of dissent as to the suitability and beauty of the production and Mayor Hylan, decided to place it in the Park for six months "on approval" and see what the effect would be.

The composition certainly does not suggest the title Civic Virtue. It shows an athletic and rather brutal youth with a short club in one hand and leaning on another. He is standing over the recumbent and evidently vanquished figure of a pretty woman, whose lower limbs end in the tail of a fish and who might therefore be called a mermaid. What all this has to do

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with Civic Virtue, is somewhat difficult to discover, and one thinks back regretfully to Rodin's Citizens of Calais where the significance is unmistakable. It seems a pity that in the first quarter of the 20th century a sculptor should return to the dark ages for ideas and drag forth the figure of a beautiful woman as a symbol of sin. St. Anthony would be pleased surely, but hardly a more modern person.

The exhibits of the past month have been of a particularly modern choracter, with the exception of the MacMonnies statue, just mentioned. We have had the Independent Exhibit, which is always interesting and revealed much good work and it is to be hoped, its yearly sessions will continue. The fault of the exhibit was that of youth as ever.

The compositions were too carefully worked out and copied, too little visualized. One charming composition among the sculptured figures was that of Winter by Isabel Moore Kimball. A beneficient hooded saint held a sleepy bear protectingly, while two warmly feathered owls cuddled in his arm. It was an entirely novel conception of winter and excellent.

Much of the new art shown recently exhibits an indiference to beauty, which is somewhat shocking. In their earlier states Matisse, Picasso and their followers manifested disdain of physical beauty for the sake of interior feeling and intensity which was often rendered more evident by indifference to outward line. But recently they seem to have lost sight of this intention. In the Sculptor's Gallery 152 E. 40th St. the exhibition of contemporary "French Art" contained many interesting things, but the selections from Matisse and Picasso were disappointing. There was a bronze nude by Matisse which was merely hideous and had no interior significance to excuse its outward ugliness.

A series of sculptured compositions by Constantine Brancusi was amusing and suggestive. This artist evidently believes that elimination constitutes the highest art, so his portraits contain always eyes, sometimes nothing else in the way of features, and when they appear, there is no attempt to render nose and mouth individually. The sculptor's gallery is a very interesting place much frequented by young artists of the independent and radical type who are in no ruts except independent ones.

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A delightful exhibit at the Ferargil Galleries showed paintings by Arthur B. Davies, Emil Carlson, Alden Weir, with two characteristic landscapes by Redfield, who has not lost his beautiful skill in painting atmosphere. Another exhibit at the Ferargil studio, 24 E. 49th Street, showed a number of Davies' recent Pastils. One of children playing with silk was charming—another on a red background revealed those nudes Davies has been studying recently, which are merely physical and one wonders how an artist who is a poet can find them even tolerable. But the artist is a creature of moods not always explainable. An exhibition at Wildenstein's gave a full revelation of Russian Genius as illustrated in the remarkable entertainment of Chauve Souris under the management of Nikita Balieff. The costuming and setting of the play were designed by Nicolas Remisof and the exhibit was like an evening at the play itself, always vividly alive and full of color. There were different portraits of Balieff, psychological and otherwise, a sketch for the French Garden, which was charming, Russian Interior, scene from Chauve Souris, scene for Mystic Russian Songs, etc. In connection with the Chauve Souris at Wildenstein's was an exhibit of the recent work of Jo Davidson, who is one of the most interesting figures among our younger sculptors. The exhibit impressed one for its very fine modelling and independence and its great sensitiveness to the character of the subjects. Nothing could be in a greater contrast than the treatment of Wellington Koo and Lincoln Steffens. The mind of the sculptor in each case has met the mind of the subject and the result is the head in bronze plaster or marble which is admirable. The head of Mrs. Max Epstein was very individual and that of Anatole France unforgetable.

Among all the art shows of the month nothing was more absorbing and lasting in effect than that of Lone Wolf, the Blackfoot Indian, whose display at the Babcock Gallery proved one of the most attractive in the city.

Lone Wolf was born on a Reservation and has been from childhood schooled in the ancient lore of his tribe. Since then he has been a moving picture actor, a student in the art school at Los Angeles and finally since 1916 a painter capable of putting upon canvas the pent-up feeling of his race, which never

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before has had expression in the civilization which captured and oppressed it.

The canvases revealed subjects within the experience of this open air man trained in independence and brotherhood. There were earlier ones showing the brush not yet quite sure in handling, and more recent subjects in which the skill of the artist has become perfected and his insight more keen . A marvelous one shows a Horse and Rider caught in a thick snow fall, another The Empty Saddle, another a Mountain Pool, then there is Homeward, and an Indian Burial.

But Lone Wolf will become the sensitive and poetic historian of his people, interesting always as an artist, but doubly interesting as the limner of a race whose faith and poetry have previously been unrecorded through one of its own channels.

Lone Wolf has a natural gift of color feeling, and atmospheric sensitiveness which assure his future as an artist, and he has gained a technical skill which enables him to express his ideas with brilliance and assurance. The artist himself is tall, lean, essentially of the out of doors, a man of the open, and not of the city. His eyes wide apart can visualize and see the abstract better than the concrete.

World Fellowship

We are presenting this month, through Mrs. Victoria Bedikian, her remarkable world fellowship scheme, which is eloquently described by her own letter, and that of her youthful pupils and allies. If we can unite the children of the world in work, fellowship and love, wars will cease, and the new civilization become a certainty.

April 5th, 1922.

Dearly beloved Sister:

I have been advised to write to the assemblies in America to start Fellowship groups among the children, but, instead of having the pretty art things sent to Montclair please let them go to the Library. They will arouse much interest and activity in the cause and great unity and correspondence among us. By fall, when small packages come from those wonderful

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eastern countries a great love for those far away will be born and the mutual interests and friendships throughout the world, through the "Little Ones" will work wonders. All the money earned herewith goes to the cause, the orphans, the helpless and destitute children of the world and its temples. Nuts will come from Brazil, preserved fruits from the south, silks from China, paper from Japan, beads from India, raffia from the South seas, wool from Syria and embroideries and prayer rugs from Persia. But all goes to the welfare of those institutions and homes which care for the orphans, the blind, the deaf, the lame, the aged, and the heart-broken. This thing was born through the intense fire of love which Abdul Baha has ignited within this poor woman and thus it must remain—an act of worship—of love, of sacrifice! Dear Sister, I do not know anything about business, do not understand money, nor the desire for it, my spirit just dwells forever with Him. My only love, the only One I see, and know and long for; therefor I beg you all to help me. Now that over seventy-five letters of myself and my children "The World Fellowship Girls of Montclair" have gone out into the world we will have to take the results of the answers, but sister, when we love we do not reason much, but the consequences remain. Could you get up a corner in our Bahai Library to protect the things that come and could there be someone to attend to the correct distribution of the funds? You see, we divide with all the assemblies of the world, all participate, are made happy! Out of co-operation will come mutual interests, then one grand, glorious "Assembly of the World." Naturally then we will seek for Esperanto, and others watching us from outside will blink at the brilliancy of our universal faith and coming closer inquire: "What is this 'Bahai'"? Letters from foreign countries are already arriving, then we run out to have them translated—Esperanto! Esperanto! Abdul Baha knew—teach the children of the world Esperanto. Through the "World Fellowship" Esperanto must be taught to every child, then Babylon will fall. How small is this little Home, this world—One 'star-dust' in the milky way of endless millions of suns and planets! God, give us unity, God give us strength to love!

Dear Friend. Being a great lover of art and industrial beauties, this heart just flies at the thought of a beautiful

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building in which are exhibited the arts of all the nations. When a Persian, or Egyptian, or African Brother comes from his country to consult with us, to visit us and to commune with us, and brings with him some arts or industries of his country, we must help him with these lovely things, be kind to him, assist him. The "World Fellowship" must be his aid, and out of gratitude he will, through brotherly love, help build our temples and aid our cause. Co-operation is everything! He will go to his country and take home a blessing and tell how good the American Bahais are. Then some day when money and its glitter means nothing more to mankind, when all is just born of kindness and heavenly love, the "World Fellowship" will be in its Glory. The "Grand Exchange" will take place, all will be assisted, no more selfishness, nor want, nor poverty. Baha'U'llah has crossed His Threshhold to stay amidst us, to elevate our Spirits and seal our hearts with everlasting love, peace and joy.

Beloved Sister, let us pray, pray, pray, for that day—I can see it coming from afar,—and let us hasten it through prayer, kindliness, gentleness, unselfishness and Faith, for our Abdul Baha has said: "I am with you always, whether living or dead, I am with you to the end." God bless you. Your sister Victoria.

Victoria Bedikian.

EDITOR'S NOTE

This letter was written by a group of girls, ranging in age from ten to fourteen years. It is such a sweet and interesting document, that we believe REALITY readers will be glad to know about their wonderful work.

World Fellowship

"Fellowship is the cause of
unity and unity is the
source of order in the world"

Baha'ullah.

Dear Editor of the REALITY Magazine:

Having a few spare moments(I one of the "World Fellowship" Girls) am writing you a letter to tell of the wonderful work which we are undertaking for the benefit of the whole world, and to please Abdul Baha, the unifying spirit of God.

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We are all God's servants and must render unto Him all that is pleasing in His Name. We girls are doing our best to spread the Bahai Revelation, so that there will come a day when all nations will be united into one large family. Baha'ullah says "The World is One Home let it be in unity," so we must work together like sisters and brothers so as to please Abdul Baha with our efforts to bring all under one happy faith. There is nothing more beautiful than this which was transmitted to us through the love of Abdul Baha.

Now I will go on to tell you of the work which was mentioned in the beginning. Almost every evening we meet at our dear Auntie "Victoria's" house and we make lots of pretty things. We have designed beaded necklaces and have been decorating baskets made by the poor blind children of New Jersey. We have aso learned how to make raffia baskets and to paint lovely lamp-shades, our teacher being of course "Auntie Victoria"—without her nothing could be done. We love the whole world very much and work for it that is why we call ourselves "World Fellowship" We are very industrious and study geographical magazines so as to know the different nations at work, so that the pretty art things sent to us from our "World Fellowship" groups will not seem strange to us if we know about them before. We can hardly wait until we hear from all parts of the world to which we have written and get their far-away letters. How lovely some things will be. The money which we raise from these sources, benefits the orphans of the whole world, The Bahai temple wihch is being built on Lake Michigan. When it is completed all the nations of the world will come together and then they will recognize what is Truth, and only God's Truth, and then become one family.

Aunt Victoria mothered many little children last summer in the "Garden of Friendship." She bought little white cribs for them and every night when they went to bed they prayed and sang the benediction. One little orphan baby boy was all full of sores and very ugly and thin but she cared for him until he was well. He has great big blue eyes, and laughs now and he is to be a great teacher for Abdul Baha. One sick boy gained seven pounds in one week in the "Gardens of Friendship" and everybody got happy and strong. When the Master sees the work we are doing He will help us surely. God knows the work we are trying to do and will bless us and direct us

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in the right path because His eye sees all. Our Auntie says that one kind deed done, will be returned a hundred-fold; if not by one way surely by the other, so we are trying to fill the world with the spirit of love, our only wish being to please God, our Heavenly Father. Oh! it is wonderful to see how everyone is aiding us. We are all trying to do our utmost in this Bahai service for we love everybody and if you have somebody in the world who is sad and lonely, we will write to them and comfort them and we can send them some money we earn on our beads and things. We want to be "messengers of cheer." We have written to all parts of the world about the "World Fellowship" Girls and have now groups in many nations. The Japaneese group is under the guardianship of Agnes Alexander, and they call themselves "Kiyoki Araware." They are going to send us wonderful Japanese writing paper. It is made of rice. I guess you know how artistic this paper is, having different water color designs on it. The Japanese girls will also make Japanese dolls for us to sell for them so we can send them back enough to help their orphans and the work over in Japan. It seems so unreal to me to be writing to one whom I have never seen but if we never meet on this earth, we will surely meet in heaven.

Aunt Victoria owns a farm in East Patterson which she calls the "Gardens of Friendship" where she gathers together all the orphans and children and lonely people of the world she can possibly take care of and brings them here to stay all during the summer for rest and vacation. She is planning to go there soon. All her things are packed. All she has to do is go. She has planned to let the large girls live in tents, but she cannot get enough so she is trying to do her best otherwise. I will have to close now for I have written quite a lot. May the Glory of God and the love of God the Most Glorius be always with you at your task. Sending best Bahai love, we are the "World Fellowship Girls" of Montclair, N. J. Please write to us soon.

Elizabeth Oros, Emanuella Zickelly, Antonetta Zichella, Emanuela Guanella, Louise Apito, Maggie Apito, Tose Apito, Anny Zichella, Elizabeth Forde, Mary Forde, Grace Zichella, Anna Oros, Ida Jones, Constance Steele, Susie Apito, Helen Kaveny.

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He Is God!

Unseen, unknown, REALITY,
Beyond all time and space.
Wrapped in eternal solitude,
Concealed in thine own place.
Eternal changeless DEITY,
Immutable thy state,
Essence beneath illusion,
Thou art relentless Fate.

Unformed, unfelt, unmanifest,
Yet of all things a part,
Source of all Wisdom, Life and Will,
Almighty God thou art.
Designer of the moundless spheres,
Primeval spirit, WORD,
Most Glorious God, EL ABHA,
All Father and our Lord.

Creator and destroyer too,
Sustainer of the worlds,
Whose firm command encompasseth,
Whose voice defiance hurls.
Neath seventy thousand veils of light,
Is hid thy majesty,
Infallible, great Sun of Truth,
EL BAHA, praise to thee.

Beloved face of God made flesh,
Whose word His WORD reveals,
Thrice perfect man, Gods mystery,
Master of human ills.
As Moon from Sun resplendent shines
Thou lightest earth and heaven,
Abdul Baha, Incarnate Love,
Exemplar of all men!



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The Drama

By Frances Eveline Willcox.

Now that the Easter holidays are over and the end of the theatrical season approaches, managers are trying out new material, with the hope of catching the theatregoer with something that will endure over the summer months.

It has been suggested by some of our readers that this department might be devoted more frequently to analyzing at length the important productions. As a matter of fact, several such articles, concerning current openings have been in preparation only to find a resting place in the waste-paper basket, for the reason that said play was produced and withdrawn, before there was sufficient time to offer the write-up in these pages—and which would naturally have made the writer appear ridiculous through the publication of an exhaustive criticism a week or two weeks after the play had been pronounced a financial failure, folded its scenery and costumes and gone to rest in the store-house. This may explain the difficulty attending the carrying out of the well-meant suggestion.

The versatility of the various members of the theatrical profession is being tested to the utmost this season, and now that the summer is coming on, when the theatres, many of them, are wrapped in warm-weather coverings or make use of the motion pictures to keep the running expenses of the property within bounds, the actor must turn his talents in other directions or study the most rigid economy until his services are again in demand. The general public enjoying the entertainment of the theatres during the cool or winter months have little conception of what the summer means to those who have danced and sung, caused laughter and tears and otherwise made one forget temporary difficulties or sorrows. This is the time when the heart of the theatregoer should send forth kindness and sympathy to those who have given so much.

The desire or ambition to become an exponent of the greatest emotions of humanity, that fires so many young men and women, reaches for the outlet furnished in the theatre and a glance at some of the personal appeals made to successful stars,

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through letters or an occasionally-granted interview, are so sincere in expression that many of our leading players feel the responsibility that rests upon them for the counsel they are requested to give. I could mention several, whose names appear in brilliant lights over the entrances to the theatres, who carefully weigh these appeals and give the aspirants the most sincere and kindly advice and based upon their own more or less hard-earned popularity.

Many of those who seek expression through the drama turn to other means to satisfy the call, but those with courage and determination push on in spite of obstacles and disappointments so long as the urge in their hearts remains strong. The unsettled condition in the theatrical field during this season, however, has taxed our players cruelly and the thousands who are now out of engagements with little prospect of securing others before next fall, are forced to sit down and take account of stock and to find out what service they are most capable of rendering to others, that they themselves may also be benefitted and taken care of.

There was a time when it was said of professionals—"being an actor he is unfitted for anything else," and it was rarely that a player made a success in other pursuits (unless he had early discovered he was a bad actor), but those days are over, and the clever ingenue or the good looking juvenile will turn attention to playing roles not written in manuscript form, but more or less made up of impromptu situations and ad lib dialogue.

A group of professional women and men, some of whom have served their time before the footlights, others who have adopted the domestic life, and still others connected with commercial affairs, recognizing the necessity of "the helping hand" at this time have established a headquarters for the purpose of assisting in the selection of positions for those who lack the courage or ability to think for themselves.

There is a brave example of strength of character and purpose on the part of the players who join the ranks of bank clerks, salesladies, cashiers, officer assistants and restaurant employees, that the public would de well to note and not be too harsh in criticism of the atmosphere of the theatre; for those who are talented enough to enter and remain in this field become servants of the people and should be treated as brothers and sisters of mankind.

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Is the time ripe for the psychological play?

Sir Arthur Conan Doyle says, "Everything is materialistic, an outgrowth of the war" and this fact has been forcibly demonstrated in the calibre of plays and musical productions put forth during the current season. However, the slow but sure turning away from the wholly material to find something more tangible in the spiritual side of life, upon which to build the future, is bound to have expression sooner or later through the theatre. The dramatist who will write a play, with plot and situations based upon a psychological theme and is clever enough to project it over the footlights, will write the Great American Drama. To be sure, several of our leading playwrights, who have dipped into psychology, philosophy, or mental science have made this attempt, but were ahead of their time, for the public was not attuned to receive; now, however, the necessity for spiritual and mental nourishment has brought the world to the point of asking for and seeking it. There are so many ideas suggested by the principles set out by the practical religions of today, that it would seem an easy task to select a theme upon which to work. Let us hope that the time is not far distant when something along these lines will be under way for production.

It may be of interest to make special mention of a few of the current attractions that are well worth seeing. In the Musical line "Marjolaine" at the Broadhurst Theatre and "Blossom Time" at the Ambassador head the list. The dramatic and comedy offerings enjoying the best endorsements are "Back to Methuselah" at the Garrick; Walker Whiteside in "The Hindu" at the Comedy; "The Nest" at the 48th Street; "Captain Applejack" at the Cort; "Thank You" at the Longacre; "He Who Gets Slapped" at the Fulton; "To the Ladies" at the Liberty and "The Truth About Blady" at the Booth. The Russian ballet, Chauve Souris at the 49th Street Theatre, is also among the entertaining novelties.



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Vibrations

Vibrations, Their Principles, Light and Color, Their Uses, is the title of a unique and artistic volume which has recently issued from the Steven's Publishing Co., Philadelphia. It is written by Ernest J. Stevens, and is the result of his investigation into light and color in relation to human life. The Human race is wakening to a deeper sensitiveness in color and its application in many new directions. We no longer regard it as the specialty of the artist alone, it is in fact the specialty of every one. It affects us nervously and therapeutically to a remarkable degree. The choice of a color which is worn with comparative constancy may restore the health or percipitate nervous collapse.

All these questions are discussed with lucidity and charm in Mr. Steven's book and the investigator to whom the subject is new may become intelligent upon it—through these varied pages, while the student discovers in them notations of all he has learned. We realize the stimulation of the blues and violets the steady physical tonic of red and orange, the restfullness of green. We learn also the secret of that much used word **Vibration** and realize its significance. We are all centres of vibration, sending out our color rays, and are to a great extent well or ill through the laws of harmony.

The beautiful mystery of these laws and their expression through color is made clear in Mr. Steven's book. It is in fact a veritable encyclopedia along these lines and offers an absorbing and valuable study, to the reader who is searching for facts in such a field. It will undoubtedly prove a source of inspiration and culture to many minds. The book is planned and printed with much care and taste.



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Signs of the Times

By Louise R. Waite of Hollywood

The earthquakes, tornadoes and cyclones in the emotional realm to-day, are but the effect of a specific cause, from an Astrological standpoint. Our planet has begun a new cycle of time; It is still influenced by the vibrations of the past cycle of Pisces, and is being chemicalized by the vibrations of the new element or cycle, of Aquarius.

In the cycle of Pisces, which represented the feet of the Cosmic Man, and whose sign is a fish, and whose elemental force is water, man has been able to keep things under his feet, and to keep hidden and submerged his deeds of transgression to a great degree. As the fish is unemotional and "cold blooded," so man has during the past cycle sought to superinduce inspirational emotions through artificial means, drugs, liquor, etc. To a certain extent this stimulant was necessary, its abuse being the sin, rather than its use. The water element of Pisces counteracted in a way the fiery effects of liquor and the deadly effects of drugs.

During this cycle the scientific minds discovered ways and means to master the water, ship building reached the "nth" degree, the cable was laid, and the deadly submarine evolved, typical of the hidden evils in the mind of man.

With the inauguration of the Aquarian Cycle, which we have now entered, whose sign governs the head of the Cosmic Man, whose symbol is a man pouring water from a pitcher and whose elemental force is the air—the vibrations are raised at every angle. This gives intense mental activity and the reality of inspiration; likewise in a negative way it intensifies the emotions and causes a nervous excitability. The expression "all up in the air" has been coined since this sign began to influence the earth.

As air is the realm above the water, so the mind of man has turned to master the air. Already many great inventions along this line have been brought forth, and applied to tires, vacuum cleaners, piano players, and above all to aeroplanes. Should there be battles in the future they will be fought out in the air and the armies and navies will be of very little use. So is the great Cosmic Law forcing man to give them up.

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In the air, nothing can be hidden, it is blown about all over the earth with lightning rapidity. A scandal of the Piscean Cycle could be covered up, washed out of mind, or sunken to the depths of secrecy, but a scandal of today flies on the wings of the wind and quickly encircles the earth. No longer can man hope to hide his crimes, his dishonesty and his immoral life in a submarine, lowered beneath the range of the sight of his fellow man. For it is a time when "that which is whispered in the closet shall be cried aloud upon the housetops" and all will know it. The veils of secrecy are blown from the faces of the hypocrites, and the Cosmic Law now demands the swift harvest of one's seed sowing. The water poured from the pitcher, is the spiritual water of a new life and this water like the rain causes all seeds to grow, good and evil—the good that they may be gathered and preserved, and the evil that they may come to sight and be weeded out. Construction and destruction are now going hand in hand and it will be the survival of the fittest, but not of the old standard which has been physical force and commercial power, but rather the power of the Spirit, of which the air is a sign.

As the Aquarian vibration gives inspiration and mental activity, there will be no longer use for artificial stimulants, so the Great Cosmic Law is removing them from the earth. A few more generations and the use of liquor and narcotics will be unknown. Even now to those who disobey the law of our country, by "bootlegging" and the use of "dope," will the reaction cause a deadly malady. As the head is now the part of the Cosmic Man in which we are living, these things will "fly to the head," and destroy the reason and the mind of those who use them. Thus in the seed of the evil is it's own destruction.

For over 2000 years man has repeated the words of Jesus—"Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap"—repeated them as a child would prattle, with no realization of the Eternal Law of Truth which they involved. Today he has to come face to face with the working out of this law in the every day events of his life, and reap as he has sown, if to the wind, then the harvest of the "whirlwind" confronts him.

The hour has struck, It is written in the bible—this generation shall not pass away until all be fulfilled," and to the "last jot and title." A "generation" in this sense is a Cycle, and so

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we are at it's close and the old things shall pass away, and all things become new.

The hour has struck, and whether man will or not, he has to obey the Law of purity, honesty, justice and integrity, or be exposed, and his deeds be blown to the four corners of the earth. Revelations in every walk of life whether it be the commercial, social, or professional, including the "movies" will come thick and fast as we swing further into the Aquarian vibration. There is just as much evil in one as in the other, if all were unveiled, and "evil in high places" is one of the signs of the times. But it cannot last.

It is the Cycle of "The Son of Man" and Perfection is it's Goal. The planet of this Cycle is Uranus the "Great Awakener," the "Stone" of which it is written, "he who falleth upon this stone shall be broken, but upon whom so ever this stone shall fall he shall be ground to powder." The Law of Life now being made manifest is like this stone. If man will fall upon it and be broken—i. e. be separated from his lower animal nature then will he be born anew into the likeness of the Son of Man, but if not, then this Law will fall upon him and grind him to powder, he will be exposed and the winds carry his disgrace to the ends of the earth, that mankind may see, and perchance profit by it.

It is no longer that "honesty is the best policy"—but that it is politic to be honest, for dishonesty and immorality can no longer be hidden in the closet of one's home and the world be none the wiser. That will happen which will tear aside the curtain and unlock the door and the innermost secrets be revealed. It is the "signs of the times" and no human power can bribe it, bind it, or kill it, It is the "hand writing on the wall" and those who are wise will give heed to it.

In this Cycle no man can live unto himself alone. In Pisces the fish could dwell in the hidden caves, alone or in groups, and what one did was to be "One for all, and all for one," and the innocent suffer with the guilty until the evil be overcome. Now "no man liveth unto himself alone, and no man dieth unto himself alone," for his deeds are the heritage he leaves to the whole community in which he lived—as well as to his children.

We hear much of "hot air" another word coined to suit the air age. This too is doomed, all misrepresentations, shams, and exaggerated statements, which fill the commercial world, as

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well as the professional, will from the very "hot air" which inflates them explode and be destroyed.

During the past Cycle, an immoral man or woman could portray a pure character, and noble personage upon the stage or the screen, and it would be accepted by the public. The life of the actor or actress, was in a way set apart from his or her work. Not so today. The world is beginning to demand that one BE—what he pretends to be, else the true worth of his art is lost. It is the day of deeds, and not lip service, of sincerity and true worth, and not empty imitation.

There is a glorious promise of fulfillment in all the upheavals of the hour in the fact that "the darkest shadow proclaims the brightest light, and because Hollywood has been so "blackened" it should take courage and comfort from this fact. There IS a great LIGHT here, the light of Community Fellowship, wherein the spirit of purity and morality, and regard for law and order reigns, where the true woman, and mother presides, and the reality of love exists, and whatever the sins of the commercial, social, religious, or professional worlds may be, in our midst, there are great and noble men and women who help to constitute the Real Hollywood, whose lives are a blessing and a benediction not only to the community but to the whole world, whose aims and ideals are of this New Cycle of Light. These can be found in every line of work; they are men and women who stand for justice, who will not cover vice and evil doings, nor condone them, but who fearlessly stand ever ready to fight for that which is Good and True and Beautiful.

The soul lesson to be gained from the unpleasant experiences through which it has pased is of tremendous import, and proves that we are living indeed in a

Great day of the unveiling, of Truth's deep mysteries,
When every hidden secret, of earth and sky and seas;
In all their wondrous beauty, to man shall be revealed,
Nor can an act or motive, by man now be concealed.

Michael Angelo said—"I criticise by **Creating,**" So shall all who have the future of Hollywood at heart, arise with greater effort to create by the constructive forces of mind, manifested through materialized ideals, that which is best in music, art, business and true fellowship and make of the stumbling block which has been placed at its door a stepping stone to higher things, resting assured that the "spirit of the times" will even-

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tually overturn and overturn until every hidden secret is brought to light and the evil destroyed, for the Law of Life is not mocked "whatsoever a man soweth—that shall he also reap."

Bahai Activities

Notation of local matters in the Bahai World has recently been crowded out of the magazine, but this indicates no cessation of activities, in fact the Bahai Cause is spreading rapidly in New York City and all its adjoining cities and there is constant and cheering evidence of this life.

Many of the friends are aware that since the ascension of Abdul Baha and the naming of Shoghi Effendi as Guardian of the cause and head of the House of Justice, it was decided not to name immediately the 18 members of this body of whom the guardian of the Cause is the 19th, but to appoint a committee of nine, who should act with Shoghi Effendi. In harmony with this idea Mountfort Mills and Roy Wilhelm of New York were selected to represent America in this body, our beloved Jenabe Fazel as one of the Persian members, and Mr. Dreyfus of Paris for France. Messrs Mills and Wilhelm sailed for Haifa some time ago and are expected to return about the 18th of April, bringing much direct news that will be inspiring.

They have been elected delegates from New York to the convention at Chicago, with Mrs. Florian Krug and Hooper Harris as alternates and will be obliged to leave for the convention immediately, as the date set for its tenure is from the 22nd to the 28th of April.

The will of Abdul Baha was read at St. Marks Hall, but has not yet been printed, nor published as it was thought best to await the return of our delegates before this was done. The will is a very powerful and wonderful document to which one could not listen without being deeply moved. The Message to the American People was published in the April Reality and should be thoughtfully pondered by all. It is full of significance. The June Reality will contain news of the convention and also news brought from Haifa by our delegates.

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We have to announce the change of the Bahai Headquarters in New York City to its new home, which we hope will be noted by all its friends. We have rented the second floor at 115 East 34th Street and shall be fully settled there by May 1st.

These new quarters are most commodious and charming and there will centre all the activities in New York, though there will continue to be Group Meetings in every portion of the city. Mr. Hooper Harris will speak here every Sunday Morning. The Sunday Evening forum and Tea will continue. There will be a noon hour of meditation and prayer daily and many feasts and special meetings as usual. The Library and reading room will of course be here and we can only hope that the new home will continue and intensify the beneficent activities of the previous one.

The centre at 416 Madison Avenue from which we move has been much blessed. Its doors were never closed. It was never even locked at night, and daily and nightly friends and strangers gathered there with freedom. No one was ever turned away from this beautiful centre, no one ever asked for help and was refused. Its characteristic was the spirit of love and unity which reigned there and the constant mingling of all races within its walls. It was one spot in New York City from which suspicion was banished. May the new headquarters create again all these qualities with renewed power.

Mrs. Florian Krug has returned for a short visit to America, before joining her husband in Freiburg, Germany, where Dr. Krug is to be connected with the University. She has delighted many audiences by her graphic story of all the events connected with the passing of our beloved Abdul Baha.

The Rainbow Circle, continues its beneficient activities and has had recently many interesting meetings which will later be given in more detail. Rev. R. M. Bolden, its director, is now a member of the Board of Consultation of Greater New York and his influence has been significant in some of its important decisions.

The death of Mrs Davenport has recently brought great sorrow to many friends. She was one of the founders of the Rainbow Circle and the meting of its initiation with Urbain Ledoux and other friends was held in her charming and taste-

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ful home. She was a radiant personality, full of love for all faithful in service, devoid of egotism, remarkable in intelligence.

Her beautiful life is not ended, its activity is simply transferred to another plane where she can serve as faithfully with added perception and intelligence. Abdul Baha said, "the world we enter after we have finished with this one is the world of vision, where all things are made clear to us." So that beautiful eager spirit whom we knew as Mrs. Davenport and whom we shall always love has left us for a world of more complete happiness and increasing achievement.

Thru the maid-servant of God Mrs. Stannard, to the Beloved of God and the maid-servants of the Merciful, Paris.

Upon them be Baha'O'llah El Abha!

O ye friends of God!

Your letter was received thru Mrs. Stannard. Its contents gave the utmost joy. For, praise be to God! The spiritual meeting is organized also in Paris, and assured and believing souls come together and engage in speaking of the Kingdom of God. They investigate Reality and promote the Teachings which are the Spirit of this Age. That Spirit is the Oneness of the world of humanity, the establishing of Universal Peace, right and justice, the fact that religion must be conducive to harmony among mankind, reconcile reason and science, equality of men and women, the freedom and independence of all men; the founding of heavenly morals and love for all mankind, even for animals; the universalizing of Common knowledge, and the fact that a profession and trade and agriculture are the worship of God, that a farmer who engages in tilling and cultivating his farm with the utmost effort is like unto a worshipper who devotes himself to the worship of God with the utmost humility and supplication in a temple of worship and that a laborer who works with justice and sincerety is as though engaged in prayer.

In short, **such Teachings are the Spirit of this Age and the Light of this Century**; and whosoever inhales their fragrance is drawn to them.

ESPECIALLY THE TEACHINGS STRENGTHEN ONE IN THE COVENANT AND TESTAMENT, which is the cause

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of illuminating the world, confers the Spirit of Life and makes souls luminous, spiritual, heavenly, and enkindles them like unto a lamp and makes them like unto scintillating stars.

O ye beloved of Paris! KNOW THAT NO SOUL IS QUICKENED EXCEPT THRU THE SPIRIT OF THE COVENANT. AND NO EYE IS ILLUMINED EXCEPT BY THE LIGHT OF THE COVENANT, and no ear is cheered except by the Melody of the Covenant and no heart becomes the manifestor of spiritual sentiments except by the Bounty of the Covenant.

The pople of Paris are full of enthusiasm, and become attracted with the utmost swiftness. Therefore the Fire of the Love of God will become greatly aflame in Paris and find great diffusion. Some of the regions of Europe are in the utmost enthusiasm and day by day many souls enter the Cause.

Ye have no doubt heard of this. Now make an effort and enkindle the Fire of the Love of the Covenant with the utmost power so that Paris may become superior to other regions. And if the Covenant become ablaze in a becoming and befitting manner, in a short time wonderful traces will become manifest.

For in this day, the moving power in the whole world is the Power of the Covenant, and that is the arterial vein pulsating in the body of the contingent world. In short, I am very pleased with these few souls who are in Paris, and I have much love for you.

It is My hope that ye will fill the meetings with enthusiasm and become the cause of guidance to others.

Convey greeting on My behalf to each one.

Upon ye be greeting and praise

(Signed) ADUL BAHA ABBAS,

Star of the East

Perhaps I underestimate
The value of the West—
Where the race for things material
Develops such unrest—

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Such love of self—
Such love of wealth—
Such boistrous agitation.
Forgive me West!

For the spell of the East
Is upon me—
My spirit responds to its call—
A subtle and beautiful languor
Lures me to its dusky eyes—
Dreamy eyes—love lit eyes—
And turns my yearning heart sunwise
To the shrine of Baha'o'llah.

Ah! The East is alert with eagerness
For the wisdom of other souls—
But the West is always keenest
To acclaim some thought espoused,
The Eastern attitude of mind
Is serene and gently humble—
While Western Ego prances forth
In blustering voice and hubbub.

West we combine our intellect
With calculation sheets—
East the mind and spirit are linked
With beauty and wild romance.
They weave a spell around my senses—
These passionate hearts of the Orient—
An enchanted aura encircles me
Undisturbed by the Occident.

But perhaps this may be dreaming.
(Is Life much more than dreams?)
My fancies are richly mellow and rare—
My visions encircle the Sun.
Oh! Let me dream on as I face the East—
(Vagabond child of the clamoring West)
For waking I might taste the bitterness
Or greenness at Life's core.

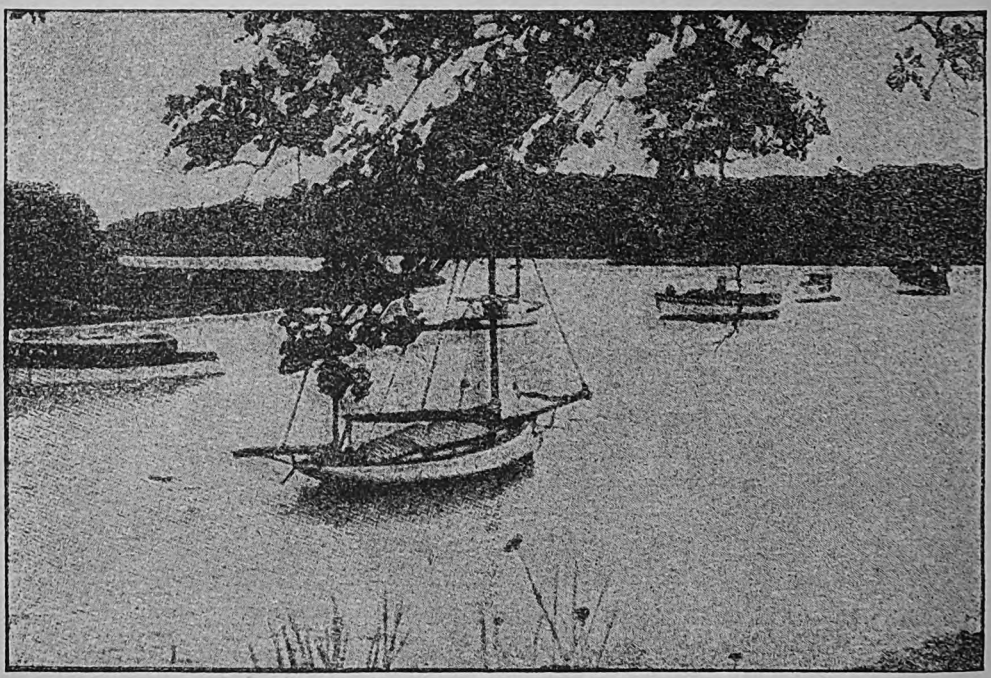
Adelaide Kennerly.

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CAMP KNOLLMERE



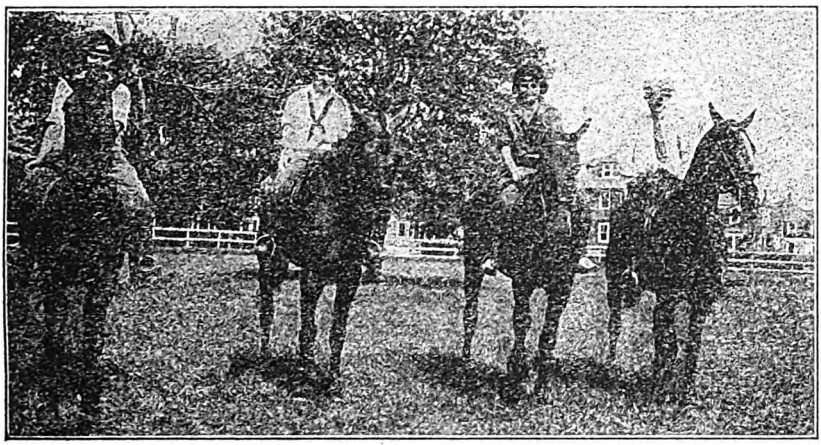
KNOLLMERE VACATION CLUB—FAIRHAVEN, CAPE COD, MASS.
A Summer Seashore Camp for Women and Girls



CAMP KNOLLMERE is situated on Naskatucket Bay, an arm of Buzzard's Bay, Cape Cod, between Marion and Fairhaven, Mass... Buzzard's Bay and Cape Cod show a continuous chain of summer homes and choice harbors, and the very names suggest delightful vacation regions to visitors from any section of the country.

Westward from Camp Knollmere lie, Nonquit, Westport Harbor, Newport and Narragansett Pier. Steamers leave New Bedford (only three miles away) daily, for Oak Bluffs, Edgartown, Nantuck, Gay Head and Cuttyhunk.

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Horseback riding may be arranged for at reasonable cost with a master for instruction if needed.

THE TABLE

No expense is spared to have the best in foods; nearby farms making this possible. Absolutely fresh fish is plentiful. Wild fruits and berries abound and are had for the picking and contribute to many delicious, as well as happy experiences. This grouping of Bungalows equipped with modern conveniences each with its open fire-place and with screened sleeping porches delightfully situatd near the pine groves gives our campers comfortable housing.

WATER AND SANITATION

Camp Knollmere has its own artesian water, scientifically tested. The sanitation is modern. Electric lighting and private telephone line being modern conveniences as well.

CLUB PROGRAM

There is free choice each day as to the various activities of the club group leaders arranging what is desired and of interest to each member of the club. Automobile trips are possible to points of interest about Boston and on Cape Cod. Plymouth where the Tercentenary of the landing of the Pilgrim Fathers was held, is only twenty-five miles from camp.

A flat, clean sandy beach affords safe and delightful bathing, there are also eight garage stalls, tennis court and other recreational opportunities. An annual clambake at the end of the season is also an asset to the camp.

The minimum charge is $18.00 per week. Registration can be from one to twelve weeks from June first to October first. Transportation to and from Camp from Boston (round trip) $4.50 via New Bedford, Mass. This rate is possible only as arranged by the camp directors.

A registration fee of $5.00 is required, and the balance on arrival at the Club. The fee is part of the first week's board.

The Club opens June 1st. Information from Mrs. Sloper or Camp Directors.

CAMP DIRECTORS

Mrs. A. Sloper, 92 State St., New Bedford, Mass., Tel. 4886W—4449M
Mrs. M. A. Watson, Orange, N. J.
Mrs. J. O. McDavitt, 114 Bancroft Ave., Reading, Mass.
Mr. W. H. McDavitt, 467 Lowell St., Lawrence, Mass.

References Given

KNOLLMERE VACATION CLUB

Please enroll me for membership in Club.

NAME .....

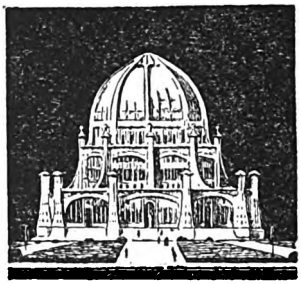
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FOR ..... WEEKS BEGINNING ..... ENDING .....

Enclosed find advance payment of five dollars ($5.00) which is to be applied toward first week's board.

Week-End charge three dollars ($3.00) per day.
Mail to Mrs. A. Sloper, 92 State Street, New Bedford, Mass.

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What does the Bahai Temple Mean to YOU?

Surely the magnificent Bahai Temple now under construction in Chicago, symbol of two million staunch Americans banded together in a common glorious cause, and dedicated as it is to the ideal of world unity and peace, inspires you with far higher emotions than a mere glow of worldly pride.

BRING OTHERS UNDER THE HELPFUL INFLUENCE OF BAHAISM

To achieve the lofty purpose expressed in the Temple's dedication, it is imperative that full knowledge of the Bahai principles be disseminated throughout the land. You have undoubtedly done what you could by word of mouth. But often you must have sighed for the inestimable assistance of a book which stated the whole beautiful case for Bahaism so clearly that all might read and comprehend. That book has now appeared.

BAHAI: THE SPIRIT OF THE AGE

Horace Holley, known throughout the Bahai world as a tireless and enthusiastic disciple, and as one of the Consulting Editors of REALITY, has lately completed his book, "BAHAI: THE SPIRIT OF THE AGE." With this wonderful work to act as multifold disciple of the cause, there will be no barrier of dogmatism, no wall of intolerance, no rampart of ignorance and prejudice, which cannot now be stormed and won.

A MIGHTY FORCE FOR WORLD PROGRESS

The only limitation to the stupendous power of this book lies in the people who have the direction of that power in their hands. You are one of those people. What are you going to do to see that this great book reaches the people who need it most?

EASY TO PROCURE

This book can be obtained in any book store for $2.50 or you can mail the attached coupon with $2.60 per copy to the publishers, BRENTANO'S, 5th Ave. and 27th St. or to REALITY PUBLISHING CORP., 17 W. 42nd St., New York, and as many copies of the book as you desire will be sent postpaid by return mail.

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Gentlemen: Please send me ..... copies of Horace Holley's "Bahai: The Spirit of the Age." I enclose $.....

Name.....

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"VIBRATIONS, LIGHT & COLORS, ETC."

By E. J. STEVENS, M. S., Ph. D.

212 Stockton Street, San Francisco, Calif.

Santa Rosa, Feb. 9, 1922.—I would like to have a chat with you. Your beautiful book received.—LUTHER BURBANK.

On my February 20th visit, he said to me personally: "I have found time to glance through your beautiful book. * * It contains many valuable facts."

San Francisco, Jan. 9, 1922.—I hesitate to use an inanimate pronoun for your lovely book, as it appears to be a living document of the hidden springs of life.—S. CHATTERJI.

The feature story editor of the San Francisco Chronicle ordered one of these books in order to write a story on the author's disclosures of the marvelous Odic forces and lights.

Santa Rosa, Cal., Feb. 1, 1922.—Yours of Jan. 27 received. Yes, you may have the pleasure of a "flying visit," as there are many things I would like to talk over with you.—LUTHER BURBANK.

Philadelphia, Pa., Jan. 15, 1922.—Delayed writing until I had time to look over your astounding prose, poetry, etc. The book is wonderful and the protraits are perfect.—WM. DELANEY.

Camden, N. C., Jan. 3, 1922.—"Vibrations, etc.," is splendidly gotten up. It must have taken much time and study to bring out such a good and scientific work.—SPENCER STEVENS.

Drexel Bldg., Phila., Pa., Jan. 18, 1922.—Your beautiful book pleases me very much, and we rejoice in possessing this message of glorious good news.—MAJOR A. J. DREXEL BIDDLE.

First Congregational Church, San Francisco.—Your beautiful work is unique, original, unusual and very suggestive. I wish you great success in your noble work. I intend to deliver a lecture on your book soon.—(REV.) JAMES L. GORDON.

Later, March 4.—Am interested in your great work. Enjoyed very much, indeed, reading your splendid book on Vibrations, etc.

Boston, Mass., Jan. 8, 1922.—"Vibrations, etc.," pleases me very much, and it will be a source of inspiration and help in working out problems of how to keep fit.—EDITH ELDER.

Smyrna, Del., Jan. 5, 1922.—Your very interesting and striking book brings to light many remarkable facts that should enlighten the medical world and the world at large.—(REV.) GEO. A. STEVENS.

Peekskill, N. Y., Jan. 10, 1922.—Your literary production is full of helpful hints to the receptive mind. You must have taken much time and study to bring out this scientific work.—WM. STEVENS. January 26th ordered a quarter dozen and March 4th received conditional order for the Stevens Electric Sun-light and Color Health Cabinet.

Received from a prominent Christian Scientist, Reader, Lecturer and Healer:

San Francisco, Jan. 16, 1922.—Your book, ordered two weeks ago, is not quite in accordance with our teachings, but that does not mean that it is not better than our teachings. I would have to begin on a new line of reasoning to be able to use it.—THOS. J. HAMPTON, S. C.

From the magazine writer, author and poetess:

Sharon, Washington, Jan. 6, 1922.—You have written on a most fascinating subject which will bring your name into further eminence. It gives one a feeling of satisfaction to create a masterpiece.—HELEN R. TOPPING.

Los Angeles, Calif., Jan. 31, 1922.—The make-up of your unique book, with its fine plates and many facts brought out in such an illuminating manner, deserves congratulations. Humanity will thank you for the many truths you are constantly driving home to them.—GEO. STARR WHITE, M. D., N. D., LL. D.

Santa Barbara, Cal., Feb. 20, 1922.—I am greatly interested in your discoveries and uses of color, light and sound. Doubtless you are as expert in your line as Luther Burbank is in his and Dr. Geo. Starr White in his.—GEO. ELMER LITTLEFIELD (author and scientist).

From David V. Bush, Author, Lecturer and Psychologist (en route):

St. Francis Hotel, San Francisco, Jan. 28, 1922.—E. J. Stevens, M. S., Ph. D. We have been studying your wonderful book. It is a timely, pioneer work. The contents are not only illuminating and uplifting, but the psychology of the make-up is worth the price of the book alone.—DAVID V. BUSH.

Addressing over 2000 students, etc., on vibrations, in January, 1922, Dr. Bush said: "I observe that Dr. Stevens is with us tonight. He has just written a book containing marvelous disclosures on the principles and uses of lights and colors. If you wish to learn quickly, the forces of light and colors, you will order one of Dr. Stevens' books entitled 'Vibrations, Lights and Colors.'"

San Francisco, Calif., March 17, 1922.—In reading your beautiful work, "Vibrations, Lights and Colors," intuitively I beheld a vision of a man's soul in travail, to bring forth the Child of God—the Sun of Righteousness, with Healing in his wings. Out of the depths your soul did cry, Let there be light; and now, we see thee, with thy soul's thirst for light, filled to over-flowing, making other lives also bright.—M. J. McKean, writer and author of "The Planet Mars."

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WHY DR. SHELDON LEAVITT IS CALLED THE MIRACLE MAN OF CHICAGO

They began to call him the "Miracle Man" thirty years ago, when he was doing a large medical and surgical practice in Chicago; and the title has stuck. It became more appropriate as the years added to his power.

Introduction of the principles of the New Psychology into his practice made him a true wonderworker.

The title is not an affection. He is continually told, by men and women, "You saved my life." "You rescued me from the very depths of despair." "You transformed my life." He has snatched many from the very jaws of death.

The lame are made to walk; the weak are made strong; the discouraged are given "pep;" the sick are made well; cowards are made courageous, the poor are given a place on easy street; peace is brought into harmonious families; wayward children are made responsive to REASON; the indifferent are awakened; the estranged are brought together; the unhappy are made to rejoice.

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His particular method is MIND TRANSFUSION, which is as literal as blood transfusion.

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Within every person is a secret power—more wonderful and magical than Alladin's Lamp. All have this gift yet few know how to use it. Famous soldiers—statesmen—captains of finance—successful business men—leaders in all walks of life—have known of this Mystic Power and have benefited by its practical use. Whatever you desire to attain can be actually gained if you know how to exercise the magical strength within you.

Learn to do this—learn in your own home the wonderful secret teachings of the Oriental Adepts. These have been made practical for the everyday American and can be mastered by anyone. This entirely new method is called



THE MYSTIC ROAD TO SUCCESS

It consists of twenty week's instruction in the development of your latent mental powers that should lead you far ahead on the road to your life's ambition. Send for the first two weeks' lessons TODAY—they are yours for the asking—ABSOLUTELY FREE. Then you will want to follow them up to a successful realization of your desires.

INSTITUTE OF BUSINESS SUCCESS, 305-C E. 55TH STREET, CHICAGO, ILL.

Please send me the first two lessons of "THE MYSTIC ROAD TO SUCCESS"—ABSOLUTELY FREE and without obligation on my part, except I agree either to enroll or return the lessons to you at the expiration of two weeks if I do not wish to continue with the instruction.

Name .....

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VOL. V JUNE, 1922 No. 6

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THE ONENESS OF MANKIND

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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.

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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 suprress 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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Editorial

Life After Death

The recent visit of Conan Doyle to our shores has roused much comment. People ask many questions, and it has seemed wise to republish in the present issue of REALITY some of the most pertinent utterances of Abdul Baha upon the subject of the after life. These touch only the fringe of the question however, for question and varied answer were endless upon this topic during Abdul Baha's long life. Upon the point of soul communication, Abdul Baha said much; he warned against the psychic, but he insisted that each soul must seek guidance, insight, before all things.

"Any person whose insight is opened seeth the souls in their stations after the disintegration of the bodies, verily they are living and are subsisting before their Lord, and he seeth also the dead souls submerged in the gulfs of mortality."

He tells us that true communication is mental, and arises through meditation and prayer, which is a condition very different from the concentration of the psychic circle. He gave Miss Rosenberg of London a very interesting description of the way in which communication arises between souls of the same or a higher station. If one seeks a friend or relative of the same plane of development as oneself, said Abdul Baha, then after prayer and meditation, one may hear words spoken to the inner ear as clearly as if a voice uttered them. But if a message is received from one of lofty station, for instance, from the kingdom of Light or the Supreme Concourse, then one will fall into an ecstasy, and as it fades away there will rise in the consciousness the Heaven of a new born knowledge. Such an experience can never be forgotten and leaves with the soul a light of guidance of the highest value.

In the great tablet of the present issue Abdul Baha says: "The divine Nearness is unlimited, both in this world and the

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next," and if one suspects the meaning of Divine Nearness this promise is most precious. It is that state in which one is conscious of the heavenly Presence of the Real Oneness. It is only attained through seeking and prayer and through service; without the last it is impossible. One who does not serve cannot attain or keep the divine Nearness. St. Francis found it, as has many a martyr of recent days in death and life, through the radiant acquiescence of loving service.

There is no teaching so complete as the Bahai Cause in regard to the continuity of Life and the relation of the soul to life and God. In discovering spiritual power, the first tendency of the Human mind is to turn it to "Practical" use, to gain through its application health and prosperity, and in many cases nothing else is attained. The wisdom of Baha'o'llah goes much farther. It enables us to feel eternity in this present life so that in reality death disappears and life becomes a vastly different thing. This is why Abdul Baha begged the American People to study the great tablet of the Holy Mariner, a translation of which is printed in this issue of the magazine. This tablet charts for us the progress of the soul in its journey toward eternity. In the beginning all men are material and the American people have become so material, so mad in their pursuit of money and purely personal power, that they have lost consciousness of the existence of anything else, but in fact life itself is of the utmost importance. Money and power are merely the garments thrown upon it. We can clothe a skeleton in magnificent robes, but we do not eliminate the death's head by so doing. The body which wears the clothes is of the first importance and if this body is beautiful and wholesome any garments will adorn it gladly. Through any garment we feel the fragrance and sweetness of this beautiful body.

So the tablet of the Holy Mariner takes us into eternity by the way of the spirit, without removing us from this life. We learn from it the relation of soul and spirit, the necessity of the Messenger the existence of that Placeless to which we dare not penetrate and the heavenly joy of the Nearness which is ours, if we will take it, and in which we find God. This is eternity, this is life, this is communication, without limit.

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Extracts from a Tablet Revealed by the Master

You have written concerning the impersonality of the Divinity.

Personality is in the Manifestation of the Divinity, not in the Essence of the Divinity. The Reality of the Divine World is purified and sanctified from limits and restrictions, but the Pure Mirror, which is the Manifestor of the Sun of Truth, and in which the Sun of Truth is manifest in full appearance—that mirror is restricted, not the Lights. The soul pervades throughout the whole body, and its commands are effective in all the parts and limbs of man. Notwithstanding its utmost sanctification, or abstraction, this soul is manifest and evident in all its grades, in this material form.

By "seeing God" is meant beholding the Manifestation of Himself, for witnessing the Sun in its entire splendor in a clear glassy surface is identical with witnessing the essence of the Sun itself.

When the souls of the sincere depart from the body, then their unreal vision, that is their imperfect or physical seeing is changed into a vision of reality; just as man, in the age of babyhood and imperfection sees things with a vision that is superficial and external; but when he reaches the age of maturity and is endowed with a reasoning faculty, and the powers of discrimination and comprehension, then that vision of his is one of reality and not one of unreality.

It is evident that the Divine Nearness is an unlimited nearness, be it in this world or in the next one. This is a Nearness which is sanctified from the comprehension of minds.

The more a man seeks Light from the Sun of Truth, the nearer he will approach it. For instance, a clear body is near the sun, and a black stone is far from the sun. This nearness depends upon clearness, pureness, and perfection—and that remoteness is due to density, dullness, (or obscurity) and imperfection.

As to the question whether souls will recognize each other in the spiritual world; This is an assured fact, for the King-

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dom is the world of vision; that is, things are visible in it. It is where all concealed realities will be disclosed; then how much more will well known souls become manifest. The mysteries of which man is heedless while in the earthly world, he will discover in the heavenly world, and there will he be informed of the secret of Truth; how much more readily then will he recognize the persons with whom he has been associated. Undoubtedly the holy souls that find a pure sight, and that are favored with insight, will, in the Kingdom of Lights, become acquainted with all mysteries, and will see the bounty of witnessing the reality of every great soul. They will manifestly behold the Beauty of God, in that world. Likewise will they find all the friends of God, both those of former and recent times, present in the Heavenly Assemblage.

As to the difference and distinction between Lazarus and that "rich man"; The first was spiritual, while the second was material. One was in the highest degree of knowledge, and the other in the lowest depths of ignorance. This difference, and distinction will naturally become evident between all men after their departure from this mortal world. This distinction is not in respect to place, but in respect to the soul and conscience, for the Kingdom of God is sanctified, or free, from time and place. It is another world and another universe. The Holy souls are promised the Gift of Intercession. Know thou for a certainty that in the Divine Worlds, the spiritual beloved ones, the believers, will recognize each other, and will seek union with each other,—but a spiritual union.

I hope that we shall be together in all the Divine Worlds.

A love that one may have entertained for any one will not be forgotten in the world of the Kingdom. Neither wilt thou forget there the life thou hast had in the material world.

(Signed) **Abdul-Baha Abbas.**

Translated by A. K. Khan, Dec. 26, 1903, Washington, D. C.



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Concerning the Soul

Concerning what you asked about the soul,—know verily that the people have many treatises and dissertions regarding it. Some call it a heavenly soul, a soul of greatness, divine soul, godly soul, holy soul, tranquil soul, contented soul, agreeable soul, inspiring soul, censuring soul and evil-leading soul. Every party has its explanation for it.

Verily, we do not wish to mention what has been said before. Verily, thy Lord has the knowledge of the preceding and ensuing people. O, that thou wert present at the Throne and heard what is needful from the Tongue of Greatness and had reached the Supreme Point of Knowledge from the Knower and the Wise! But the polytheists came betwixt us and thee. See that you do not become sorrowful for that. Be satisfied with what was disclosed from the Assured Destiny and be one of the patient. Know verily, the soul which each individual possesses will exist after all the elements are mingled in their nothingness. As to the spermatozoa, after it has progressed to its appointed station, then God manifests from it, itself, which was hidden in it. Verily, thy Lord does what He will and commands what He desires. The soul which is needed (or desired) verily, it will be resurrected or sent by the Word of God. And verily it is the one which, if it be enlightened by the fire of the love of its Lord, it will not be quenched by the water of opposition, relinquishments, nor the ocean of the universe. Verily, it is the conflagrating, flaming fire in the lotus tree of man which declares: "Verily, there is no God but Him." And he who heard its proclamation, verily he is of the successful ones. And when it is withdrawn from the body, God sends it in a better form (or image) and causes it to enter a Supreme Paradise. Verily, thy Lord is the Mighty over all things. Then know thou assuredly that the life of man is from the Spirit, and the turning of the spirit to a direction downward is indeed from the soul. Think of what We laid upon thee, in order to understand the Soul of God, who came from the Day-spring of the Bounty with the true Power. Understand surely that the soul hath two wings. If it soars in the atmosphere of love and willingness it will be in relationship with the Merciful, but if it soars in the atmosphere of lust and desire, it will be in relationship with Satan.

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God protect us from it (the soul of lust, etc.), O people of Knowledge! And if it burn with the fire of God's love, then it is called the tranqiul and contented; but if it burn with the fire of lust and desire it is called the evil-leading.

In the same way We gave thee a clear explanation that thou mayest be of those of clear insight.

O Supreme Pen! Announce to him who turned toward thy Most Glorious Word what will suffice him and prevent him from turning to any announcement of the people. Say, verily, the spirit, the mind, the soul, the hearing, the sight are one, differing in the difference of the places or names, that you see in man. And the yearning which causes man to think (or understand), move, speak, hear and see, is from the word (or sign) of his Lord in it. And verily, it is one in its essentials, but it differs according to the causes. Verily, this is the well known truth. For example, when turning toward the causes of hearing, then the power of the power of hearing and its name will appear clearer. And in the same way, when turning toward the causes of sight, another trace and another name will appear. Think over this, in order to approach the root of what is needed, and to find thyself satisfied, and cut from what the people say, and you will become one of the confirmed ones. And in the same way, the power of the mind and the soul will appear turning to the brain and the head and the other places. Verily, thy Lord is the powerful above what He wishes. **Baha'o'llah.**

EDITOR'S NOTE

Abdul Baha admonished us continually to study the mysteries and become acquainted with the inner significances. This knowledge is the key to events. In his last great tablet, Abdul Baha sought for the last time to arouse us to the status of understanding what is happening all about us in this great day of God. He addressed the Beloved of the Lord the Friends in Truth and the signs of the All-Merciful, throughout the East, throughout the West and says: "Study the Tablet of the Holy Mariner that ye may know the truth and consider that the Blessed Beauty hath fully foretold future events. Let those that perceive take warning!"

In the next month's issue we will print Baha'o'llah's tablet of the Houri and by request each month we will print one of the mystical tablets of Baha'o'llah that the friends may have them for study and meditation.

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He Is the Gracious—the Well Beloved

O HOLY MARINER:

Bid Thine Ark of Eternity appear before the Celestial Concourse*

Launch it upon the Ancient Sea in His Name the Most Wondrous*

And let the angelic spirits enter, in the name of God, the Most High*

Unmoor it then that it may sail upon the Ocean of Glory*

Haply the dwellers therein may attain the Retreats of Nearness in the Everlasting Realm*

Having reached the Sacred Strand, the shore of the Crimson Seas*

Bid them issue forth and attain this ethereal invisible Station*

A station wherein the Lord hath in the Flame of His Beauty appeared within the Deathless Tree*

Wherein the Embodiments of His Cause Cleansed themselves of self and passion*

Around which the glory of Moses doth circle with the Everlasting Hosts*

Wherein the Hand of God was drawn forth from His Bosom of Grandeur*

Wherein the Ark of the Cause remaineth motionless even though to its dwellers be declared all Divine Attributes*

O Mariner! Teach them that are within the Ark that which we have taught thee behind the Mystic Veil*

Perchance they may not tarry in the Sacred and Snow-white Spot*

But may soar upon the wings of the Spirit unto that station which The Lord hath exalted above all mention in the worlds below*

May wing through space even as the Favored Birds in the Realm of Eternal Reunion*

May know the Mysteries hidden in the Seas of Light*

They passed the grades of worldly limitations and reached that of the Divine Unity, the center of Heavenly Guidance*

They have desired to ascend unto that state which the Lord hath ordained to be above their station*

Whereupon the Burning Meteor cast them out from them that abide in the Kingdom of His Presence*

*Glorified be my Lord, the All-Glorious'

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And they heard the voice of Grandeur raised from behind the Unseen Pavilion upon the Height of Glory*
"O Guardian Angels!" Return them to their abodes in the world below*
Inasmuch as they have purposed to rise to that sphere which the wings of the Celestial Dove have never attained*
Whereon the Ship of Fancy standeth Still*
Which the minds of them who comprehend cannot grasp*
Thereupon the Maid of Heaven looked out from Her exalted chamber*
And with Her brow signed to the Celestial Concourse*
Flooding with the light of Her Countenance the heaven and the earth*
And as the radiance of Her Beauty shone upon the People of the dust*
And all beings were shaken in their mortal graves*
She then raised the call which no ear through all eternity hath ever Heard*
And thus Proclaimed: "By the Lord He whose heart hath not the fragrance of the Exalted and glorious Arabian Youth. Can in no-wise ascend unto the Glory of the Highest Heaven"*
Glorified be my Lord the All Glorious*
Thereupon She summoned unto Herself one maiden from her hand-maidens*
And Commanded her: "Descend into space from the Mansions of Eternity*
And turn thou unto that which they have concealed in the inmost of their hearts*
Shouldst thou inhale the Perfume of the Robe from the Youth that hath been hidden within the Tabernacle of Light by reason of that which the hands of the wicked have wrought*
Raise a cry within thyself that all the inmates of the chambers of Paradise that are the embodiments of the Eternal Wealth may understand and hearken*
That they may all come down from their everlasting chambers*
And kiss their hands and feet for having soared to the heights of faithfulness*
Perchance they may find from their robes the fragrance of the Beloved One*

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*Glorified be my Lord, the All-Glorious'

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Thereupon the countenance of the favored damsel beamed above the Celestial Chambers even as the lights that shineth from the Face of the Youth above his mortal temple*

She then descended with such an adorning as to illumine the heavens and all that is therein*

She bestirred herself and perfumed all things in the Land of Holiness and Grandeur*

When she reached that plane she rose to her full height in the midmost heart of creation and sought to inhale their fragrance at a time that knoweth neither beginning nor end*

She found not in them that which she did desire, and this verily is but one of His wondrous tales'*

She then cried aloud, wailed and repaired to her own station within her most lofty Mansions*

And then gave utterance to one Mystic Word, whispered privily by her Honied Tongue*

And raised the Call amidst the Celestial Concourse and the Immortal Maids of Heaven*

"By the Lord" I found not from these idle claimants the Breeze of Faithfulness*

"By the Lord" The Youth hath remained lone and forlorn in the land of exile in the hands of the ungodly"*

She then uttered within herself such a cry that the Celestial Concourse did shriek and tremble*

And she fell, upon the dust and gave up the Spirit. It seemeth she was called and hearkened unto Him that summoned her into the Realm on High*

Glorified be He that created her out of the Essence of Love in the midmost heart of His exalted Paradise"*

Thereupon the maids of Heaven hastened forth from their chambers, upon whose countenance the eye of no dweller in the highest Paradise ever gazed. Glorified be our Lord, the most High'

They all gathered around her, and lo' they found her body fallen upon the dust. Glorified be the Lord, the most High'

And as they beheld her state and comprehended a word of the Tales told by the Youth, they bared their heads, rent their garments asunder, beat upon their faces, ,forgot their joy, shed tears and smote their hands upon their cheeks, and this is verily one of the mysterious, grievous afflictions. Glorified be our Lord, the most High'

*Glorified be my Lord, the All-Glorious'

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Life

Life is a mighty and turbulent ocean,
Raging and whirling in constant commotion,
Over the tempest, now steering, now drifting,
Frail barks of men must ride, through the shoals shifting
Stars are thy beacon lights, bright Gods protecting
Strive till you reach the goal, brave heart directing.

Life is a gorgeous and beautiful rainbow,
Filled with strange blossoms and odors perfuming,
We are the bright birds and bees sipping sweetness,
Touching the hidden thorn, lost in repleteness,
For but a narrow day: then with wings broken,
Fall to the dusty earth, song hardly spoken.

Life is a garden most brilliant and blooming,
Spreading illusions of joy in its bright glow.
All earth is happy in flame and in crimson,
Dark shades by contrast, mans spirit imprison.
Rainbow of promise, we yearn for the Great Sun,
Source of the real Life, where happiness is won.

Edward L. Fernald, D.D.

(The poem **He Is God** in the May Reality was also written by Dr. Fernald.)

The Time of the Singing of Birds Has Come

Hark! from on high—from the sky—the notes
Of a bird can be heard! 'Tis the lark with
a song that is carried along on the wings of
the breeze, whilst enwrapt Flowers and trees
fashion new fantasies.

In the Heart of the World swells a song
That shall burst on the earth's bridal morn,
At the Dayspring of Love's nuptial hour
That is sung by the Birds of the Dawn.

H. R. Austin.

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Urbain Ledoux: His Message to Mankind

By Hari G. Govil

"Whenever there is a decline of Dharma (righteousness), and there is a rise of Adharma (unrighteousness), then I manifest myself, for the protection of the good, for the destruction of evil-doers, for the sake of firmly establishing Dharma I incarnate from age to age." IV, 718.

Bhagavad Gita.

Humanity stands today on the brink of a great precipice. Ahead there seems to be nothing but destruction, ruin, pestilence, famines and wars and all the imaginable horrors of the coming days. In the din and roar of the crowd, unconsciously pressing itself towards the end of all civilization, the trumpeting warnings of a few men—men who are super and far-sighted—are drowned and lost in the raging tide of fury. Overhead the sky is overcast with gloom. But there is still hope for the bereft ship as a few stars twinkle out of the darkness of clouds....And in the midst of the very terror-stricken crowds there are a few torch-bearers who throw the light on the path to safety and peace. But humanity as it is is still skeptic and incredulous and stares at its saviors with an eye of suspicion and hesitancy.

The last war, if it did nothing else, did at least accomplish one good. Nations had gradually begun to draw Chinese walls around themselves and shut themselves from other parts of the world. The highest ideals of Universal Brotherhood and the religion of Truth were being lost sight of. Stagnation was encroaching upon the healthier parts, too, and vice was rampant in the hands of a few to deprive the others of their birthrights and God-given privileges. And so the whole mass of humanity, already under putrifaction, was rudely churned. And out of this chaos came to the surface the cream of the masses. It brought to the light of the world a man like Lenin in Russia, Sun-Yat Sen in China, a saint like Gandhi in India, a Taghoul Pasha in Egypt, a Debs in America, and gave lustre to the already existing gems—Romain Rolland in France, Rev. John Haynes Holmes and others in America, Paul Richard and

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Tagore in India, and a host of others too innumerable to count in all different parts of the world. Out of these few brought to the forefront is Urbain Ledoux, and like all others, Ledoux has his own message to give to the world. Though more of a mystic and a prophet, he has thrown aside his robes of retirement and come forth in the midst of suffering humanity to let "a little of beauty into its life now and then and lift up its heart." For a time worldly things had a charm for him and he took up law and the consular service. But the pure flame of "loving service to humanity" always burned steadily in him. Stern duty was knocking at his door and at last he had to listen to the call—the call of service and self-renunciation. It was then that he was consecrated to loving service. One clear and calm morning of August he rose early. Every day is a new life but that day had a "command" for him. As Ledoux would say:

> "I felt an impulse in me; but it enfolded with such a reality that it could not be denied. I went to the ocean and had a plunge, and there swam for a mile. The dancing waves lifted me up and down. The sun rose. The waves played in the gay radiance of the luminary. A glistening path seemed to stretch from me to the distant sun on the pathless surface of the unfathomable deep. I prayed to the Almighty to give me more strength and to further guide and help me in doing my duty. I was bathed in a halo of effulgent radiance. I returned home and aroused my sister and told her my determination of going to New York. Within half an hour I was gone.....That was the call of Nature. I wanted to be in tune with the Infinite. I listened to the urge of the Higher Conscience. For one who loved nature the call of duty was the call of Nature. I gave not a thought what was to follow."

The fetters that bound Ledoux fell apart and with the expansion of his consciousness, he began to feel the pulse of the times. The last war with its end had ended peace all over the world. The deafening noises, though already dead, still echoed on the shattered nerves of humanity. In America as in other parts of the world, the after-effects of the war were becoming visible, in different shapes. The one which most concerned the peace of the people of the United States was the "Unemployment Situation." And Ledoux's duty lay in giving

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relief to these helpless creatures who needed him so much. As "shepherd of the shorn lambs of labor" he responded to the "Inner Voice" and was called to the homeless home of the unemployed. He lived, he talked and felt as one of them. With the co-operation of some of his friends, like W. C. Brice and Rev. Guthrie, he could arrange a lunch near 34th Street, where men could eat for 15 cents, and a sleeping place in the St. Marks Church on the Bowerie. As he used to distribute the meal tickets in the morning, these jobless people came in closer touch with him. The number of his associates gradually increased. It was here that one has bestowed upon him the mysterious and mystic—and appropriate, too—name, "Mr. Zero."

One day, when as usual he came to distribute the meal tickets, some of the men there felt a little curious to know the man and his philanthropic work. With great admiration mixed with curiosity, some of the standers-by approached Ledoux and asked him who he was. True to his personality—a personality which he had merged with the Infinite, Ledoux could not satisfy their curiosity. They persisted in comprehending him and finding out his name. Once more they approached and enquired his name. Only a Mystic can comprehend a mystic.

Ledoux asked: "Why do you need my name?"

"It would please us," was the unexpected and pertinent answer.

He hesitated for a moment and closed his eyes. The shutting of the external world followed with a flash inside.

He resumed: "You ask me who I am? Well! I am..... nothing.....nothing to you but the cup of coffee, bread and glass of water I give. You need no more".....there was a sudden pause.....

When they heard these few words, one of them, with wit and humor, replied: "I have got your number Mr. ———"

Mr. Ledoux was non-plussed as he looked up towards the young fellow from whom these words were supposed to come. He could not help asking: "What's that number?" "That's Zero."

He seemed to have given no more thought to this incident but when at noon he came to Bryant Park for distributing doughnuts, something unexpected happened to bring forward the by-gone insignificant incident. The talk of doughnuts, coffee and meal tickets had reached the ears of newspaper-men.

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Consequently, reporters had been informed of his haunted park. It was not difficult for some of the reporters to find him on his job. When he was asked his name, he refused to give it. It seemed to worry one of the reporters. In order to finish his task, the reporter asked the by-standers if anyone knew his name. One of them came forward with an unhesitating answer: "They say he is Mr. Zero." The reporter seemed to sparkle at the idea of framing a nice story out of it. No time was lost in putting this news at the disposal of the Associated Press which transmitted it all over the country and especially to Boston, where he had already begun to give succor to the helpless and the jobless.

Once when he was moving near the Boston Commons, distributing doughnuts and coffee, a policeman came to him and asked what he was doing.

Ledoux replied in a cool and convincing tone: "I am simply giving something to eat to these needy people."

The policeman, with an air of stiffness, again questioned why he was doing that.

Ledoux said: "To do them good."

This seemed to make the policeman suspect his good intentions and he said, with a shaking head: "This is liable to get you in trouble. They might not understand you."

"Why should they not understand me when I give them these doughnuts to eat?" was Ledoux's remark.

But this would not satisfy him. So he took him aside and asked him his name. The name of "Zero" had created great sensation in Boston. Reporters were always very anxious to know his name, but he persisted in not giving it out. At last they had to depend upon the Associated Press despatch from New York. Thus his mysterious name "Mr. Zero" was kept up. It was a creation of the public and press.

The problem of unemployment in Boston, as everywhere else, was firstly a problem of engineering human sentiment, and secondly that of restoring the lost faith, the vanished hope and the forgotten ideals—lost through the trials and sufferings in the struggle of physical existence. But Ledoux had a great hope in the public. In a moment of inspiration, he opened his "Employment Auction." It came very suddenly. The scene of the 25,000 gathered at the Auction Block, was beyond description. No one had ever witnessed before so great a congre-

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gation moved so much by feelings of pathos, crying Stop! Stop! who could not endure the scene of great humiliation and self-abnegation.

Ledoux says: "The one who suffered most was myself, although for years I led a life of sacrifice and love for the suffering. Every time a man came on the block I sensed every bit of his illumination, his heart ache, trembling in my arm as I took him on the stand. My thoughts struggled within me and I was burning with the flames of the emotions that prevailed then. I had really the greatest difficulty in disposing of the fifty-two that were placed on the block."

The intensity of this drama staged by Ledoux was beyond expression. The reader can imagine how heart-rending the whole scene was when one of the thrilling tales of the spot is told. Even one of the stenographers, who are supposed not to feel or share the sentiments and spirit of the audience, could not help giving vent to the gushing emotions. There was no human soul that could remain impervious to this ruling tense feeling. The stenographer was crying at the other end of the wing. Why all this!

As Ledoux puts it: "The Big Ben has been ringing for those five hundred thousand unemployed. Helpless as they always are, they were facing dense clouds through the unemployment crisis. But the public would not awake at the danger and therefore I had to wake up the public. I was outraged but it was awake for the time and that was what was needed at the moment. What has happened?

"Since then I have not said that I was a Bahai. Why! When I give them food to eat they say I am a Christ. But I am only a Bahai—a child of light. And how did I come in the Bahai Society? I never read the literature about it. I was always seeking to transform Human Nature. It was at the Peace Foundation at Paris for the capital of the World that I received the light. As I went on giving my dreams of this international City men from the Bahai Society continually remarked with credulity that what I was talking about was a Utopia. I could never realize these beautiful and fantastic visions, unless I transform human nature."

"We are very poor material to build with. The new social order keeps on tumbling because the material is poor. So I prayed and prayed very fervently that I may come in the light

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that will transform human nature. I felt inspired as if I had merged into Cosmic Consciousness. A great peace came over me—A Brahmic Peace. . . .".

"For a whole week I remained in that blissful state and experienced the essence of Brahmic Life. It revealed to me the Key to inner unfoldment. But when I came to my own consciousness I would not accept all this experience, I said it was a delusion. I began analysing my unanalyzable feeling, and translated my beyond transcending visions. I resisted it with all the will power I had. In that Cosmic Consciousness was outlined what was past the episodes of the last two months. I was brought into radiant acquiescence. The question was put 'who will stand the test'? Nothing is impossible for one who stands for the manifestations of the Higher Will, as Dante beautifully described it somewhere in his works. For the last few years I have struggled against myself. But now since I have gone through the struggle I surrender my will to the supreme will. 'Thy will be done.' Let the supreme consciousness manifest through me."

. . . . . .

"I am told in the Cosmic Consciousness it was the ushering of a servant. I am not a disciple of the Christ-to-come or the Buddha-to-reincarnate. I am simply a servant of the servants."

. . . . . .

"An appeal to mankind to save itself by love and faith will bring illumination in the dark ages, which we are passing through."

"Love of God means the love of his fellowmen, love of his fellowmen means the loving service to them. To love is to serve, to love to serve is the greatest love, for love should be followed with real service."

(To be continued)



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Prayer

There lived a race of people once upon a time, who had become so advanced in thought and ideas, they had succeeded in doing without churches. Those pointed edificies whose idea is far from prayer no longer graced the sky. These people had also done away with commerce and exchange of money. They were a race of vegetarian's. They worshipped God on a mountain, the only mountain in their country, and every morning and evening they would journey to the top and pray. This mountain became so sacred, so very sacred to the people that no one would pray unless they went to the top of it, in fact it was considered a sin to pray without going to the top. If a man was dying he was carried to the top of the mountain for prayer, before he went into the great beyond.

One day an earthquake shook the whole country side, and the sacred mountain was thrown out into the sea. The remaining inhabitants of the city mourned and mourned for the loss of the mountain. In its place, was a little island with water surrounding it.

Far away out in the sea on a small strip of land some Penguins lived for many thousands of years. They two were disturbed by the sudden appearance of a mountain in their midst, so a Penguin Navigator in the form of the wisest and bravest bird of the tribe had been sent to explore the new distant island which looked pleasant to them. He came and stayed. The others followed. Now it is a city of Penguins and they are very happy and grateful to God, for every morning and evening they make obeisance to Him, and yet it is not a sacred mountain any more.

The poor people mourned and mourned and died because they thought they could not pray any more.

There are some people who think they cannot find God, but in some stuffy church. Why, I often pray in my bath.

Eve Balfour.

The Poor Rose

"So here I am on the mantel shelf. After all I have suffered," said the red rose. "I was happier on the stem, with all my friends around me. That market place. Shall I ever forget

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it. And the beautiful white lily I lost my heart to, it is throbbing still. Then some one bought her and took her away. Then he bought me. He seemed unhappy and nervous, I wonder where he has gone to. I wish I could bring him back to stop her tears. She nearly drowned me with them when he went away. She is very kind and gives me beautiful fresh water to drink every day and kisses me. I am keeping alive just to comfort her, but I cannot do much. I feel weaker and know that I am going to die. If I could only stay alive to help her. Perhaps I shall find my beautiful white lady again.

Eve Balfour.

Allah-O Abha

From

The Family of Sir Abdul Baha, K. B. E.

Our Very Dear Friends in America:

We thank you most sincerely for your kind letters of sympathy, and we appreciate your loving Messages, which are as comforting balm to our wounded hearts.

It would be our wish to answer each letter individually, but the check of our bereavement was so sudden and the work to which we were compelled to attend, was so overwhelming, that time failed us. Now we wish you to realize that your words of steadfast faith and love were our greatest solace throughout the days of our grief, for we felt that you would each and all faithfully and loyally strive to carry on the work for which the life of our beloved Master was spent.

We are more than thankful to God that He has not left us without a leader, but that Shoghi Effendi is appointed to guide the administration of the Cause.

We hope that the friends of God the Beloved and the Handmaidens of the Merciful will pray for us, that we may be enabled to help Shoghi Effendi in every way in our power to accomplish the Mission entrusted to him.

Sincerely your Fellow Workers in the Service of Truth.

Bahayyeh Khanum,
and the Family of Abdul Baha.

Haifa, Mount Carmel, Palestine — Feast of the Rizwan, 1922

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The Prophet of the Silences

O Restless Urge of Earth's first murmurings
That call me from the busy mart
To sit and dream beside a trackless sea, I answer now!
I hear the pleas of those that long have slept.
I hear the boom of deep, dark silences
That now have broke their watch to yield their secret grim;
"Before thou wast I am!"

Before the Now the Here was I a pebble
Cast upon the restless sands to shift and strain,
To feel the urge of life's first pale beginnings,
To battle with the elements from whence I came,—
Like human progeny by human parent sired,
Who, brought to rounded, robust period of growth
Scorn and reject the Source from whence they sprung?
Ah, no! A part of all things animate I draw of them to me,
And I am not ashamed. And they, no more apart, must take from me.
O Silences, Abyssmal Depth of Ocean's Vast Resource,
"Before thou wast I am!"

Down to the sea I went and sat
To learn of life's long Silences so full of speech of meanings
Deep and wonderful that we watching, neither see nor hear.
Feeling is atrophied by surfeit of life's gifts.
All sense is numb.

Into the desert, too, I went and found
Patient, majestic, on adobe walls
The prophet mystic of the Silences, serene, profound,
Waiting his onward call. And there he starves and waits and worships;
Singing in sunset's fluid glow his limpid prayer for rain,
Or toiling on the windswept wash to grow his humble maize
Which means life to him, to all.
Little he speaks but with a vision keener far
Than those who make mad babble with their tongues
He reads the purposes of life—of abnegation, sacrifice.

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He knows the meanings deep and wonderful that we
Watching and waiting, neither see nor hear.
All sense is numb.
Feeling is atrophied by surfeit of life's gifts.
Back to the desert we must come,—
Back to the starving and the sacrifice
If we would learn of HIM
If we would see HIS FACE!

Roberta Barfour Thudichum.

The Day of God

By Horace Holley

The supreme function of religion is to convey to men an understanding of what religion really is. When a great religious movement like Christianity takes place, it conflicts so sharply with the existing religion, and establishes so much that is entirely new to experience, that people naturally look upon it as a 'new religion.' Since such movements have arisen at various times and in various places, mankind seems to be divided into six or seven different 'religions.' The first Bahai teaching, accordingly, is that there can be no different religions, for there is but one God, and that what appear to be differences are actually but several phases of the one essential religion. The Bahai teaching explains that this one essential religion manifests itself in successive, accumulative cycles. For since none of the 'religions' has apparently fulfilled its own expectation, all the 'religions' alike seem failures and religion itself untrue; but in the Bahai teaching it is understood that the apparent failure of the religions is not a matter of their truth gradually proving false—it is a matter of the spiritual energy vitalizing each one gradually being used up and fulfilled.

The next teaching, consequently, is that religion is neither a form of truth nor a form of ceremony, but a spiritual energy —a power of increase and renewal like the power of spring. It is this essential vitality which makes truth true and ceremony worship. As the energy withdraws, the forms of truth and ceremony it has established slowly but surely become spiritually insignificant. Thus to understand any 'religion' we must appreciate the fact that it is but one interval in the development

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of religion itself. The seed it brings to flower were sown in previous seasons; its own fruits leave seed to flower in seasons to come. This larger aspect of truth makes it possible to understand why it was, for example, that the Renaissance on which our modern society is based, derived its creative power from sources in the influence of Mohammed. As long as we consider that religion may be defined in terms of our own 'religion,' so long is it easy to make Christianity and Mohammedanism rival systems, in conflict like two ambitious kings. To understand that both alike are but successive intervals in religion itself, is to realize that they are related not as conflicting rulers, but as ascending steps to the same universal temple of God. The instinct to oppose one 'religion' to another 'religion' is actually the cause of failure in all 'religions' alike. It is this instinct, rooted in the experience of the world rather than of the spirit, which gradually excludes the spiritual dynamic—the love—established by the Prophet, and replaces it by the natural dynamic—hate—suggested by the world.

So the Bahai teaching goes on in the third place to create an understanding of religion not only as a unit, but as a whole. That is, it establishes an understanding of religion based upon the experience of the whole race and not merely our own part of the race. By this understanding we are led to lose utterly that sense of failure and compromise everywhere attached to religion, and to acquire instead a feeling of steadfast faith no less firmly founded than our expectation that in due time winter must give way to spring. We come to be aware of the identity of spiritual impulse creating all religious movements, an identity of power and influence like the tides of the sea; and we come also to be aware that the apparent limitations of this power are due to our own reception of it, and not to any limitation essential to the power itself.

In other words, the Bahai teaching replaces the idea of religion derived from human limitation with an idea derived from eternal, all-creative power. Religion is not our will maintaining God, but the will of God maintaining us. The power of our own will, spiritually, is quite fictitious—it is the power of the leaf to deny its reliance upon the tree. Only so long as the leaf derives nourishment from the tree does it have power even to deny that dependence. The leaf that casts itself from the tree loses the source of its very identity. And the man who

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denies his spiritual dependence upon God is a leaf which casts itself from the branch. His identity remains, but it is a fictitious identity. He has fallen from spiritual reality to the reality of nature.

It is precisely because our experience of the reality of nature is so much more vivid than our experience of spiritual reality that we permit ourselves to possess religions so unlike the quality of **religion.** That quality, transcending in the heart the authority of nature by the authority of an utterly different, a spiritual universe, only manifests itself at certain periods and under certain conditions. Men and women whose lives fall under the direct influence of the Prophet experience religion as a vital renewing power. They feel themselves native to a different universe. They feel their own forces expanded by the forces of the divine. Other men and women stand outside this experience. They strive to manifest the same attributes, but without success. They progress, but their movement is without arrival. By realizing that religion is an energy rather than a concept we can appreciate the cause of their failure: but even appreciating the cause we cannot of ourselves fare farther toward the invisible goal.

Thus we have one more Bahai teaching for our guidance and understanding—that the spiritual energy which is the very essence of religion has its source in the Prophet or Messenger of God. Spiritual attainment—the attainment which consists not merely in correcting one's information but in changing one's very nature—is dependent on the act of conscious faith in the Prophet's function. It is easier nowadays to feel tolerance toward all religious movements than to comprehend the necessity of this direct, conscious faith. Such a deliberate acceptance of a supreme spiritual function as vested in one definite being seems an arbitrary narrowing of the mental habits of the age. It seems a harking back to the old days of theological narrowness, of dogmatic insistence. Yet the universality of modern thought is another fictitious value containing the germ of its own undoing. Our boasted tolerance and universality is merely the apparent freedom of minds which have no faith at all. It is a universality of length and breadth but no thickness. As soon as we attempt to penetrate down into the sources of spiritual power, its inherent limitations are disclosed. It implies no changes at all of real experience—only

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changes of thought. Does a man by learning biology, say, become superior to the old martyrs? Does a man by understanding comparative religion, become greater than the saints? And what does comparative religion actually compare? It compares the ashes on one hearth with the ashes on another. On all hearths alike, the flame has died away.

The Bahai teaching that faith in the Manifestation of God is the source and cause of all spiritual progress, therefore, deepens thought; it does not narrow thought in the least. It deepens thought by leading thought into experiences where thought actually cannot follow—where only love can go. Religion is only understood by those who have experienced the necessity to give up thought and admit love. If one can go so far with the Bahai teaching, he need not fear how much farther he will be asked to go. For having arrived at this point his urge will be all in the direction of experiencing love—love, the language spoken by the heart in the lands of attainment. By rejecting all save love, he will reject all leadership save that which yields the bounty of love in his own life.

Indeed, all movement is not progress. Thought can move with the utmost rapidity, yet like the moon stay ever equally distant from the centre of its own motion. The philosophy of the open mind has this weakness—that the mind insisting on remaining open cannot close at the right time. The flower opens, and stays open for a season, and its openness is its beauty; but even the flower closes as soon as it is fertilized, and to be fertilized is its beauty's reason. So is it well for the open mind to know what its door has been flung wide to admit. Not thought, but love, is the mind's true fertility. Thought and knowledge—these are but instruments, first to seek for and test love, then when love has been found to fulfill its opportunities in the world.

The Bahai teaching witnesses the birth and re-birth of love as the social dynamic from one age to another, accumulating new authority and wider influence at each manifestation; deriving always from its own sources in the past and pointing forward to its own justification in times to come. If we come to stand in this process, we grow aware of a glorious expectancy that one day is to dawn which shall be particularly and universally the day of love—the Day of God. The deeper message of the Christian revelation as of other revelations has been

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to establish a basis for this very expectancy. As we learn to perceive that all 'religions' have been manifestations of the one religion, and the teaching of all has pointed the same direction for faith, we feel the expectancy increased, made definite, the reaching down of roots which must sustain the burden of a mighty tree. Every interval in the spiritual process has brought to love a wider contact with present life. The one great hiatus until now has been that love had no influence in the daily work of men. But the teaching has ever been that one day even this weakness would be overcome.

To miss this sense of expectancy permeating the Bible, for example, is to miss the whole purpose of the Bible. To consider that the New Testament closes with the Revelation of John, rather than pointed insistently forward through that Revelation, is to deal with Christ as the Sanhedrin dealt with him—to deny his divine function. There is no more grievous thing in the world than this inveterate inability to see and feel how Christ's almost every word is a prediction, a promise or an implication hung upon future time and further revelation. The Bible is, so to say, the building of a ship—the building of a ship upon dry land. Christianity has never sailed the sea of life—Christianity has never been launched upon the sea. And to this fact the Bahai teaching adds that the mission of Christ, proven by his own statement, was limited to building the vessel: the ship was to be launched at a later time. If we can perceive the Bahai movement as love fulfilled in unity—as the sea for the launching of the vessel of love—its relation to Christianity becomes clear. Far from opposing itself to Christianity, the Bahai movement not only clarifies Christianity, it releases Christianity from its own impotence, and sets it free.

"A man planted a vineyard, and set a hedge about it, and digged a pit for the winepress, and built a tower, and let it out to husbandmen, and went into another country. And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruits of the vineyard. And they took him, and beat him, and sent him away empty. And he sent another; and him they killed; and many others.—He had yet one, a beloved son. But those husbandmen said among themselves. This is the heir; come, let us kill him, and the inheritance shall be ours. And they took him, and killed him, and cast him forth out of the vineyard."

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How many are they who have come into the world testifying that the fruits of life are to love only, who have been slain. And how vainly the husbandmen seize love's inheritance for themselves! Never yet have they even agreed upon the spoils, but whether as individuals or as nations, the husbandmen fall out after their denial of the authority of God, and against one another turn the weapon murderously by which the divine messenger had been slain. That the world's destiny is fulfilled through God—this is the ancient as it is the modern dictum of religion. Not the tyrant's caprice, nor nationalism uncontrolled by moral law, nor a materialistic ethics, can administer the affairs of the world. These are not truth—they are but servants of truth. And it is obedience to his master's command which constitutes the servant's authority and his power. To see the nations at war is to see the faithless husbandmen once more quarrelling over the spoils. Once more it is an invincible argument for religion that unreligion, and anti-religion, fail even to achieve their own limited end. Between them and their purpose a mysterious power intervenes, a shining sword upraised quietly but awfully at the garden gate. And behind the sword is glimpsed a power so overwhelming that our conceptions of power reel back and fall limply down. A storm at sea is powerful, but the sea itself has consumed a thousand storms unchanged. A volcano is powerful, but the earth's orbit around the sun has not deviated a hair for all the volcanos since the beginning of time. Something of this power behind and around all power, a power which causes every cause, suggests itself when, turning from the apparent failure of religion to establish a world of love, we confront the actual failure of hate to establish anything at all.

"What therefore will the lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard unto others."

Thus it is the Bahai teaching that religion until the Bahai movement itself has been a partial thing, an incomplete thing, a delegated thing, just as the authority of the lord of the vineyard was but a partial, incomplete and delegated authority in all the servants he sent, even his beloved son; but that religion now returns in its whole manifestation, its complete purpose, its supreme power. The Bahai teaching conveys an understanding of religion in terms of the omnipotence of God. The

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influence of Baha'o'llah upon those open to that influence is the most impressive force in the world today. War with its shocks and its explosions seems by comparison a vain thing, the raging of a caged beast; less murder indeed than suicide. Baha'o'lla'h brings a conception of force transcending battle, ignorance, lust, as the sun transcends the lava-scored hill. Upon itself alone descends the lava the hill cast up.

The lord of the vineyard! We, holding to religion as a crucified vision, are blind before the serene detachment of the sun. Holding religion to be a mere neutral observer standing at a distance from the real business of the day, we do not recognize this force by which all business has been overturned and broken. We, estimating human nature in terms of its unrelated parts, are unable to receive into ourselves the new influence of unity. Considering only that men **are** according to what men **have done** and **do**, we fall hopelessly behind the universal energy now pouring to the very depths of being. Yet, step by step has the Bahai movement—Religion—prepared itself for this Day since the first day dawned. It lay in the throbbing heart of Christ; it leaped forward passionately with Mohamet; with Buddha it remembered the perfection of its own end.

For the wholeness of religion awaited the wholeness of human response. As the feeble, intermittent tapping of a telegraph key in some far away isolated station, the wires burdened with snow, the instrument damaged by neglect—so religion has been in the blinded heart of man. But as the whirling dynamo itself, charged with the fulness of power—so is religion now. Religion, which we call the Bahai Revelation. In this Revelation man also appears in his own spiritual authority. The greatness of the power striding these troublous times calls to a greatness within ourselves. And the key to this greatness is unity. The divided mind has ever mirrored an ungodlike God. God is to us as our response. The lingering heart has ever suspected a God who was broken. The mind and the heart at war have created an idea of God who fought against himself, held as in a wrestler's deadlock. If there are fifteen elements in a consciousness, and eight be positive but seven negative, the force available for response is but one. If ten are positive and five negative, the available force is but five. When all are positive—when not one element, reason, imagination, desire, will, memory, duty, holds as a brake upon life, then the

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life responds wholly to the Divine—it drives forward to its victory as the ship drives before the wind. By this unity of self men know the **omnipotence** of God.. Their will and their desire, fuse, their memory and their knowledge face the same way, their faith and their duty combine. This is the wholeness of being, that potential reality and mystery which has tormented the soul since the creation of the world. It is a state impossible to realize by will alone, by knowledge alone, by desire alone, by imagination alone. These are as waves cast up from the sea, and sink to the common level again. It can be realized only by and in itself. And the attainment is Religion.

The Bahai no longer sees events in the world; he is witness to the transformation of the world itself by the Manifestation of God. He no longer hears the false echos we call understanding; he is avid for each syllable from the Mesenger's tongue. He no longer desires **things**—his desire is Reality. On every side he feels arising that new spiritual energy by which true civilization will be achieved; war done away, poverty unknown, wretchedness forgotten; the lord of the vineyard come at last unto his own. "The first things are passed away. And he that sitteth on the throne said: 'Behold, I make all things new!'"

The Bahai Temple

The super-race shall date from thee
For thou shalt be
The symbol of fraternity
The essence of eternity
The flower of infinity
Oh! Tower of divinity.

All classes, creeds and races,
Shall bow with earnest faces
Within thy holy spaces
Within the heart of thee.

Edward J. Irvine.

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The Sunrise of the New Day

The unrest of the world is so complete today and its turmoil so deafening, that if one did not find indications here and there of a new consciousness of altruism and brotherhood, one would be filled with despair. For instance there could be no more depressing spectacle than that of the President of these great United States, a man of heart and gentleness in his private character, refusing to see the children of the political prisoners still kept in prison by war hysteria. The sight of these little ones asking in vain for justice for their fathers is shocking because the power oppressing them is the greatest democracy of the world.

The only other government at present confining political prisoners, is Russia, which professes to exemplify the principles of brotherhood and equality. The names of qualities can no longer influence us in judging events. We fed the starving Russian Children. But when the babies of our own land come begging us to release their unjustly detained fathers, we turn a deaf ear to their cries, because an unchristian policy dictated by distorted intellect, divorced from the heart, warns us against their case. If President Harding had followed the dictates of his own good feeling instead of a political policy, steps would already be taken for the long delayed freeing of these men.

Another depressing feature of the conditions of our own country at the present moment is the Miner's war and strike in West Virginia, where the coal operators have for years according to reliable reports—maintained a direct and unconstitutional control over the districts of Logan and Mingo counties. Even here however in the midst of the greed and tyranny of the coal bosses, the light shines and we have the story of a saint brought in handcuffs to the Miner's trial in Charleston, where he is to testify for the unfortunate men accused of treason. Rev. John E. Wilburn, coal miner and Baptist preacher has for years worked in the mines during the week, and preached on Sundays to save souls. He is the star witness for the miners. "A round shouldered tired little man with kindly blue eyes, a soft voice, and an almost saintly manner," that's Rev. Wilburn.

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He is under indictment for murder, and has been offered much money to turn States evidence, but he spurned these offers and will tell in court the vivid stories of the suffering in the region and the much discussed battle of Blair Mountain, which he saw. He has wondered why he is accused of murder, for he has never in all his gentle life had even a heated argument with any one, but he trusts in God for his release and treasures a sheaf of letters from brother preachers, who all commend him and pray that he may soon be back among his wife and children, preaching in his little church. Not an unfriendly word has crossed his lips since his confinement and his blue eyes are always smiling.

"But right will prevail," he says, "I pray for those that are persecuting me, and I trust God to set me free." He will be set free undoubtedly, for he carries the sunrise in his heart.

Among the recent novels is that of **Birthright** by T. S. Stribling.

It is a story whose characters are drawn almost entirely from our colored American citizens. The scene is laid in Hookers Bend, a river town of Tennnessee, to which Peter Siner the hero, returns with high hopes after his years at a Northern University. He remembers the terrible conditions of the Home Town and hopes to instill new life and ideals into his old friends, from the experience and knowledge he has himself gained. His failure his sacrificial marriage with Cissie Dildine and return to the North, are pictured with a sensitive and sympathetic touch which is often most gripping. Stribling is a Southern Gentleman, born and bred in the environments he describes so vividly. He paints Peter Siners trials as he would those of his own brother and it is this which renders the story so beautiful and true. It is a tale of reality which every American should read with a blush of shame that such conditions can exist in our midst today, because they do not exist only in the South but in a modified degree everywhere and they must disappear. The new day cannot tolerate their continuance.

The psychology of Stribling's story is admirable. It is written within an outward framework of extreme realism, but its character drawing is of the subjective sort. Old captain Renfrew reveals to us the very mixed turmoil of his aristocratic and troubled soul. The physical tumults of Tump Pack

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and his sacrifice at the last are singularly true to type, but best of all is the analysis of Siner himself. His slow recognition of what race discrimination means, his mental analysis of the humanity in him and his own race tendency could hardly be better.

Such a novel could not have been written fifty years ago. It is penetrated by that new instict of brotherhood which will not allow us to judge a human being first of all from the point of view of race instead of the broader aspect of our common humanity. We must all learn that brotherhood is stronger than the outer color of the skin and a novel like this strengthens such knowledge. It is evidently not written as a tendency story, and this is one of its assets. It grew out of the new feeling in a man's soul and the accretion of impressions lodged in his nerves.

One of the interesting events of the winter has been the admirable presentment by the Theatre Guild of New York of Bernard Shaw's **Back to Methuselah** plays. The entire series was given successively so that the observer could follow the author's thought without difficulty, and of course it is a question how many did so. The theatre goer and play-lover is prone to look first on elements of amusement, and it is perhaps difficult to realize that in these plays Shaw is speaking out something about life and its meaning that has been pent up in his heart for many years.

One can see easily that he is using the symbol of a physi cally lengthened life to show us what we may do with life as it is. Games and sport, marriage and sex love belong to youth and if we develope properly we shall presently begin to think of other things. Even music and art he seems to believe belong to a lengthened youth, out of which we shall finally grow, discarding them. Because the realities of life are found in the realization of truth, of God and service, and as time goes on the soul which awakens becomes absorbed in these. "The Ancients" of the play are those who have lived so many centuries that they have lost interest in everything, but truth and service. They withdraw voluntarily from the gay centers of youthful activity and seek a comparative solitude which is nevertheless peopled because the development of their 6th and 7th senses opens to them conditions of life far from the physical plane.

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One of the significant incidents of the play is the creation of the two monsters by the artist, who reveal in that far distant and peaceful day, the violence of passion of our own time. So the artist who has created them dies, not so much from the slight bite of the creature he has brought to life, as the nervous shock of her violence. Can we imagine a race so gentle, so poised and highly sensitized that the mere expression of violence would kill? It is well to visualize it and ponder over it.

The one element somewhat lacking in Shaw's picture of the ideal life is that of love. The ancients do not seem happy in their service or their wisdom. They are so highly intellectualized that they miss the joy of the spirit and have lost their sense of humor. One cannot imagine God without laughter and joy. Orthodoxy is always solemn but true religion and consciousness of the spirit are joyous experiences that keep the soul ever young. Let us ask Shaw to take up his pen again and give us a laughing ancient.

Summering at Knollmere

The summer camp at Knollmere, which is conducted by Mrs. A. Sloper of 92 State Street, New Bedford, Massachusetts, is one of the most delightful places on the coast for a summer outing of long or short duration.

Many people in the neighborhood of New Bedford are familiar with Knollmere, because they have for many years taken their families to its roomy and substantial cottages, and enjoyed its health giving air and wonderful bathing. It is situated upon a branch of Buzzards Bay, and has a delightful sandy beach, flat and free from stones, the water of which is singularly warm for the location. Ocean bathing here has the charm of a more southern point and all who fear the chill of the grey ocean in its more northern aspects, will rejoice in the gentle impact of these health giving waves. One stays in the water here for hours without danger on account of this unusual temperature of the salt waves.

The sea bathing is not the only charm of Knollmere however. There is boating, fishing, tennis and clambakes beyond description in their fragrance and flavor. Moreover Knollmere is situated in the midst of historic New England, and automobile

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trips and "hikes" are constantly planned to include these neighborhood interests in the vacation which centers at Knollmere, so that the visitor who settles here for a period of the summer, will carry away an impression of New England not easily effaced.

The place itself however will remain in the memory of the guest, for its own special charm. Its cottages are so widely separated that no curious neighbors eyes or ears can invade ones privacy. They stand in a broad stretch of green country facing the beautiful bay, as quiet as if thousands of miles from the tumult of modern life, though only a twenty minute trolley ride from New Bedford. The loveliness of the spot is largely due to nature, but partly also to the wisdom and taste of Mrs. Sloper who has tended it, planted it and mothered it for a number of years, so that now Knollmere seems a blooming paradise of flowers and vines. Every cottage is vineclad. The air is filled with the fragrance of the flowers and the peculiar and pungent smell of the grass itself. There must be a unique quality in the sea drenched soil here which lends sweetness to what is planted in it because the grass alone has a positive and fragrant odor not found elsewhere.

The humming birds have apparently discovered this for they haunt the place, and their bright wings hover over the flower beds, and over the honey suckle and wild cucumber vines that clothe the cottages, and add their flashes of color to the clear air. The birds have discovered it also, and evidently love the spot, so that robins, larks and thrushes fill the early morning with their concerts and cheer the bather in the late afternoon. The great blue heron also has found a home here, and these picturesque birds stand about like meditative statues, adding their beauty to the salt marsh which they love.

There are heavenly sunsets for the sun goes down here in all its glory, flooding water and land with its mighty radiance; and heavenly dawns, in which the water purples and grows golden through the oncoming rays of its master. Another unusual feature of Knollmere is its nearness to the real woods. The grounds hold a lovely little grove of woodland in which the denizens of the camp are free to wander. Here all the wild flowers grow and all the woodsy secrets are revealed, so that when one tires of the open, or prefers to botanize the path it is easily discoverable.

The special attraction of Knollmere seems to be its curious combination of restful quiet and pleasurable opportunity, for

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the lover of quiet can dream here, with sea and air, and let the pleasure seekers go about their business. The cottages are extremely well built and sanitary, so that the fresh air is everywhere. There is ample supply of good drinking water and every cottage has its bath room with hot and cold water and electric lights, while the drainage of the camp is of the most scientific character.

This summer, Knollmere is especially a haven for the tired business women. Families are not excluded, but young business women are discovering the charm and accessibility of this lovely spot, and they have to a great extent possessed themselves of its cottages for their vacation outings. The centre is especially accessible from the fact that the New York steamers leave passengers during the summer, at the New Bedford dock, and therefore one can leave New York at 6 P. M. and arrive at New Bedford at 6 A. M. whence a twenty minute trolley ride takes the traveler to Knollmere, though of course Mrs. Sloper's automobile always meets the guest at the dock if she is informed of the arrival.

There is one other asset of Knollmere which is unforgettable and which is its atmosphere of real knidness and hospitality. While it is a commercial enterprise, it is not too commercially managed. There is a marked absence of the partison and suspicious temper in the place. One can find friends and make friends here. It is full of the accent of kindliness and practical helpfulness, in fact it is alove and therefore stirs life and happiness and a sense of brotherhood in its guests.

Also the demands of the vacation appetite have not been forgotten, and the dining room under the trees is a satisfying spot.

Current Art

The Spring exhibit of the National Academy of Design was of unusual interest. While not distinguished by any especially notable paintings and sculpture, the average maintained was unusually high and the long list of prizes awarded with considerable discrimination.

The Carpenter, by Gertrude Fiske, which won the Thomas B. Clarke prize, would perhaps have received it through popular award, as it was a happy picture full of beautiful color and a sense of harmonious life.

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The **Gleam on the Hill Tops**, by Gardner Symons, would not have pleased some people so well as Ernest Lawson's marvelous snow painting of Snow Bound Spruce. There were a number of unusual portraits, such as Jean MacLean's portrait of Brand Whitlock, and the vivid portrayal of Childe Hassam by Wayman Adams. The younger artists were well represented and one remembers Carl Anderson's Abandoned Well, Teresa Bernstein's Concert, and Jerome Myer's Group on the Pier. The Taos group showed an interesting variety of canvases, all alive with the freedom of their western habit and the general impression of the exhibit was that of freedom and growth.

The Gallery exhibits of the past weeks have shown unusual excellence and independence. Among these the Annual exhibit of the Whitney Studio Club could not be overlooked. In this club famous and obscure artists, both men and women, fraternize together, love and criticise one another and do exceedingly independent work. In the Spring they hang their paintings on the wall and group their sculpture, and each does as he pleases. Here was Leon Kroll's vivid portrait of Leo Ornstein, Allen Tucker's Incoming Fog, Ann Goldthwaite's Streets in Boquehomo with tropical coloring and brown skins, Joseph Stella's Man on the Elevated, showing a curious glimpse of seated people and newspapers. There were sketches of famous people by Ethel Plummer—a curious symbolic painting of the South Wind by Marie De Jarnet Norris. In fact the hours in the Whitney Studio Exhibit make one acquainted with the Art Atmosphere of New York, on the side, farthest removed from commercialism or conventional esteem.

The Bourgeois and Kingore Galleries exhibited at one time last month the work of Maurice Sterne, Grace Drayton and George Townsend Cole—the two last at the Kingore offering a marked contrast. Grace Drayton is an illustrator of Nursery Rhymes and children's stories, also portraits of the little ones and their elder sisters and mothers. She has, perhaps, too much lightness and facility and endless invention along somewhat superficial lines. In strong contrast were the landscapes of the Painted Desert by Cole in another room, for they reproduced emphatically the remoteness and flaming solitude of the wild and picturesque region in which the painter must have lived, long enough to be saturated with its solitude and color.

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Here was Be-ta-ta-kin with an ancient archway that might have been built by mythical giants, the Canyon of Death, Dusk on the Desert, each canvas reflecting with sombre splendor the high color and temperamental note of this strange region. In the Bourgeois Gallery on another floor the paintings and sketches of Maurice Sterne, carried one to Italy where the artist has spent the preceding twelve years. Here one breathed the atmosphere of Anticoli-Corrado in the Sabine Hills, one felt the quiet of a peasant life, undisturbed by the giant passions of the great world. There was much feeling and beauty in these quiet independent sketches and one divined the life of the artist in them. The Flax Worker, the Vintage Women, the beautiful and poetic Girl's Head, the War Memories, showing the dying youth and maiden, the Woman Feeding Sheep, all revealed the half melancholy poetry of the region, reflected through the artist's sensitive brush or sculptor's tool.

Another striking exhibit was that of Caro Delvaille at Wildensteins. This artist, who has been domesticated in America since the World War, gives most of his time to painting Murals, but has evidently spent some leisure hours in the diversions of the present exhibit. Here one found a series of Gypsies and Cats, both as a rule of the wildest and fiercest description. The cats were long, lean Toms, and occasionally their mates, who would equally survive milk-bottles or pistol shots. They had prowled about the alley-ways and areas of New York until they had gained a ruthless facility in attaining their aims, and escaping destruction. They were all cast of brain and brawn, and this had evidently attracted the artist to their portrayal, any one of these cats on the drawing-room or library wall would keep one awake all night, so they called for bold buyers. The Gypsies were akin to them; they danced men and women together, or smiled and coquetted separately, but with a feline quality and fierceness that were undeniable. Seldom does one see a group of pictures springing so charmingly from the artist's interested study of life.

In strong contrast to the Caro Delvaille exhibit was that of Victor Charreton at the Dudensing Gallery. The latter artist carries on vigorously the traditions of Pissaro, Monet and even Cezanne, while Caro Delvaille breaking all the traditions of his past has created an art singularly sensitive in its reflection of the last moment of the present day. The Charre-

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ton pictures were charming bits of French Gardens and Vistas, showing spring mists, lilacs in bloom, picturesque old French farm houses, and quiet figures of man or woman in the midst of these peaceful fields and shrubberies. Charreton is a painter of light, intensely sensitive to all, color tones as modified or brightened by light, so each canvas is a poem on which the eye delights to linger.

A most interesting exhibit was that shown recently at the Gallerie Intime, illustrating the work of some of the younger artists; these paintings were very attractive from their independence and feeling, for when the youthful artist freely visualizes, he creates notable work. The water colors of Sandor Bernath were remarkable for their color and vivid technical strength. Lars Hoftrup had a number of canvases and water colors, among others his fine painting of the Harbor, showing boats and shipping was admirable and as different as possible from the poetic sketch of Spring, which was fragrant and colorful.

Ross Moffett had a wonderful snow scene with boats, water and houses, full of dramatic composition. Sidney Dickinson hung a striking **Casement,** showing a nude girl beside the window—odd and powerful in suggestion.

The most significant note in the exhibit, however, was struck by Edwin Dickinson, a young artist, painting his first enthusiastic vision of life. He had a large canvas called the **Anniversary,** in which a group of people centered about an elderly man facing the observer, his face deeply marked with the delusions through which he had lived, and a young girl apparently lost in the dream of her first real anguish. There were dancers, players and eaters, but the two central figures gripped one conclusively. The thing was painted loosely, swiftly, as if the artist would seize it all before it passed. It was rather grey and sombre in tone, but unforgettable in quality.

An interesting exhibit at the Kraushaar Gallery was made up of recent paintings by Guy Pene du Bois, who has recently become the somewhat humorous and satirical painter of New York types, gifted with keen discrimination and a fine technique. He is well fitted for the task he has apparently set himself and one can only wish him good fortune in his passage. He gives one all sorts of human beings, the flapper, the labor

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agitator, the idealist, the politician, as one meets them on the street, or within walls, and always the salient characteristic is unmistakably there. He bids fair to become for New York at a later day what Hogarth was to London generations ago. Here is the Hallway, Italian Restaurant, with a boy and girl who have just dined. The **First Dinner Party** with a boy and girl again, who are evidently making their debut as grown-ups. Then the Live Soldier, who evidently has reasons to wish himself dead. The First Nighter, etc., etc., all are clever and none are superficially taken from the point of view of cleverness alone, for in that case they would not be worth talking about.

One of the most interesting exhibits of the season was that at the Sculptors' Gallery—152 East 40th Street—showing the painting and sculpture of the Current American Art in great variety. One could spend an hour in this vivid assemblage and come away encouraged as to the future American art, in spite of commercialism, and a too frequent consciousness of the bread and butter problem. Here was inspiration, independence, good technique and idealism in plentiful measure.

The big Harlequin by Walt Kuhn, showing the clown off the stage, his humanity speaking beneath the paint and costume, was powerful. The Polish Dancer, by George Luks, with its wonderful violet and green tones was another powerful note. There was a poetic canvas of Four Young Women, by Max Weber; a California Idyl, The Shepherdess of the Hills, by Mahouri Young, and a strong sculptured figure Alkamena by the same artist.

In marked contrast were the head of Ralph Pulitzer by Jo Davidson and the head of John Barrymore by Paul Manship, the latter illustrating the value of elimination, which this artist sometimes carries to any extreme; with them were the odiously fat-figures of Gaston Lachaise in which this critic can find little reason. There was a beautiful canvas called Approach to the Bridge, by George Bellows, full of lovely shadows and light suggestions. Manigault had two of his fairyland pictures which were charming. Malvina Hoffman had a Sculptured **Offrande,** a kneeling man and woman in tender and delicate approach. John Sloan showed again his delightful Garden in Spring. Bryson Burroughs had a pure and beautiful Venus Anadyomene rising from the waves. Augustus Tack gave his Christ in the House of Matthew. Hunt Diederich had a stately

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Spanish Rider. Arthur B. Davies hung some red and passionate dancers, but also a heavenly figure of a dancer, in uplift, who carried one up and up with her gesture, and showed a charmingly sustained surface of color.

It would be difficult to find a collection of more general marked excellence and independence in many lines and this is hopeful.

One of the delightful exhibits of the season was that of the work of Mrs. Louise Brumback at Mrs. Sterner's Gallery on West 57th Street. Mrs. Brumback has been growing yearly into greater depth and feeling as an interpreter of landscapes, with increasing facility of technique and broader sensitiveness to color and atmosphere. She has a marked degree of luminosity in her atmospheric effects and distinguishes accurately between the sea air of Gloucester, the topography and atmosphere of the middle West and the gardens and cypress coasts of the Pacific. The present exhibit included all these in beautiful variety, as well as some especially charming flower pieces. Among these the honors were divided between two great bunches of asters, one quite formally treated, the other much more loosely painted, and both very lovely.

Mary Hanford Ford.

Greenacre

The lure of Greenacre is unique, and unlike anything else in the way of summer outing. The situation is most beautiful on the lovely Piscataqua River with hills in the background. There are tents along the river this year, as in the past. A delightful lecture and concert course has been arranged. George Grey Barnard is to speak, Reverend Dr. Norman W. Guthrie of St. Marks on the Bowerie, Mr. George W. Coleman of the Ford Hall Forum, Mrs. Janet Hallowel Putnam of the Boston School of Expression, Mr. James W. Johnson, Secretary National Association for the Advancement of the Colored People, and many others. Besides the lectures there will be concerts, the music for the entire season being under the care of Mr. Aldo Randegger.

The young people are not forgotten this year and diversions of many sorts are a part of the summer program. There will be clambakes, dances, hikes into the beautiful picturesque re-

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gion, surrounding Greenacre, and the rates at the Inn and Fellowship House are reasonable.

Greenacre consists of beautiful lands lying along the Piscataqua River two miles above Portsmouth, New Hampshire, though it is in Eliot County, Maine. It was founded by Miss Sarah J. Farmer many years ago, and its summer conferences are familiar to many, dominated by the feeling of brotherhood, and elimination of race and religious prejudice. These conferences bring together annually a group of broad-minded and earnest men and women. They are "investigators of Reality", their aim is to promote world unity, brotherhood and peace.

This year the Fellowship House will again be in charge of Mrs. Powell and her charming daughter. A Tea Room and Gift Shop are to be innovations this year, which it is believed will add considerably to the pleasures of Greenacre. They will be opposite the Greenacre Station on the Electric Car Line, and health foods will be daintily served here at reasonable rates.

Altogether the outlook for the Greenacre season this year is particularly attractive. There is always a special tonic and stimulant in its air and environment which distinguishes it from other localities.

Thy Temple Timber

By Dr. Geo. J. Drews

Is this thy life worth living in this house,
The temple of thy living God? Dost thou
Derive full measure of the pleasures for
Thy grouth of soul, which bounteous Nature has
In store for thee? In this thy temple is
There strength, vitality and power of mind
Enough to store the precious knowledge and
Experience and wisdom that was meant
For thee to gain while living in this form?
And has thou learnt to properly repair
This temple thine, that it may stay a fit
Abode of the most High? And dost thou know,
Thou Solomon, the source of perfect wood
And stone to keep thy temple in repair?
Then study well the words that are below.

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To some this life is one succession of
Delightful pleasures. CAN this be a fact?
Because they choose but MORAL pleasures to
Enjoy: then all the duties, tasks and tests
And hardships others hate and fear and shun,
To them are courtesies and little tests
Of strength and hardihood and further means
To masteries; — which done in pleasure end.
The greater part of all mankind knows life
As but a hash of dear and dreadful things
Of hopes and fears, of joys that end in tears
And many momentary pleasures which
Are shadowed by regrets, remorse, disgust,
Disease of mind and body, pain and death;
Because they choose their thoughts and joys and deeds,
Their social pleasures and their feasts and foods
Without a thought of what the end may be.

All thoughts and joys and deeds and things and foods
React for good or evil in man's life
And this determines that these, either, are
All moral or immoral in the end;
And those who choose all things for MORAL ENDS
Are known as MORAL and their life is blest.

Hast thou enjoyed some longed for thing that gave
Thee so much pleasure that thou wert almost
In ecstasy whilst thou didst know that it
Could end in no reactions of regrets,
Remorse or shame or tears, disease or pain?
Well then thou hast a good example of
A moral pleasure which is double, in
This way, That it is pleasure too to know
That there is no reaction to be feared;
But moral pleasures may be treble when
They make demand again for more of them
And that another pleasure still to come
May be the just reward that Nature gives
As peace of mind, serenity and health
To those whose pleasure is to seek and have
No other pleasure than the moral type.

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Of all the Moral pleasures there is one
Without which NOTHING ELSE can be enjoyed
And that's the HAVING of a perfect health;
But perfect health can only be maintained
By MORAL living—strict with Nature's laws.
The basis of this moral living is
The natural life—to live on foods unfired
Alone for moral ends, or perfect health.
There is no other art or practice which
Can guarantee a perfect health and youth
Throughout man's livelong-days of many years.
And when man knows by living right his health
Is sure, his happiness is manifold.

Thy foolish friends who are "grand dady blind"
And think they know it all, will laugh at thee
And in their ignorance they will despise
To eat the simple food thou dost enjoy.
And though the many wholesome foods unfired
Give more variety than so-called food (?)
That's cooked or roasted, baked or somehow spoilt;
Still they will smile and eat themselves to death.

All those who wish to live a moral life
Will know enough to understand these words—
The fundamental moral pleasure is
The one enjoyed in eating foods unfired;
For ONLY THESE maintain good health and strength
And vim and clearness of an active mind,
And this results in cleanliness of mind
And moral thinking, speaking, joys and deeds.

Remember now these lines expressed in rhyme—
The perfect TEMPLE TIMBER and good STONE
Are found in FOODS UNFIRED and there alone.
The lore and science called Apyrtrophy
For moral feeding holds the ONLY key.



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The Drama

By Frances Eveline Willcox

It appears that there are some people who can be something and not know it, or if they do, it may not be generally understood by the outside world; that is, being a follower of the Bahai principles, or so it would seem. At any rate, here is the incident that came under the observation of the writer recently and raised a rather interesting and perplexing query concerning the true psychology of the situation. During the final week's engagement for the season of Miss Margaret Anglin in "The Bronze Woman" she met with a painful accident, fracturing both of her ankles, but played every performance seated in an invalid's wheel-chair. How did she do it? Does the highly developed emotional side of the actress create a super-courage or is the manifestation of great courage due to years of training in the art of "assuming a virtue though you have it not"? Was it because she would not disappoint her audiences or the management, and called upon her strong will power to carry her through those eight performances—or was she a Bahai?

There have been many such instances when members of the theatrical profession have been forced to go on and play their roles under great mental and physical stress, with the same display of fortitude. Effie Ellsler was appearing in an important part in a New York production this season when her husband, Frank Weston, passed away; there being no understudy Miss Ellsler took her place each night in the cast and played her character as usual despite her grief, rather than permit the management to close the theatre. Walter Jones was carried back and forth from hotel to theatre in a private ambulance during an engagement under the care of a physician in order to do his duty to the public. These bits of heroism seldom have the sympathy of the audience until long after, as a rule, because of the effect it might have on the success of the production.

Should any reader of REALITY feel impressed to send an expression of opinion as to the psychological or spiritual solution of the question of courage under the trying situations here referred to, it will be welcomed.

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Now that the American theatrical season is drawing to a close and the European season is at its height, there is a rush of managers for their annual trip overseas to scan the productions in London and Paris, and consult with playwrights over material to be presented on this side next year. Among our producers now over there and on their way, are William A. Brady and his wife, Grace George; William Harris, Jr., who is in conference concerning the new Drinkwater play; Arch Selwyn who will close contracts arranged by Crosby Gaige for the Selwyn Company; A. H. Woods corralling plays in quantity and we hope, of quality; Lincoln J. Wagenhals; William Morris; J. J. Shubert to complete negotiations for a new piece for Eleanor Painter; Irving Berlin and Hazzard Short, to get ideas and novelties for the Music Box; Gilbert Miller and others to follow.

Encouraged by the results obtained from this season's selections the majority of the producers are satisfied that their judgment was good, for "Bull Dog Drummond," "Captain Applejack," "A Bill of Divorcement," "Kiki," "Back to Methuselah," "Dover Road," "The Truth About Blayds," "Blossom Time" and "The Grand Duke," all foreign importations, have been among the successful offerings in the U. S. A.

* * * *

The loyalty of the profession as well as the public for stage favorites was demonstrated at both dress rehearsal and regular performance given at the Metropolitan Opera House for the Actors Equity Benefit. When that veteran artist, Mrs. Thomas Whiffen, who is celebrating her seventy-fifth year by playing in "The Advertising of Kate" at the Ritz, made her appearance, she could not fail to appreciate the love and respect in which she is held by all, while Lillian Russell, now Mrs. Alexander Moore, who has been doing important governmental work instead of acting this year, received a remarkable ovation. Here is an instance where a beautiful and talented woman with the achievement of a successful career on the stage has turned her talents into other useful and helpful channels with equally satisfactory results.

* * * *

That the men and women of the theatre do what they can to help in worthy charities by giving their services has been written of and talked about over and over; that they also take

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care of their own brother and sister players had recent evidence from the list of entertainers for the Actors Equity. The Theatre Treasurers, National Vaudeville Association and other benefits. The program of the latter contained the names of many stars and leading artists who served their apprenticeship on the vaudeville stage and eventually won their laurels in dramatic and musical productions in the legitimate field. Among them may be mentioned Stella Mayhew, Blanche Ring, Ethel Levey, Elizabeth Brice, Florence Moore, Mlle. Dazie, William Rock, and Tempest and Sunshine. The proceeds from these theatrical benefits is devoted to insurance, sick funds, to assist the older members and the unemployed.

Bahai Activities

The new headquarters of the Bahai Cause in New York was opened with much joy and festivity on the second floor of 115 East 34th Street. It promises to be the scene of continuous good work and happiness. Already, Rev. Herman Randall of the Community Church has spoken there and activities will be of great variety around and in this centre. Mr. Hooper Harris will speak there every Sunday at 4 P.M. The rooms are open all day and nearly every evening, and the telephone—Murray Hill 0040—gives access to them. The Sunday Forum will continue, and daily at 12 noon and at 4 P.M. an hour of meditation and prayer service will be carried on to which everyone is welcome, and which it is hoped will bring healing and refreshment to many weary souls.

The schedule of evening meetings is not yet fully arranged, but Mrs. Ford will continue the study class on Monday evenings and there will be an effort to interest the general public in many activities allied with the great movement for the betterment of mankind. The Bahai Cause exemplifies the divine expression of unity in the world and should illustrate its every aspect. The Chicago Convention, which has just ended, accented this, and brought again to our minds the fact that love is the strongest element in the Bahai Cause, and that love must become manifest in life in every direction. There can be no love where suspicion reigns and, therefore, suspicion must be banished.

A follower of Abdul Baha must be recognized by his ser-

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vice, his kindliness and complete tolerance to all, both within and without the cause. Now that Abdul Baha has left us, we must endeavor practically to manifest the qualities he brought back to the world, so as thus to enhance and intensify the radiance descending upon mankind. The problems of the world cry loudly for solving in this day, and demand above all things loving wisdom in their solution. The more fully this is brought into life, the more quickly will the civilization of the new day appear.

Shoghi Effendi has only one opinion upon harmony that it grows by manifestation, therefore we must make it all inclusive, and exile no one from its beneficent influence.

The Rainbow Circle has recently lost another of its devoted and valued members Mrs. Sarah Chase Jackson, was for years the pianist for the choir of Dr. Bolden's Church.

She was naturally endowed with musical genius, and there was no task in music too arduous for her to attempt. She was possessed by the spirit of service and was limitless in her devotion to any cause to which she gave her heart. She was from the beginning greatly interested in the Rainbow Circle, and its principles of the elimination of race prejudice, so she never missed a meeting and the plentifulness and charm of the music which enlivened the assemblies of the society was largely due to her enthusiasm and utterly self-sacrificing service.

In all the relationships of life, she was kindness personified. She was a natural idealist and possessed many gifts along the line of such characteristics so that her happiness rose from the spirit rather than the body, and she was what we would call decidedly fourth dimensional. She had suffered much in the last months of her life and welcomed death when it came.

Departure of Dr. Sarah A. Clock

We had not forgotten the loss of our dear sister Lillian Kappes, our eyes were still wet with tears for the ascension of our Lord Abdul Baha when we heard the sad news of the departure of that heavenly soul Dr. Clock. It was a shock to me for I hoped to see her dear face once more, for I lived with her for seven years in Teheran and I know something about her. Dr. Clock went to Persia about ten years ago where she gave her entire life in treating the sick, and took care of the poor people free of charge; she gave the rest of her time in washing dishes sweep-

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ing the house and doing other things. Although we had a servant and a maid who could do everything Dr. Clock just loved to work and she worked from six in the morning and did not go to bed until one o'clock.

The death of Dr. Clock was a shock to me because I hoped to see her dear face once more in the world. While I am writing this letter the tears are streaming from my eyes. I remember the day that they were burglarized. Dear Dr. Clock was bruised all over but still she was smiling and comforting me as if all that thing had happened to me and nothing had happened to her.

I ran away from home, and after walking and riding on the backs of donkeys I finally reached Teheran when I was only fourteen years of age. I did not know where to go and what to do in a strange city like Teheran for I knew no one. Through some good friends I came in contact with Dr. Clock where I found comfort, home and happiness. I stayed with her day and night for eight years. She sent me to school for four years, indeed she was more than a mother to me. I must admit that I was sometimes naughty but her love and kindness to me was unchangeable; she always defended me and we never had any disagreement. In brief she showed so much kindness to everyone that every Persian became devoted to her, and she showed so much servitude that Abdul Baha gave her the title of Rouhani which means spiritual. I was surprised to know that Dr. Clock has so many friends in this country, one of the eminent ladies has composed a poem about the death of Dr. Clock. It will be printed in REALITY in some future time. The following is the letter sent by Dr. Moody to Miss Stratton which gives the detail of Dr. Clock's Departure:

(Copy of letter written by Dr. Susan I. Moody, Jan. 26, 1921)

How difficult it is to use my pen today when it must announce to you our great personal loss of Dr. Clock who passed away on January 20, 1921, after seven days of a fatal pneumonia. Godsiah Ashraf and Miss Stewart were with her from the first and on the fourth day when she became delirious I closed my house and office and stayed there beside her. She never became conscious and of course left no message at the last. On the second day she said all my things and Miss Kappes (household effects) are to be given to the new teacher of Tarbiat Miss Coy. I cabled her mother at Darien, Conn.:

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If you know the address of her sister Julia and of her brother, will you send them a line. After Miss Kappes death we knew she was not nourishing herself properly and we had her here two or three times a week for dinner. The day she had the chill she came as I sent for her but she ate only a little. We urged her to say here and be nursed and cared for, but while I was out for half an hour she got up and in spite of Miss Stewart's weeping she insisted on going home, so Miss Stewart got a carriage and went with her. She became delirious on the fourth day. Dr. Scot and Dr. Neligan came every day as counsel and were kindness itself.

She lies in a garden near a city. This will now be the Bahai cemetery. Will you send this detail to Manucherkan. We are too busy packing her effects and arranging for her memorial.

A. K. Manucher.

VIBRATIONS, LIGHT, SOUND AND COLORS

ETHER WAVES and ODIC VIBRATIONS

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212 Stockton Street, San Francisco, Cal.
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We live and move and have our being, in ether. The fluidic medium is like a divine ocean or essence. Every eion, electron, atom and molecule, as well as every thought, idea and all manifestation of the human body, passes through and is carried along the ocean waves of ether. Ether itself, is a store-house of marvelous forces, in fact it is claimed by some scientists, that a portion or mass of ether, about the size of an English pea, contains sufficient vibratory force, to run the industrial plants of many large cities, for years; in fact, a seed, an acorn, an ovum, a sperm, a cell, an atom, and even an electron, are heavily charged with these potent forces. When man receives the higher light of intelligence, he will eventually learn to release, control and store, Odic lights by some process, perhaps similar to the lamp of the so-called lightning-bug and glow-worm, or, in the manner that has been adopted by certain, more or less intelligent marine animals. This process will in-

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clude a method of preventing the light and heat wasting, thus reserving and conserving the valuable energy, which we are able to generate, from the more or less invisible realms. This process of harnessing and releasing, the light, color and heat power, may be manipulated by the use of a mechanical generator.

HARNESSING ODIC LIGHTS

The Odic lights, are represented inside and emanating out of everything, and the time is surely, if not swiftly approaching, that these marvelous, potent, vibratory forces of light and color, will be harnessed and controlled for displacing, to a great extent, steam and electric currents, and dangerous electric wires, with the riskless, beautiful and more useful day like, Odic lights. We will not need to protect ourselves with the use of the expensive insulators and insulating metal tubes and casings, for there will be no need of wires to carry shock-producing currents and heat. There will be reflex appliances of many sorts invented to use for directing and increasing the potency and uses of these Odic or Odyllic lights and reflected heat.

Odic light bulbs, which to the sense of touch, may be correctly termed, heatless lights, will be as cold as the reflecting mirror; but as the light itself, is of a much higher frequency than the ordinary electric lights, therefore, the reflex mirrors or other reflex material, will produce at will, the required heat.

Dear reader and researcher, for the higher lights of nature and conscious realization,—I believe that there are important organs within man, that are dormant and simply await development through the use of organic activity, and, in the process of time, we can, by following the law of supply and demand, with desire and thought force, develop the required internal organs for external use. Why not? Is it not natural? Has it not always been thus since we traveled along the evolutionary road?

Will continue the Odic Light article in the next issue of this valuable magazine, along the line of Odic Lights, The Aura and Psychic Rays.

It is most encouraging to know that we will not have to depend simply upon the large animals, insects or even the infinitestimal microbes, in order to extract or secure the re-

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flecting lights, because the Odic lights emanate direct—from all plant growth, as described by the Author in his new book, "Vibrations, Light and Colors."

To Be Continued.

The Memory Tree

By Beulah Storrs Lewis

Night settled over the hills. The earth lay in her robe of peace. The stars twinkled in their content under the control and command of the monarch of the heavens who sits upon his throne in full glory and rules over the darkness of the night. The very air swayed to the charm of a peaceful lullaby sung to the music of the calm heavens. Earth was asleep—at rest—peace flourished and night birds cooed in happy chorus of the wonders of her beauty.

In this far-away village, nestling in the heart of God's choice garden, surrounded by history's most cherished story told and retold in the season of its anniversary by all peoples in all tongues; in this spot made holy by one who called himself the Son of God, were you of those who know—grows a lone fir tree.

For ages this tree has sentineled the secret of Him who bore the crown of thorns and suffered the nail prints of His enemies. Beside this fir tree grows a lotus flower, whose blossom perfumes the air and sends forth its message of beauty. It sways in the breezes and sings its life song of gratitude that it was permitted to grow in hallowed ground, the lover of this majestic fir tree, the participant of his wondrous secret.

This flower never tells her story except when the season of good will is marking time, and then only in whispers. She is wedded to the fir tree and as each anniversary of their wedding day approaches she puts forth blossoms and gowns herself as a bride for the feast of the memory hour. She calls and the birds come to listen and sit upon the branches of her adored lover who grows tall and majestic as this, their honeymoon days are lived again. He spreads his branches out to the world and calls: "Oh children of men, listen to my song of praise, my secret of ages. Come to the feast of memory and hear the story of love as she my happy bride tells it on the

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eve of its birth." He calls but the world of men heed him not. They say: "strange, a lone fir tree with a lotus at its root. Oh nature, what pranks you play and what mysteries you hide," but would they pause, put their ear to the lotus flower they would hear her story.

Back in the history of time's secret, upon a starry night when the world was robed in sleep, two angels of glory flew through space and visited a spot in the land of mystery and spices. They came, these messengers of light, and seated themselves upon this spot above the village and talked of the tomorrow of wonders and the plan of the gospel of love. All night they talked and planned and with early dawn they returned to the realm of their glory.

As the sun crept over the hills the next day and looked upon his courts and awakened his subjects, he laughed loud in glee, for upon this shadow hill, this barren rock of time, stood a fir tree, tall and beautiful and fresh in the hours of his youth and beside him in her most attractive gown, her face of happiness aflame with love, clinging to his roots in perfect content was the lotus flower. And he, the fir tree, was telling his love in melodies of sweetness and the bride was calling unto him: "Oh, my lover, joy swells in my bosom. I am thine forever. Spread your branches over me and shield me from the hate of man." And he had answered her: "Beautiful love flower, born in the hour of longing, seeded in the garden of memory, planted by the Giver of Life—I shall guard thee."

As these two lived and wooed and time stole the hours from history, they witnessed strange sights and many changes passed over the village which mirrored forth the ways of man. There were times when they laughed in glee at the happiness and grandeur reflected in this hall of life. Then there were times when they dared not look toward the village, so woeful were its cries and so heavy hung the clouds of sorrow and distress.

Then, Oh, then, came a beautiful time. A time when all the earth seemed awake to a new joy and the birds told strange stories of one who had appeared in the village and wandered about its streets. They told of His majestic mien; His voice which caused the stones to listen and sing praise; of His stories of a promised age of peace; and the birds promised to bring

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Him to see them. He came slowly up the hill, His eyes filled with longing and His step weary as one who is lost and knows not where he goes. He paused at intervals and bowed His head—then turned back toward the city and wept. At last He reached the fir tree and sank down beside its form and cried: "Oh God, save the children of the sons of men."

What a thrill passed through the fir tree. His very roots jumped in recognition and he cried in joy: "Master, Master!" and bowed his branches in worship.

The figure smiled, pressed his cheek against the bark of the tree, and said: "God the Father, He is good. He has led me to the memory tree. Back in the yesterdays before I came in this garment of dust, we came and planted thee and rooted thy life in the blossom of love in memory of My visit to come. Oh fir tree, God's memory of me. I have a secret to tell. I am like thee,—I stand alone rooted in love calling to man as he passes, begging his ear, but man sees only My form, only My mantel—My message he does not hear. Dear friend, the end is almost here. My pilgrimage is nearing the port of farewell. I hear My name spoken in hate. I feel the touch of men's swords upon My flesh. The prints of their crime are written in the forehead of the times. I cannot hide the shadow which is to fall upon this hill. Oh fir tree, in the tomorrow as ye bow and bend in the breeze of nature and spread thy arms toward God in prayer and praise, remember the hour of My sorrow by putting on thy gown of youth, dressing in freshness thy leaves and branches and singing love songs to thy bride. Ye shall stand as the memorial of My grief—as the message of My love at the tomb of My abused name. For though the storms of nature whip and lash thee and the seasons sear and burn thee, still ye shall ever be green, ever young and ever unchanged by time as she sweeps over thee."

And there under those branches did the Savior of man weep blood and watch for the hour of His doom.

At each feast of the season of memory, as the bride and groom stand up in all their grandeur to listen to the carols of love which are sung from the heavens of praise, they bow their heads in silence while the spirit of Him who said: "Forgive them Father, they know not what they do" visits again the spot of memory and watches through the night the ways of men and weeps at their ignorance and sin. Ever does He renew

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His song of love and whispers to the fir tree: "I love them, memory tree, I love them. Watch them, call to them, and speak of My sorrow, and in the shadow of the sign of the cross teach them the message of My spirit of love come to bring Peace Upon Earth, Good Will Toward Men."

The fir tree spreads his branches and calls forth his message. The lotus flower clings and blooms in the glory of love, and man passes by and says: "Strange, a lone fir tree and a lotus blossom." But they hear not their call of love.

God

What is God? Would you SEE God? Have love in your heart and you will see God everywhere.

You will see God in the earth, in the sea, in the sky.

You will see God in the mountains, in the streams, in the clouds.

You will see God in the fields, in the sunshine, in the rain.

You will see God in the sun, in the moon, in the stars.

You will see God in the dawn, in the sunrise, in the sunset, in the twilight.

You will see God in the flowers, in the fruits, in the seeds.

You will see God in the springs, in the brooks, in the lakes.

You will see God in the cup of cold water given to the thirsty, in the bread given to the hungry, in the comfort given to the sorrowing, in the joy given to the grieved, in the aid given to the needy, in the pity shown to the outcast, in the care for the helpless, in the help for the suffering, in the light given to the darkened understanding, in the teaching of the ignorant, in the visit to the sick and those in prison.

You will see God in the search for truth, in the hunger for righteousness, in the effort towards right living, in the aspiration to godliness, in the desire to please and to do right.

You will hear God in the message of his minister, in the call of the community, in the appeals for relief.

You will hear God in the music of the artist, in the voice of the singer.

YOU WILL HEAR GOD IN THE STILL SMALL VOICE OF YOUR OWN HEART.

Carl D. Fehr.

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Of "Reality," Published Monthly at New York, N. Y., for April 1, 1922

COUNTY OF NEW YORK } ss.
STATE 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 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 Agust 24, 1912, embodied in section 443, Postal Laws and Regulations, printed on the reverse of this form, to wit:

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Publisher
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Editor
Mary Hanford Ford ..... 17 West 42nd Street, N. Y. C.
Managing Editor
None.
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Herold S. Robinson ..... 17 West 42nd Street, N. Y. C.

2. That the owners are:

Reality Publishing Corporation ..... 17 West 42nd Street, N. Y. C.
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Herold S. Robinson,
Business Manager.

Sworn to and subscribed before me this 24th day of May, 1922.

J. Holran

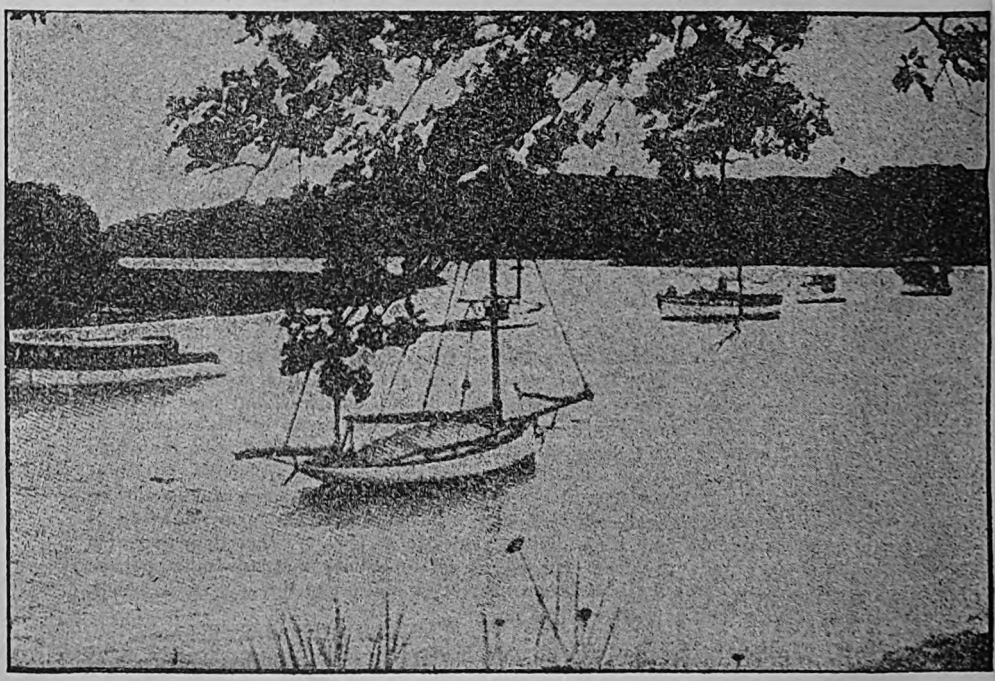
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The minimum charge is $18.00 per week. Registration can be from one to twelve weeks from June first to October first. Transportation to and from Camp from Boston (round trip) $4.50 via New Bedford, Mass. This rate is possible only as arranged by the camp directors.

A registration fee of $5.00 is required, and the balance on arrival at the Club. The fee is part of the first week's board.

The Club opens June 1st. Information from Mrs. Sloper or Camp Directors.

CAMP DIRECTORS

Mrs. A. Sloper, 92 State St., New Bedford, Mass., Tel. 4886W—4449M
Mrs. M. A. Watson, Orange, N. J.
Mrs. J. O. McDavitt, 114 Bancroft Ave., Reading, Mass.
Mr. W. H. McDavitt, 467 Lowell St., Lawrence, Mass.

References Given

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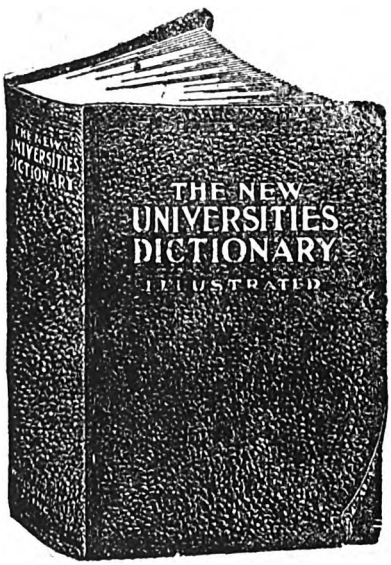
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The Bahai Movement

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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 suprress 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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Editorial

EVOLUTION *and* LOVE

The Address by Abdul Baha which is published in the present issue is upon evolution with the basis of love, and has never before been in print. It had been stenographically written, but had never even been typed and was resurrected and preserved, through the kind offices of Miss Barbara Fitting and Paul Dealey, the author of the Dawn of Knowledge. It is one of the scientific discussions of Abdul Baha, which enables us to understand his statement that there is no conflict between science and religion, because his teaching of evolution is exactly in harmony with the latest discoveries as to atomic structures, change and disintegration; in fact Baha'o'llah declared the wonder of atomic force before science discovered it. According to this teaching evolution arises not from the battle of outward forces and the friction of environment, but from that mysterious power and urge within the atom itself which compels advancement and progress. The electrons, these hidden and powerful integers of which the atoms are made are eternal and they are the carriers of the qualities. It is the constant return of the qualities in one form or another which necessitates evolution.

Every electron of a perfect rose goes back into the stream of life carrying images of fragrance and beauty which must appear in the next form of life it becomes a part of. The perfect electrons will only come together in a perfect form, perhaps something more marvellous than a rose, perhaps one of those heavenly wild orchids of Brazil, so sensitive that at the approach of a Human Being, it withers. For the electrons of perfection tend to create perfection those of beauty follow its law again, and the ascending urge and complexity of all the lower kingdoms, through the divine breath of the holy spirit, necessarily produced man.

But as Abdul Baha always reminds us, there is no separa-

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tion between man and God except that which man wills, and so through all the lower kingdoms love follows the same law as in the higher. Love attracts, creates, coheres, hatred repels, destroys, separates, love is life, hate is death, unkindness is destructive, kindness is constructive, violence tears apart, peace heals and draws together again.

The same law of love pervades the human kingdom as the lower kingdom. Man is the apex of material evolution and the beginning of spiritual evolution, which goes on and on from him through all eternity. In the human kingdom therefore the law of attraction is varied by the appearance of consciousness. In other words we begin to control the development of our own being by the qualities we draw to us. If I am beastly and physical, I draw to myself constantly the electrons bearing those qualities and as months go on my jaw grows heavier my body more portly, my eyes are duller. But if desire to serve attracts me, self sacrifice and spiritual aspiration inspire me then my soul will call aloud for the electrons imprinted with those winged and lovely attributes, and I shall become happy in their possession.

The declaration that love brings life and hatred and violence bring death, a fact which all the prophets of God have stated in their turn, is full of suggestion and philosophic fruit. One measures by this revolutions and civilizations as well as biological change and presently it becomes the basis of one's creed. Christ died rather than create a revolution in Judea, the Bab died rather than see swords fly in Persia. Baba'O'llah remained patiently in prison though he might have sat upon a throne. But all taught as did Mahomet, this great principle that love is life and that it must become the foundation of the only true civilization. Today its fruit is seen in the unrest of the world, which demands that the divine principle be no longer ignored, that it must become the basis of business of international diplomacy of all social relations.

The simplest application of this is that I love my neighbor and do not bother my head too much about reforming him. If I show love, he will learn it from me and love is life, therefore progress, I can be a revolutionist if I please but the important point is that I be a loving revolutionist and illustrate in my own conduct what I am struggling for. Abdul Baha was the most loving revolutionist the world has ever known, and the vibration of his heavenly conduct has touched all mankind.

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Mahatma Ghandi is now working out the same principle in India. It is entering the consciousness of the world so powerfully that presently force will become hateful to its instigators and no one will be able to resist love.

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.

"I Am With You Always"

Words of Abdul-Baha

I say unto you that anyone who will rise up in the Cause of God at this time shall be filled with the Spirit of God, and that He will send His hosts from heaven to help you and that nothing shall be impossible to you if you have faith. And now I give you a commandment which shall be for a covenant between you and me—that ye have faith; that your faith be steadfast as a rock that no storms can move, that nothing can disturb, and that it endure through all things even to the end; even should ye hear that your Lord has been crucified, be not shaken in your faith; for I am with you always, whether living or dead, I am with you to the end. As ye have faith so shall your powers and blessings be. This is the standard—this is the standard—this is the standard.



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Talk delivered at the Eireniom, Green Acre, by Abdul Baha Abbas. Translated by Dr. Fareed. On the platform with Abdul Baha were Mr. Keith, Dr. Fareed, Mirza Ali Akbar, Mirza Ahmad Sohrab and Mr. Lunt in the order.

Abdul Baha asked for questions and suggestions from the audience, and said he would speak on any question that was asked. Several suggestions were made quietly to him, among them being that he speak in honor of Miss Farmer on the greatest subject—Love. From different suggestions he formed the base of the evening's talk.

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Every subject that is presented to a thoughtful audience must be done so with rational proofs corroborated with logical illustrations; first, the simple and rational proofs, next the traditional proofs and the tangible proofs, and last but not least inspired proofs.

The criteria of perfections are four, they are not five. That which forms the beginning of human consciousness, or human perception, has been considered as a criterion for the judgment of things presented to the human mind, as coming under the headings of four criteria or four standards, is that of the senses. This standard of the senses is still observed as a criterion among the philosophers of the world. Material philosophers are of the opinion that whatsoever is proved by the tangible is accurate; whatsoever is judged by the senses is a verity assured, a certainty and not to be doubted at all. For example:—They would say, here is the lamp which you see, and because the sense of vision proves it, you cannot doubt that; there is a tree, you see it, that sense assures its existence. There is no doubt about that; this is a man, and you see that he is a man, hence there is no doubt about his being, in that there is no doubt whatsoever. In other words, everything that is proved by the affirmation of the senses is supposed to be undoubted and assured, which is equal to the multiplication of five and five. 5 times 5 is 25—nothing more nor less. It cannot possibly be 26 or less than 25. Consequently they consider the criteria of the senses to be the most important the foremost.

But in the estimation of the Divine Souls this assurance

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is not noteworthy or praiseworthy, nay rather, they deem the standard of the senses to be false, because it is imperfect. We regard the sense of vision to be one of the most important of the senses, and yet the sense of vision is subject to many inaccuracies. If intellect were a correct and accurate standard, those who tested and applied the same process of reason should have arrived at the same conclusion. Because they differ and their Standards were at variance (their premises being one, yet their conclusions being so contradictory), that standard or that test must have been faulty. The third criterion or standard of proof was claimed to be that of tradition: Namely, that a man should corroborate every statement coming from him by the statements of certain traditions coming from certain books.

The fourth standard is that of inspiration, or revelation. Like some of the philosophers of past times who claim illuminations or revelations, their statements are ever prefaced by such words as these, that this subject was thus inspired thru me, or theirs has been the illumination. Hence the appearance of the philosophers belonging to the illuminate class. Inspirations of the hearts are the impulses to the susceptibilities of the hearts.

Now, if the impulses of the heart be also those of the Satanic type, there is nothing to differentiate them. How are we to tell whether a firm statemnet is an inspiration or an impulse of the heart as affected through the merciful agency, or through the Satanic agency? Consequently it had become evident that in the hands of the people none of these criteria used are accurate. All the criteria of the perfections current amongst men are liable to mistake. Consequently, referring to our subject we will say that every subject which the senses can judge as correct, and can reasonably be accepted through the power of ideation, and thus being traditional, likewise being rational in explanation of the same being sanctioned by the inspirations of hearts, is a perfectly correct judgment, because that subject has been proved, has been tested by all the tests, and has been found to be complete and perfect. But were we to apply only one test, there might be liabilities of mistakes. We cannot use the senses only as its criteria, because the senses do make mistakes, likewise if we confine ourselves too closely to the rational proofs of the intellect, as the rational faculty makes mistakes, even as the intellects among philosophers have often made mistakes, and these mistakes make it apparent. Thus

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every subject must be gone over through the criteria of sense, that of reason, by the criteria of tradition and by the inspiration of the impulses of the heart. When a subject is presented to these, and if all these criteria sanction that subject, we may rely on that subject, otherwise by one of these criteria one cannot obtain confidence. This subject is self-eviddent and manifest, hence we will now begin the subject of love, and we will prove the subject to these four criteria, and we shall find out how it will be.

We declare that love is the cause of the existence of all phenomena, and that hate is the cause of all disintegration or non-existence, that love is the conscious bestowal of God and that all phenomena are affiliated to it or it is affiliated to them. As proof thereof, let us first present it to the senses.

We find that all composite beings or phenomena are made up of single elements, among these single elements a power of attraction, an attractive force is manifest, and this attractive force has produced a cohesion between these elements, the resultant being is a phenomenon of the contingent type. That cohesive power expressed in the mineral kingdom is no other than love on a lower scale, but it is manifested according to the exigencies of the mineral, according to the mineral type. We further step into the vegetable kingdom wherein we find among the elements a certain attraction has obtained, and through this attraction an admixture is obtained among these elements, which cellular ingredients or elements have come into and make up a plant, hence in the vegetable kingdom there is love. Now we come to the animal kingdom. We find that in the animal kingdom there is that attractive power among the single elements, there is also the attractive power among the components, and moreover there are feelings or susceptibilities. We find that animals are susceptible to a certain expression of affiliation, that the animals express a certain feeling of fellowship, that the animal exercises natural selection. This attraction, this admixture and this selection are based upon a form of love. But this is animal love, and it is a degree only in the animal kingdom.

Now we come to the human kingdom, because the human kingdom is superior, the light of love is more resplendent. We find among mankind the power of attraction among cellular elements, there is likewise the power of expression in admixture, there is also the power of augmentation, moreover above

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all the lower powers there are the attractions of the hearts, there are the susceptibilities of the heart, the fellow feeling of the heart, the attractions of the heart which bind men to live in the utmost state of solidarity. Hence it becomes evident that in the world of humanity the greatest sovereign is the king of love. Were love to be erased, were the power of attraction to be dispelled, the power of admixture, the power expressed through the hearts (a bond which binds the hearts together), there the phenomena of life would disappear. And this you can judge through the senses, it is reasonable as regards the mind, and agreeable to tradition, and all the hearts can rely upon its findings. Thus all the criteria can declare it to be accurate.

But these degrees of love are only degrees in the natural world, in the physical world, hence their manifestations are according to the exigencies of natural standards, but cordial love, real love, is the love which exists between God and His servants and many holy souls. That is spiritual love, not natural love. For example: Consider and observe how the bestowals of God successively reach the world of mankind, the bestowals of God come consecutively towards mankind, and the effulgencies of God ever shine upon the human world. There is no doubt of these bestowals, of these bounties, these effulgencies emanating from love. Unless there be love, it is impossible for the recipient to obtain or receive any of these bestowals, unless there be love it is impossible for one object or thing to bestow another with blessing, unless there be love it is impossible for one thing to radiate an effulgence towards another thing, because when we observe we see that the bounties of God continuously manifest themselves even as the rays of the sun continuously emanate from the Solar Center. Just as the phenomenal world through her resplendent effulgence of the sun is radiant and bright, likewise the realm of hearts and spirits through the shining rays of the Sun of Reality and the bounties of the love of God resuscitate ever the world of existence, that is to say, the hearts and spirits are ever made alive thereby.

Were it not for the love of God, our hearts would be inanimate, the spirits would wither, the reality of man would be bereft in the bestowal everlasting.

Consider to what extent God's love makes itself manifest. Among the signs of the love of God which is made manifest in

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the world are the dawning points of his manifestation here. Consider what love is exercised by the Divine manifestations of God towards mankind, for the sake only of guiding the people, they forfeited their very lives, solely to resuscitate the human hearts they accepted the cross, solely to suffer the human souls to attain to the superlative degree of advancement they suffered their limited years to pass in the utmost state of ordeals and difficulties. If His Holiness Christ had not possessed love for the world of humanity, surely he would not have accepted the cross. Because he accepted the cross for the love of mankind, therefore, regard the extent of that love likewise. John the Baptist, had he not love for mankind, he would not have offered his head; likewise the prophets, all holy souls. If His Holiness the Bab had not had love for the world of humanity, surely he would not have offered his breast for a thousand arrows. If His Holiness Baha'o'llah had not love for humanity, he would not have so willingly accepted the forty years' imprisonment.

Consider how human souls never sacrifice anything of their ease and pleasure for another. Have you ever seen a man offer his life for another's benefit, or allow himself to be dismembered for another? Yet all the Divine Manifestations of God suffered, they offered their lives and blood, their existence, their comfort and their ease, all that belonged to them for the sake of man, therefore, consider how much they love. Were it not for their love amongst mankind, Spiritual love would be a nomenclature. Were it not for their illuminations, the world of humanity would not be irradiated. Consider how effective is their love, and this is a sign of the love of God, a ray of the Sun of REALITY. In short, we must give God praise, for it is God who has showered upon us through His bounty of love that is everlasting. His Divine Manifestations for love of us offer their lives, hence consider what the love of God means. Were it not for the love of God, the Spirits would be inanimate, and when I say inanimate, I do not mean physical death. My meaning with regard to that death is the same as His Holiness Christ declared. Let the dead bury the dead, for that which is born of flesh is flesh, and that which is born of spirit is spirit. Were it not for the love of God, the pathway of the kingdom would not be opened. Were it not for the love of God, the holy books would not have been revealed. Were it not for the love of God, the holy prophets would not have been sent. The

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bounties of all these bestowals are Love of God. Hence in the human world there is no greater power than that of the love of God. It is the love of God that has gathered us together tonight. It is the love of God which is affiliating the East with the West. It is the love of God which has resuscitated the world. Hence we must offer thanks to God that such a great bestowal, that such a great effulgence has been revealed to us.

Now we come to this: First, are the workings of love, are the effects of love confined to the world or do they extend on and on to another existence? Will its instructions affect our existence here only or will they extend on to our existence in the life everlasting?

When we glance into the human kingdom, we readily find that the human kingdom is above all other kingdoms. For example: We observe that in the separation of life in the world of existence, there is the mineral kingdom, there is the vegetable kingdom, the animal kingdom and the human kingdom. The mineral kingdom is possessed of certain virtues, and they are cohesion. The vegetable kingdom is possessed of the virtue of the mineral, that is cohesion properties, plus the power of augmentation. When we come to the animal kingdom, we find that it is possessed of the mineral virtues, which is gross material, and the power of augmentation, the power of growth, and above these two powers it is possessed of the virtues, animal, which are the powers of the senses, that is to say, it is surpowered with sight, hearing, taste, smell and touch, hence it is superior to the mineral and vegetable kingdoms, and more to be considered than the mineral and vegetable.

When we glance to the human kingdom we observe that the animal kingdom is possessed of tangibilities, but is utterly bereft of the world of ideation, it is uninformed, it is absolutely out of touch with the world of ideation and the world of spirits. For example, we observe that the animal is quite dispossessed of discoveries, it has no intellectual findings, for example, an animal, when located in Europe is not capable of discovering a continent like America, for it only understands that which the instinct can teach, it cannot reason out anything. The animal cannot conceive of the earth being spherical; the animal cannot conceive that these small tiny looking planets are tremendous in proportion to the earth; the animal cannot conceive of intellect; of all these the animal is bereft. Hence this is peculiar to man, hence it becomes evident that in the human kingdom

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there is a reality of which the animal is bereft. What is that Reality? That is the spirit of man. Thereby man is distinguished above all other phenomena, because man is possessed of all the virtues of the lower phenomena, also he possesses the spiritual faculty, the faculty intellectual. All phenomena are subject or captive of nature, all phenomena are submerged in materialism, none of the things phenomenal can deviate at all from the law of nature. For example: This great luminous sun cannot deviate one hair's breath from the law of nature; these great mountains cannot go beyond limitations of nature; these animals with all their great instinct cannot go beyond the law of nature. All are captive of nature except man. Man is the governor of nature. Man breaks the laws of nature. For example: Consider that man, though an animal, being on earth he is not aerial in nature, nor is he a bird, nevertheless, he breaks the law of nature, he soars in the atmosphere. This is against the law of nature. He sails over the seas, he goes submarine, and is possessed of a power whereby he discovers all the laws of nature, and from the plane of invisibility he brings them into the plane of visibility. For example: the electrical force was a latent force of nature, and according to nature's laws it should be a hidden secret, but the human spirit discovered it, and as it were, took it out of the disposition of nature, a secret of her's and brought it forth to the visible plane.

It has become evident and manifest that man is capable of breaking nature's laws. How can he do that? He does it through the spirit that God has created in him. Hence it is proof that in man there is a spirit to which the verse has reference in the Old Testament, where it speaks of man being created after our Lord's image and likeness, because it is the spirit of man alone which penetrates the realities of God. It is the spirit of man which can partake of the bounties of the Divine.

This great power must evidently be distinguished from this physical temple. Observe and see how this human body sometimes grows weak, sometimes strong, or stout, sometimes it is lean, sometimes it happens that a member may be cut off, the body may be dismembered. In other words, so many changes take place, nevertheless the spirit of man is ever in the same condition. For example: suppose a man's hand were to be chopped off, there is no effect on the spirit; a man's eye may become blind, nevertheless that defect will not affect the spirit

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of man; or his foot may be chopped off, no imperfection will affect the spirit. All this proves that the spirit of man is distinct from his body. If any defect is observed in the human body, that will not in any way affect the spirit, hence if one of two members of the body become defective the spirit is not made defective thereby. This leads us to think most accurately that if the whole body should be subjected to a radical change, the spirit will not be affected by that change. It becomes evident that even if the body of man becomes non-existent, the spirit of man is not affected, for the spirit of man is everlasting. Likewise the body of man sometimes goes to sleep; the eyes do not see, the ears do not hear, the members do not move, they are as inactive as death; nevertheless, the spirit of man does see, does hear, the spirit does soar on high. It is possessed of all the faculties without the instrumentality of the body, because in the world of thought without the eye it sees, without the ear it hears, without the feet it locomotes, without the physical force it exercises every function. This makes it evident that at the time of sleep the body though as dead, the spirit is alive, and thus we see in the world of dreams that if the body becomes absolutely inactive, the spirit nevertheless functions actively. It is possessed of all the susceptibilities, consequently, it leads us to the conclusion that the life of the spirit is not conditional or dependant on the life of the body. At most it can be said that the body is a mere garment used by the spirit, and if the garment be shattered, the wearer of the garment is not affected by it. The wearer of the garment is in fact protected.

Likewise all phenomena are subject to change from one condition to another, and the revolution affected by this transformation causes a form of non-existence. For instance: when man is transformed from the human kingdom to the mineral, it is to be said that he is dead, for he has given up the physical form. Assuming the mineral form, and transformation or transmutation is called death, therefore, any phenomenon of the phenomena at a given time cannot be possessed of two forms simultaneously. For example: an object or a phenomenon presenting a triangular shape cannot simultaneously possess square, neither the geometrical shape of the sphere can it present, or a pentagon, or a hexagon. It is impossible for an object to be a triangle, a square, a pentagon or a hexagon at the same time. For in order to assume any given figure it

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must let go of the former shape of figure. For example: the triangular shape must be let go in order to assume the square shape, it is either a square which is being changed, or it is being formed into that of a pentagon. These transformations are called death. But the Reality of man, the human spirit, simultaneously is possessed of all forms and figures without losing any of them. It does not have to be transformed from one concept to another. Were it to be bereft of one or all figures, then we would say that it has been transferred from this figure to another, and that is death, but the human Reality simultaneously is possessed of all the figures, therefore, it has no transformation in order to be called death.

Again, according to natural philosophy, it is an assured fact that single elements are indestructible according to the indestructibility of nature, every single element is lasting and permanent, death and annihilation only affect compounds and compositions, that is to say, compositions are destructible, and that change is affected, therefore, death occurs. For example: Certain single elements have come together to make this flower before you. Whenever these elements are decomposed or disintegrated this flower becomes dead, then you say it has died to the vegetable kingdom but not to the single elements whereof this is formed. All single elements are permanent and everlasting, thus philosophically it is proved that single elements are indestructible, because they are single and not compound, thus they do not disintegrate or become separated, but they are single and absolute, hence everlasting. Now for example if a single element is possessed of immortality, the human spirit which is wholly above composition, nay rather, it is that spirit which is all in all, it is a unit and not a compound, how can it be destroyed? This is not possible. The spirit of man is far greater than any natural element, that is to say, greater than iron, greater than gold, greater than silver, yet these are called single elements, and because of their singleness are said to be indestructible, never will they be destroyed, nay rather, they are only transformed from one form to another and so make an element because of the fact that they are single, hence free from mortality and entitled to immortality. How much more so the human spirit is free and immortal.

How will that ever be destroyed?

This subject is a very great one, there are innumerable proofs. This is a very great subject, and I shall continue it

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tomorrow night. I will not be tired telling you, but you will be tired hearing me tell it, so we will let it go until another night.

Before you leave I desire to offer a prayer in behalf of Miss Farmer, for verily, she has been the founder of this organization, and the source of this loving fellowship. She is the cause of this assemblage, hence a prayer will be offered for her.

PRAYER

The Rainbow

Regarding the rainbow: This rainbow is the Covenant of God and the Testament of the Merciful One. The Lights of the Kingdom and the heavenly illumination emanated from this rainbow. This rainbow is the sign of the removal of the wrath of God from all the people and the sign of prosperity, tranquility, universal peace, the oneness of humanity and the unity of the world of men. I hope that all the people may attain to worthy service in this paradise of Abha and finally ascend to the Supreme Kingdom. **(Words of Abdul Baha.)**

The Sign of the Covenant

Arching, dainty rainbow
In the eastern sky
Bear to all thy Message,
The Covenant is nigh!

Brighter glows the rainbow
O'er the eastern hills
With signification,
Once the soul it fills!

Let your hearts be mirrors
To reflect His Light;
Then shall PEACE be realized,
And dark clouds take flight!

Dainty, arching rainbow
We do love thee well,
In Hawaii's Paradise
May His Spirit dwell!

Ella Louise Rowland,
Honolulu, T. H., Oct., 1921.

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URBAIN LEDOUX: HIS MESSAGE AND HIS VISION

To some Ledoux is a Frankenstein; which is used to scare children; to some Ledoux is known as a foreigner; to some he is an Ishmaelite, while to those who are homeless and jobless he appears as a Samaritan. But Ledoux is a Bahaist. He is a member of a modern school of Buddhism—the goal of which is Nirvana—an incomprehensible, and "all transcending nothingness."

In order to acquaint himself with all these different individuals, Ledoux found only one way and this way lay in breathing in himself the breath of God by realizing the miseries of those who are suffering. "I see my God in those people. It is only through loving service that we can bring the world in its sense of God. On the other hand the hearts of the prosperous must be lifted. They must be lifted to the higher consciousness which shall prompt them to share the bounties of God in Common. I have been in this work only as an instrument. At no time have I been conscious of what I am doing. Many people have expressed the truth when they say that this man does not know what he does."

Ledoux has a sense of mystic philosophy—a percipient mind. The mind must be an absolute passiveness, free from all thoughts of the self, a neutralization of what the eye has seen before the eye closes. It is then in a radiant acquiescence to that mental command completely. It must be at the command of the agent and finally a complete surrender of Will must come forth from within so that the "Higher Will" may find a channel to flow out and manifest in the world through it.

In this profound silence or call it neutral reflection, the message is received. It is thus that Ledoux had succeeded in executing this phenomenon over a considerable distance. For many years he has gone through these experiences of Terrestrial telepathy or call it by another name—Celestial telepathy or still better Cosmic consciousness.

An Argonaut is continually in action. In that stage of faith of confidence, of surrender of will, that greater will when it wants to manifest here finds the servant, a percipient mind, in a position to receive and deliver and execute of that Higher Mind, the higher consciousness. But Ledoux was not conscious

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of what he was doing. To the extent to which one is not conscious, one will be able to receive the message. There is nothing extraordinary about this process. It is the inheritance of everyone. What is needed is the conquest of the self.

"There is no prison
Save the Prison of Self"
Abdul Baha.

The trouble with the world is that it is composed of people who have not won the war—the war within, who have not yet acquired the education of the self within, who have not attained the plane of higher consciousness.

A revolution on the physical plane is too weak to affect the Higher Consciousness. In order to bring about a transformation in all our governments the transformation has to begin with the conscience of humanity. The revolution is not so much without as within. The peace is within. There cannot be any peace within and peace without unless man is at peace with himself. He is at present at war with himself. The jarring noises without are nothing but dim echoes of the struggle going on in the world of Conscience of Humanity.

The western world is in danger. It is being constantly poisoned with its waste of human life. And yet few seem to take notice of the gravity of the situation. The problem of the world is certainly not going to be solved by Washington, Genoa, or Hague conferences until the elementary right of self-determination is vindicated by all nations. Aggression from without can hardly bring about any reform. Aggressive help is no help unless welcomed by the other party. All nations depressed, small or great, must have their own voices to speak. Unfortunately these Conferences, short-sighted and materialistic as they are, are trying to evade the greater issues at stake.

They do not represent the conscience of the world. What the great masses of humanity need is a dramatic visualization of the hollowness of these camouflages. It should be visualized that the human eye may see it, the human ear may hear it, the physical touch may feel it. The teachings of Christ and Buddha have lost their effect. If Christ were to appear in the West he would be molested first of all by the police—not so much by the people. Paul Richard, the Great French savant, now in retreat at the post of the Himalayas in India aptly characterizes the modern civilization which has reached its pinnacle of glory in the Christian Countries. "In a Christian

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country poor Christ would be soon sent to prison for vagrancy." "Today to prevent the escape of Jesus, passports are demanded." "The sons of God were always vagabonds. Today the vagabond when rich is called a tourist. When the rich concern themselves with the business of the poor it is called charity." "When the poor concern themselves with the Business of the rich it is called Anarchy."

At present, pride, hatred and prejudice and all that divides the world is rampant. See what the Christian World can do for the Oriental World. The spirit of Krishma is awaiting. He will come when the orientals fail to keep the balance of the spiritual World. On the battlefield of Mahabharata, He spoke Thus: What Ledoux is trying to do is to strike the keynote of different ideals which humanity as a whole presents to mankind from time to time. The spirit of Confucious must liberate the Chinese Nation, the Spirit of Christ must bring back the lost faith in the doctrines of Christ, the Flute of Krishna in the forests of Brindaban must send an enchanting melody of divine music which will bring back the "Gopis"—the masses of India, engrossed in crude and selfish pursuits—to the pleasant banks of Jamuna of Peace and Plenty. Christ had said: "I say that I come with love but ye have elected that I come with a rod." If the world does not accept the message of meekness, as was preached by Christ it shall have to accept the message of the Scourge of Christ. That is the only way to arouse the stagnant masses lying dull and lifeless. What is the use of conquering the world with a bayonet and brute force when these other far more powerful and invincible weapons of "non-resistance" as taught by Jesus and the double-edged of "Soul-resistance" and "non-co-operation" (with the oppressor) of Mahatma Gandhi are at the service of mankind? The sword of Gandhi blesseth him who useth it and it blesseth him upon whom it is used.

We are at the end of an era and the beginning of a new one. Should the world not adjust itself with the help of these great souls it will get the rod. Ledoux prophesies terrible things and warns mankind to save itself through love. If not, he says: "The death knell of the modern civilization will have struck. There will be tremendous wars of classes, the gulf between Capital and Labor will widen and a time will come when they will come in open conflict with each other. The west will be greatly affected.....While the Occident and the

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Orient will stand face to face not understanding each other. The color-line prejudice will increase. There will be great wars. As in the last war there was an interlocking of horns and practically for four years the world stood on the brink of a precipice of slaughter, rapine and bloodshed, the same thing will happen at Constantinople between the Occident and the Orient. As this was it did not stop gas mines and other weapons of human destruction of human life, what will happen in the war between the Occident and the Orient. The prejudice of color—of religion—do they stop anywhere?"

"One knowledge we possess that if a Canal is dug between the Mediterranean Sea and the Sahara desert, there will be a rush of water that will throw the world off its axis, this rush has a tremendous hydraulic force. This terrestrial force will be used to destroy a part of mankind, and the desert of Sahara will again bloom with vegetation."

"What have we done for the colored race?" there are judges to punish us. We are one of the guilty ones and as such we will be answerable for our actions. What are we doing to the Chinese and to the Hindus? In failing to do our duty we are lacking in the attainment of Christhood. The Gospel of Christ is lost from our sight. We have become slaves of nature—gold and silver. We have attached ourselves to the lowest form of matter. It would be as hard for us to reach the Cosmic Consciousness as for the Camel to Pass through a needle's eye. Not that man possesses gold, but gold possesses him. That's the greatest thing, to sever himself from the attachment to the lower kingdoms."

"By living to eat rather than eating to live man becomes a slave of his appetites. For man should eat when he is hungry and not be led away by the senses. This prevents him from reaching the kingdom of God. What man calls love is nothing but passion, his life is but for the satisfaction of animalistic passions."

"If at all the world is going to be reconstructed it has to be built on a Cosmic plane of Consciousness. Give it love and give it meekness. If it refuses there is no other alternative but to destroy it, and begin within the Children of God, for God is the supreme judge and not man; for man is the executioner." "Will man awake? Will humanity awake to its danger? Let us all pray that it will. Man needs a new vision, a new conscience."

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A TRIBUTE TO ABDUL BAHA

By Edith Burr

By his side I wandered and saw his hands outstretched
To give.
Under the beautiful sun of glory he walked,
Administering to the poor,—no word of censure,
Only a quiet giving of self, always a giving of self.
And I could only smile and wonder, not understanding.

Yesterday, when the blue haze of morning covered the world,
I came upon him unawares;
He stood pensive, contemplating the drifting clouds
Above Mount Carmel.
Suddenly the garment of sorrow descended upon him,
And I felt him surrounded by warring elements:
A myriad voices tore the delicate fibre of his being;
At once he seemed overcome with longing
And fell prone upon the warm earth.
Alas, I heard him sob and I shuddered—
But I understood

"Thine aid, O Father!" he whispered,
Soaring to heaven with soul-pinions fleet;
"Thine aid, O FatherI Thy children stand on a precipice,
Caught in a whirlwind of destroying forces;
Help me to reveal the loveliness of Thy desire for them!
Let them look into the heart of Thy glory!
Thou hast called me. Ere I cast the earth mantle away,
I would tie the jeweled sandals of love upon their feet,
That when I am gone, they may remember, remember!"

Then I saw the blue haze of morning shift.
The destroying forces were withdrawn,
And the clamour of tongues was lost
In a solemn thrill that came down the mountain-side.
Among the low shrubs I lay quiet.
Soon a figure, wrapped in a long, flowing robe, passed me,—
A figure magnificent.
My soul—burdened, weighed down, beheld the white form,
And purged of all else but the heaven I yearned for—
Reached out in the silence.

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Today he is gone!
His mantle of earth he has laid aside;
Only the wonderful whiteness of his presence
Still lingers.
I have looked into the heart of his desire for me
And am content, for I understand.

FOR YOU

Mid-summer skies, all azure blue,
Gold-flecked with sunshine,
Sunshine for you;
Mid-summer days, flower-strewn, too,
With roses and lilies and
Gladness for you;
All this mid-summer loveliness,
Golden and blue,
Blithesome bird-songs, fragrant blossoms,
God made it for you!

Helen Wendell.

WHEN PEACE SHALL REIGN

The demon of war seems prowling o'er
The world that is wild with its greed,
And when shall we find the happiness,
And joy of the soul, that we need?
When angels of love unfold their wings
And fly o'er the world with their joy,
To bring the sweet messages of peace,
And drive out the ills that annoy.

When greed and life's selfishness depart;
Are locked in the realms of the past,
When sorrow, life's grief and wild despair
Shall be, in oblivion, cast;
And then, not till then, shall earth be freed
And learn the ideal way to live;
When each will rejoice in deeds and thoughts
That, joy to another, will give.

Martha Shepard Lippincott.

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The Method of Creation

It is a hard saying for Christians, this of Abdul Baha: "Religion must be in accord with science." Religion, they think, is the ultimate authority. This is the Word of God, and if science disagrees, the worse for science, for how can man-made science presume to contradict the word of God? Yet Abdul Baha would have it the other way.

Now we think that Abdul Baha is right, and a moment's thought from the Christian point of view will dispel much of the difficulty. We refer to the fact that in the day that Christianity was promulgated, religion was in agreement with science. Science means knowledge, and the knowledge of that day, or the science, it makes no difference what term we use, believed that the earth was flat, covered by a dome-shaped sky on which were placed the sun, moon and stars, which had no other function than to give light to the earth. Somewhere above this canopy God resided, conceived of as strictly in human form, although larger and with greater powers than any known man. Thus science stood at that day, and in no respect did the revelation of Jesus contradict it. There was absolute agreement. Whether Jesus knew better or not, we need not concern ourselves. The point did not matter to Him, for He came to speak only of spiritual things.

Now, Christians, in following Jesus, have followed not only His precepts, but have taken therewith the whole scientific code of that day, which Jesus accepted simply that He might speak of what He wished. The position is illogical, and has resulted, as all illogical positions must, in a difficulty. Religion and science are in conflict, and there is no reason that they should be. Let us use discrimination, separate the teachings of Jesus from the scientific conceptions of His day. Then the subject may be more intelligently discussed. Call the teachings of Jesus the Word of God and we will not dispute with you, but let us leave the scientific theories of that distant day apart for separate examination.

Since the days of Jesus, science has grown. We know more, that is all. The earth is for us a minor planet of a minor star in an almost countless galaxy of whirling orbs, which if not of infinite dimensions is at least of a size staggering the imagination, only to be estimated in light-years, a light-year being

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the distance travelled by light in that time, moving at the rate of 186,000 miles a second. Instead of being the whole object of God's solicitous care, our whole earth is but a speck of a speck, with which the Infinite cannot be presumed to be primarily concerned. Gone is the heaven that seemed to bend above us.. It was an illusion. Gone is heaven itself in the old conception, and there is no place left where a God in human form could be suppose to reside, except at distances uncomfortably difficult to imagine. In fact the two conceptions of creation are totally incompatible and cannot be reconciled.

Is there a God? Did He create the world and us? It all depends upon the definition what the answer must be. Is there a God in human form? Yesterday we thought so; today the answer is: No. Did He create the world and us? We and the world appeared as the result of progressive changes in the organization of matter, called evolution, proceeding by fixed laws in a definite manner. Who did it? Is the action purposeful, with intelligence, or as we say, by chance? It all depends on the definition. God is not a human being or in human form, but is He an all-pervading Force, Energy, Will, Intelligence? Science will hardly contradict us on this definition. We do not know God as precisely nor as nearly as we thought we did, but perhaps our knowledge is nearer the truth.

The real difficulty of Christianity, therefore, we see to be not to reconcile the religion of Jesus with the religion of Abdul Baha, for that is easy. There is no difference. The difficulty is for them to reconcile the science of the year 1 with that of the year 1922, and they cannot do it. Hence they will repudiate science and the Bahai Revelation. To state the position is enough to show its futility.

The account of creation given in the Old Testament is familiar to all Christians. It is accepted as a part of religion. But suppose that Christians were to make the distinction here suggested, recognize that this account was not the word of God but simply a concise statement of the scientific theory of the time. Suppose they were willing to substitute the present scientific theory. What difference would it make?

The present theory, briefly, is this: The mass of matter called the earth was once part of the sun. The sun, once gaseous, by condensation and rotation, threw off a part of its mass, which became the earth. The earth was in a molten state, all the heavy substances melted, the more volatile ones

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surrounding this mass as a heavy atmosphere. The earth cooled by radiation, water and other substances were precipitated from the atmosphere and at last remained on the surface. The sea, first boiling, gradually cooled. There came a time when the elements and compounds, forming new substances in the cooling sea, produced life. We admit a gap here, for there is a vast distance between the most complex chemical spontaneously formed and the lowest living cell; but this we consider a gap in knowledge, not that any gap actually occurred. The lowest living organism, the single cell, multiplied by division, and there may have been a great many of them, but they were all alike. There could be no development into higher organisms until there was variation. Thus arose the sexual method of reproduction, whereby two individuals, before fission, first mixed their substance. The resulting mixture of two similar substances, not exactly identical, gave rise to new characters. After variability was established, the law of natural selection preserved those forms best adapted to the environment, and progressive evolution proceeded. The tree of life divided into animal and plant, and each followed its own course, the plants self-subsistent, the animals dependent upon the plants. In the animal line the nerve cell was developed, not in the plant. This cell made possible the ganglion and the brain, most highly developed in the human race. Man is a direct descendant from the common animal stock, himself a mammal like the cows and whales, and himself a Primate, like the monkeys.

Is this contrary to the teachings of Christ? Christ taught brotherly love, humility, sacrifice. Are we any the less brothers that we are the present product of this long descent, this toil and labor and many trials? Think of the individuals who have suffered and died, of the many variations tried and found wanting that at last we might be! Here is a motive for our common humanity, an ideal to work for, a heritage to preserve. This is a trust that will tax all our powers, for the future lies in our hands, to make or to mar. In the old theory we were brothers as the common descendants of Adam, who was placed on a finished earth not so very long ago as an act of separate creation, and naturally had no experience to guide his behavior. In the new theory we find ourselves part and parcel of the struggling world from the beginning, now the culmination of evolution. Well may we strive to hold the place!

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It thus appears that the Christian will lose nothing by substituting the new theory for the old in regard to the teachings of Jesus. Indeed, he will see an added necessity and motive for obeying them. Thus may Christianity once more be in agreement with science as it was in the early days.

Dr. Harrison G. Dyar.

LITTLE ONES

Souls of the Little Ones,
Weaned in Thy Love,
Rocked by the Angels fair—
Cradled above.

Spirits of Little Ones
Stainless and white,
Help to develop them
Into Thy light!

Dreams of the Little Ones,
Holy and sweet,
Hovering over us—
Raptures complete!

Eyes of the Little Ones
Looking this way,
How shall we answer them,
What shall we say—

Lips of the Little Ones,
Questioning thus,
Give us such wisdom, Lord,
Sanctify us!

Hands of the Little Ones,
Moving in play,
Let us their guardian be;
Bless thou each day.

Gather all gently, Lord,
Into one fold.
Thine is the Power and
Glory untold!

Victoria Bedikian.

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The Sunrise of the New Day

Sunrise brings light, fragrance, the banishing of darkness. It replaces black night with torches and banners of purple, green and gold, but the shadows do not always flee at once. They linger, reluctant to disappear, and vanish only when bold bands of brilliant radiance invade their limboes. So in a dawn time like the present, one must watch eagerly the progress of advancing light waves and scan the printed columns and illumined faces for evidence that the glorious Sun of Heaven is actually advancing. He is going up, there is no doubt about it, but sometimes he seems to stay too long in one spot.

However, he went up a pace with the acquittal of William Blizzard, the West Virginia miner who was indicted for treason. It is a pity that people in the United States pay so much attention to millionaires and dance halls and so little to what goes on in the coal mines and steel mills. In Logan County, West Virginia, as in some of the steel towns of Pennsylvania, a citizen could easily mistake the word democracy for autocracy. The little city of Charles Town is the centre of the coal operators misrule, which during the last five or six years has deliberately enforced its own laws instead of those of the United States.

But the miners of this section are not foreigners. They are eighty-five per cent Americans of old mountain stock and driven to desperation by the oppressions they could no longer endure, they broke into open revolt, not against their country, but against the upstart wealth which endeavored to set aside its laws. The coal operators of the section have united to arrest, convict and destroy the revolting miners, but the first and most flagrant offender Blizzard is set free and a golden ray of bold sunshine pours into West Virginia, but best of all into the unenlightened councils of all selfish and individualized wealth.

There is a dangerous glitter about gold which is often mistaken for sunlight, and completely dazzles the eyes of its possessors. The United States is in manifest danger at the present moment, for in our hands is all the gold of the world

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and we are sitting on our pile of shining dollars, doing nothing for anybody. The remainder of the planet is starving, dying, a skeleton in rags. We should remember Fafnir and the Nibelungen treasure. Having come into possession of the coveted pile of gold and jewels, Fafnir the giant was transformed into a dragon, and could do nothing but guard the "Horde" until Siegfried's magic sword found the ossified channel to his heart. There is always a Siegfried in such a case, but one would rather change the present gold into Austrian Kronen or Russian rubles or French francs and thus escape becoming a dragon which is not a desirable fate, especially for the American nation.

Blessing always accompanies money which serves its purpose in relieving need and creating beauty. While poison exists in that which creates only idle wealth. So the poison of Fafnir's horde is seeping through the American nation at the present time. There were ten lynchings in the kindly state of Texas alone last month, and it looks as if some of Fafnir's horde should be spent in education, especially when the mob burns or shoots an innocent colored American citizen upon the frenzied identification of a hysterical woman, and admits ruefully over the ashes that some one else may have committed the crime.

There is no psychological truth more fully proven than that public exhibitions of cruelty, increase the abuses of cruelty. The world was horrified at the deeds of the German army in France and Belgium during the excitement of the World War, but more frightful atrocities are committed any day in this country by the lynching bees, which seem to delight in the perpetration of tortures far beyond anything ever thought of in Germany or ancient Spain. And meanwhile Senator Dyer has presented an anti-lynching bill to the Senate which seems at the moment in danger of being laid on the table. In the past the United States was the refuge of the oppressed, the home of justice. We did not shelter the gold of the world in those days, but we loved to comfort the poor, and invite the independent thinkers to our shores. Now alas! we imprison our lovers of peace and countenance the cruel burning of our citizens.

Meanwhile the Dyer anti-lynching bill will be lifted from the table and will become a law, and let us hope that the whole country, white and black, will join the Rainbow Circle which is already gloriously established in New York City, in which race differences are completely forgotten and in which all the

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races fraternize with such happiness that one never remembers whether he was born in India, Japan, Africa, Germany or Fafnir's country, the United States.

Another shadow in the dawn of the past month was the decision of the Supreme Court of Fafnir's country that the existing law for the protection of child labor is unconstitutional. But there is hope, for instantly an amendment to the constitution was introduced both in the House and Senate, which will forever put the children of this exploiting country under the protection of the Federal government. This is an amendment that everyone will vote for excepting possibly the coal barons and the cotton planters and factory owners, so it will be certain of becoming a law at an early date. The happiness of little children is too precious a thing to be sacrificed to financial profit, and the happiness of the children means the future prosperity of the nation.

It is beautiful to realize what the American women, who have been working for the salvation of devastated France, have done for the children. A young lady who had been an assistant in the New York Public Library, was distressed at the miseries of the children in the ruined section where she was helping readjustment. So she quietly arranged a reading room for the children. She painted the walls a pretty color and hung up bright pictures, had small chairs and low tables provided and plenty of picture books. Some of the great publishing houses of France learned what was being done, and they sent a supply of beautifully illustrated books for the little ones, and the illustrated children's books of France are celebrated. The room was warm, cozy, charming. It became the center of cheer for the entire village, and brought a revival of hope to the tragic and saddened district.

The great university of the Sorbonne in Paris heard about it, and established a similar children's room so that for the first time in history the famous university is taking care of the children. Is this not a cheerful note, in the pessimistic and reactionary symphony of contemporary Paris? Let us hope that the happy children's room in the Sorbonne will help banish suspicion and fear from the French mind of today, and that more American dollars will flow in such direction.



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Each In His Own Tongue

A fire mist and a planet—
A crystal and a cell—
A jellyfish and a saurian,
And caves where the cavemen 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 fair horizon,
The infinite, tender sky,
The ripe, rich tint of the cornfields,
And the wild geese sailing high—
And all over upland and lowland
The charm of the golden rod—
Some of us call it autumn,
And other call it God.

Like tides on a crescent 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 plod—
Some call it consecration,
And others call it God.

—**William Herbert Carruth.**

From "Weekly Unity"

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Medical A. B. C.

By "e."

Prevention of diseases and accidents is an important part of applied religion. A perverted civilization, however, money worshipping and planless, has brought forth an ever-increasing army of physicians and surgeons, also money worshipping, who only are dealing with the ill effects of this hap-hazard civilization, and who scarcely are trying to remove the cause of most human afflictions: economic injustice.

It has resulted in a lack of harmony in the vibration of our body; and, instead of restoring this distorted harmony to its natural state by natural means, we are seeking to counteract it by irritants, called medicine.

The all-wise creator has poured into every body a healing power which is able to ward off sickness. When, however, the vibrations of the body have become disturbed, this healing power is not sufficient to restore the harmony in the vibrations without mental effort. The old school of medicine, well knowing this, has built a lucrative praxis on the power of the mind over the body.

Most patients who are treated with medicine get mainly well because they are pinning their faith to the physician and his medicine. This faith of the patient is the best curative agent known to medical science and this faith converts aqua pura into health-giving microbes. Even when a physician does not believe in the existence of a human soul he is keen to use a patient's faith as an asset in his praxis. The individual, as every true believer knows, consists of three parts which form the human entity: soul, mind and body.

The soul is a reflex of God in the human mind. Those physicians and surgeons who are denying the existence of a human soul do it only because they are not able to find it in the dissection of the body.

A reflex of the Divine spirit cannot be dissected. And it is better thus. The soul is safe and will remain safe from the prying eyes and instruments of anyone who dares to approach it physically; but it is always to be found when we seek it with our soul.

The soul is present in every atom of the human body, and able to concentrate itself in any desired point through its

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vehicle the mind or nerve centre. This mind concentration gives succor to any weakened part and can overcome any sickness which the body under normal conditions automatically combats. Every soul who is able to make the mind of an ailing body receptive to the rays of the Divine spirit can become of great value as a faithhealer, combining its power of concentration with that of the patient.

The physician with a dormant soul will, therefore, be of less value to man than the faithhealer who first considers the possibility of awakening the soul of the patient. And presence of soul leads us unerringly back to health, for a human being, sick in soul, mind and body can only be treated in its entity to effect a lasting cure. The human body is a complex machinery and yet so simply constructed and so easy to take care of. Marvelous organs are our lungs. They are working incessantly without our bidding and are constantly responding to our will. Exhaling the air forcibly, exhaling and exhaling till not a particle of air is left in our lungs, forces deep inhaling and acts as a stimulant on the stomach.

Tuberculosis of the lungs, which is caused by mental laziness, can entirely be overcome by willpower. A cough is the danger signal which advises us to exert our power of concentration over the endangered region. Every succeeding cough aggravates the disease; and the only remedy for lung trouble is the suppressing of the accompanying coughing. This suppression acts strengthening on the lungs by bringing into play unused muscles, and it will aid the faithhealer in all pulmonary and throat afflictions.

The pores of our skin are also a much neglected affair. They act as a ventilating system and must, therefore, be unobstructed at all times. The closing of the pores produces sickness and even death. Perspiration, besides cooling the surface of the body, acts as a cleanser of the pores, akin to a bath whose place it, however, never can take; and the value of the external application of water cannot be computed in dollars and cents. The internal application of water is a daily necessity and the discrepancy in the consumption of water and our actual need is a cause of many intestinal disorders. The physician, true to his name, physicdispenser, tries in every such case first a physic in order to purge the body of impurities which have accumulated, when a flushing of the intestine with warm water would have prevented this accumulation.

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Furthermore, the body as well as the soul and mind, needs the right kind of daily exercise in order to facilitate metabolism. This we can take either actively or passively. Active exercise is manifold and every occupation has its proper exercises which demand a varying number of calories in their diet for the restoration of lost energy. For this reason no universal diet can be prescribed since it has to differ according to age, climate, occupation and disposition.

Passive exercise consists of massage, electrical current and forced movement, which all have their relative merits in the scientific treatment of the body. Preventive medicine when worthy of its name, provides appropriate food, good housing, relief from economic worry, sanitary, working conditions, children's welfare and universal biological education.

The necessity for conducting free clinics for the treatment, either medical or surgical, of diseases and afflictions, caused by the ignorance, narrowmindedness and greed of society, will disappear with the inauguration of economic justice. This, of course, does not relegate surgical instruments to the scrapheap, because often has a part of the body to be sacrificed in order to save the whole.

Economic justice demands that we give our nurses a chance to show their skill in the handling of surgical instruments. It would be a fitting reward for our serving nurses if the practicing of surgery were opened to them and many would avail themselves of this greater opportunity to serve. The nurse, faithful, loyal to a fault, efficient and humble, has attended countless surgical operations performed by mere men. She was trained to anticipate the moves of the surgeon in charge, and she is not even permitted to sew up a simple cut which demands a few stitches. Medical science is rapidly changing into a drugless, operationless science. But it knows its limitations, and the coming board of health will be composed of chiropractors who are assisted by faithhealers and surgical specialists.

Specialization of surgery, directed by the board of chiropractors, would only demand technical skill, which can be found in nurses as well as in doctors of surgery, and which can just as likely be absent. For learning does not bestow skill on the student; it is practice which gives operative skill. And in cases of national extremity, abounding in casualties, this board of chiropractors can create an army of surgical specialists in a few weeks.

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The new school of medical science is unobtrusive, its healers have the only ambition to make their services as little as possible be required, and they are fitting themselves for the new civilization, based on economic justice as a part of our religion.

TO AN AVIATOR HORS DE COMBAT

You who have watched the far mad world
Glide swiftly by on war red feet,
And, mounting fearless height on height
Circled in spirals to the Sea of God
Until the very stars paled at the sight

Count it not failure that a broken wing
Chains feet to sod and arms to earth again
In humbler service.
All that you were you gave
To be a Bird of God.

Undaunted you shall rise again
On wings star-tipped to rhythms of the Infinite
And be star crowned,
When They who writ your deeds in stones of Crysolite
Shall mete reward for duty bravely done.

Frank Arthur French.

Sebastopol, California

FLOWERS

O'er the shimmering sea of poppies gay
Breathes the air of freedom of May.
O'er the glimmering gleam of lilies white
Trails the scent of Springtime of May.
A poppy-red shimmer of waving hearts of gold;
A lily-white glimmer of glinting gleams of snow,
A waving crimson field of passion blooms in love;
A glinting silver sea of lily hearts at rest.
Flowers, yes, and blooms sweet, souls of God!
Children, yes, and breaths pure, hearts of bliss!
Tender, yes, and miens gay, blooms of love!
Laden, yes, and hearts full, full of life.

G. V. Ronalds.

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The Current Art

Mary Hanford Ford

The gallery exhibits this year have extended their time limit, so that the small shows still claimed interest at the end of May and the beginning of June. Some of the latter were billed to last late into June, and thus have afforded the summer traveler a pleasure and a means of culture not always procurable in New York at this season.

The Art Centre at 65 East 56th Street is a part of the Tiffany Foundation and promises to offer a continuous source of interest to the art lover. The Art-Alliance has its activities there, and one finds many delightful varieties of art objects always on exhibition. Miss Phillips display of rugs, rag rugs and tufted rugs was most surprising and attractive. It would be difficult to believe that such admirable and durable floor coverings could be made in the homes and by the patient fingers of very busy housewives. It is a curiously native industry and it is to be hoped that this exhibition will stimulate its growth.

Beautiful textiles are frequently exhibited at this centre, and the student interested in the progress of American art cannot fail to delight in the strength and facility of much of the patterning, though it must be confessed there is as yet little originality. There are charming reproductions of styles from the Italian Fifteenth Century, and Louis Quinze of France quite worthy of either of these great periods. But one cannot refrain from asking when the patterns of the 20th century will be created? France and Italy continue to reproduce a brilliant past, but as the United States has no brilliant past, when will she begin to create a brilliant present. Charles Lebrun Watteau and Filippo Lippi did not wait for a fashion to be established to give them a market. They led the way with their marvelous designing and fashion followed in their train. So it looks as if American designing must wake up.

The yearly exhibit of the National Portrait Painters was held at the Knoedler Gallery, and was of unusual brilliance. It was noticeable for its variety of handling and as it happened displayed also unusual variety of types, and these elements added much to the charm of the show. Certain portraits naturally remain in one's mind after such an exhibit, with especial

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vividness, and perhaps in this instance the children were most gripping.

One of these was a portrait by Lillian Westcot Hale of Edward Wheelright. The child of four or five years sat in a high chair at a table playing a puzzle game with marbles. His intent childish face was very charming, and every detail of costume and tiny hands was carefully recorded. Ellen Emmet Rand had a more conventional portrait of a boy of nine or ten entitled **Grenville,** but the one which lingered longest in the memory was the little Indian boy named **Rain Mountain** by Mary Foote. He sat nonchalantly on a spur of rocky stairway, monarch of all he surveyed. He wore a plum colored shirt and blue trousers, less blue than his dancing eyes, and the entire figure was so imbued with buoyant life that it could easily have spoken.

Young pepole were predominant in this exhibit which perhtps partially accounted for its charm. Lydia Field Emmet showed two **Bridesmaids** descending a stairway. They were clothed in pale red velvet and were ethereally fashionable to a degree. They were treated with the technically perfect handling which this artist is prone to use. There were also a boy and girl before a curtain, **Margaret and John** by Jean McLean; they were attractively and rather loosely handled, but lacked the virility one often feels in this artist's work. Another canvas by the same artist was remarkable as a study in color and temperament. The young girl had a delicate ethereal face in a mass of golden hair. She wore a white dress and an immense black hat, and painted against a reddish background, gave the observer a most vivid impression not only of the artist's mastery, but the sitter's temperamental quality.

John C. Johannsen, the other half and by no means the lesser half of this brilliant household, hung two portraits of very different brush work. His portrait of the explorer Peary was restrained in treatment showing the weather-beaten face of the adventurer, cased in the hood of his huge fur coat. The portrait of President Schurman of Cornell, Ambassador to China, was powerful in his robes of office and his ambasadorial dignity.

In strong contrast was the Man in Black by George Luks. Here was no accent of outer environment but one upon temperament alone and vivid color. A large jewel on the second joint of the second finger of the subject's hand added the

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final picturesque note to this extremely picturesque canvas.

The portrait of Leopold Auer the distingusihed violinist and teacher by Wayman Adams was most interesting. The sculpture portraits and heads added much to the exhibit. Perhaps the most disappointing canvas hung was the portrait of Mrs. Swinton by John S. Sargent. It had the place of honor because Sargent painted it but that was all. It was evidently painted some years ago in the artist's conventionally fashionable manner, and it seemed hopelessly dead in comparison with the live canvases surrounding it.

The Allied Artists of America held their ninth annual exhibit at the Fine Arts Gallery and one which maintained a high standard. The lover of symbolic paintings would ponder long over the canvas entitled **The Reckoning** in this collection by W. R. Leigh. The shocked and astonished face of the central figure was surrounded by accusing and dramatic hands all pointing at him. Some were infant hands and some youthful, some aged, one carried a pistol, all bore significant menace. One could not call the painting an artistic conception but certainly it was dramatic and well done. A sculptured portrait of Confucius in the same exhibit by Ulrich Ellerhusen was powerful and suggestive. Sidney Dickinson showed a portrait of L. Ray Carter, remarkable for its poise and character. In the eclectic exhibit at the Dudensing Gallery, he showed a portrait of his father and mother which was extremely interesting. It was well planned and brought out in charming fashion the harmony and at the same time the contrasting temperaments of the two partners in life.

(Editor's Note)—The poem entitled "Light Magic," which appeared in May REALITY with the signature of B. L., was an error, as the author is Beatrice Irwin, and we are glad to make this correction.

ZEPHYR

Cedar and dogwood
Trooping away, over the hill's edge,
Away out of sight;
Wisdom and laughter
Cleaving the clay
With longings immortal
That vanish in light. **Beatrice Irwin.**

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Torch Light—Animal Luminescence

What a revolution there will be in the world of light, color and heat, when our present super-research intelligence, produces a super-living, heatless or heat-producing, safety, rainproof, lamp or other light producer and retainer.

Professor Dubois, the distinguished natural scientist, of Lyons, France, has found that the "light of animal phosphoresence is due to two substances, luciferase and luciferine, which are in some instances internal, in others, external.

"In certain insects and also in one species of photogenous mollusk, the luminous substance is present not only in certain special tissues but also in the egg. In the insect it is the ancestral torch, which pases without being extinguished for a single instant, from the egg to the larva, to the nymph, to the perfect insect, and from this to the egg once more; and this unbroken succession continues for century after century.

"In the Tuniesta we find again the immortal ancestral torch transmitted from the adult to the egg, from the egg to the larva, and from the larva to the adult, for ever and ever, without being extinguished, like the fire of the Vestals.

In certain fishes a very highly developed light-producing apparatus is found. In some cases the apparatus is eyeshaped, and may be moved so as to shed its light in various directions, being provided with **reflectors, diaphragms, lenses and other** accessories by which its efficiency may be increased.

Physiological light is chiefly constituted by rays of average wave length, i. e., by the most luminous rays of the solar spectrum. Direct optical examination proves that this light is indisputably superior for purposes of vision to the rays from all other known sources. It contains very few chemical radiations and only minute quantities of heat radiations. These facts cannot be attributed to the feebleness of these sources of light nor to absorption by the apparatus employed. We have here, in fact, a special kind of light—COLD LIGHT.

I am exceedingly interested in making private and public tests with the biological COLD LIGHT, as a means of illumination and heating and color expression, for practical application. As a graduating student under Paul Paquin, of Paris, who

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was associated with Professor Pasteur, while experimenting in my bacteriological studies, some years ago, I first became deeply and enthusiastically interested in the luminous bacteria and the plant microbes.

I believe these newly developed and controlled higher lights, are incomparable with any other light, so far, at least, as economy, illumination and no-annoyance, with extra heat, and there should be no inconveniences or danger resulting from frost, rain, fire, snow or wind.

Surely man should not allow the intelligence of insects to manufacture lights and lanterns, under full control (watch the firefly,—"lightning-bug," or glow-worm, for example) superior to his own present attainment.

The writer will continue his private research investigations from time to time. At present, progress is retarded for lack of funds, necessary to be used exclusively in purchasing scientific equipment, for separating the Odic light substances from a number of sources in order to experiment with these varied qualities of light substance, created and carried by different creatures and plant-life, in order to produce satisfactory receptacles, such as lamps and other bottling light conveniences, to bring into practical use, these bright-as-a-California-day, and moonlight illumination, power and reflex heat.

Science and Religion

By HORACE HOLLEY

The beginnings of science were so casual and tedious that men perforce have grown habituated to remarking the particular brilliance of each achievement rather than the general significance surrounding them all. While knowledge was as the flickering of fire on damp wood, and discovery as the tossing of small ships in a storm, every mastery of invisible law inevitably represented itself to society as the triumph of irresistible mind over a reluctant universe. The relation of mind and life was necessarily felt as the mind's opportunity to display its own innate resource. The second term in the equation received the passive function of the stretched canvas on which the artist painted his picture. Not until our own generation had accelerated the accumulation of fact and principle so as to turn miracle itself into commonplace, did it become possible to

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conceive that relation in a new way. In the whole progress of science, as I believe, no discovery has been so vital as the conviction leading minds hold today, that their own resources are, as a matter of fact, less an opportunity to master reality than an opportunity to be informed by it. In other words, the traditional sacrosanct attitude toward the scientific intelligence which regarded it as a determined light shining in the midst of darkness, has yielded to the opposite perception that the universe itself is light and the ablest of minds only a shadow contained within it. For every discovery of recent years has immediately been beggared by the greater discoveries it made possible. The picked lock and the open door disclose but a larger chamber likewise barred to the sun. The faster that thought learns to travel the road, the longer it realizes the journey is. The more that intelligence responds to the stimulus of a nature intelligible, the more it appreciates its own weakness of knowing where knowledge is without bound.

This new attitude, indeed, is an accurate lens through which the course of science may be reconsidered in a surprising way. One realizes directly that mathematics, for example, was a quality inherent in things from the beginning, and that our gradual development of number, value and function, far from being a means to establish order within external chaos, on the contrary has been merely a belated recognition of extrnal order which only gradually impressed itself upon our own unordered experience. And so with biology and chemistry—every science existed as qualities or properties of things unobserved as stars in a night of sleep. Moreover the personal emotion surrounding every discovery with its own aura—each thinker's own particular struggle against sickness, poverty or superstition—now recedes into the realm of biography, and we realize that granting perception as a racial faculty, scientific progress was and is absolutely inevitable. The scientist as a type thus stands out as the one enabled to perceive, to see, to bear witness to, an aspect of reality evoking no response from other types, but a reality existing in itself and independent of the intermittent intrusion of mind. And this condition obtains whether we glance backward over the past or forward into the future—so long as men are characterized by perception, so long will perception lag behind its own opportunity to perceive. Reality is infinite, giving further growth to racial mind even as individual mind wearies and fails. In its very development, every scien-

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tific principle becomes as it were a trunk from which new principles branch out right and left. Reality is infinite in all directions—through degree as through time and space—that is the fertile soil in which modern thoughts as seeds are sown.

But the attitude deriving from a realization of this fact differs from the traditional attitude not merely in a formal way—the difference, at least for those true to type, amounts to an increase of oxygen in the very blood. Thought leaps more eagerly forth from its hidden cells when summoned by the magnetism of result assured than when merely thrust forth by the occasional impulse of personal emotion. The ancient mind adventured forth like a benighted traveler along uncertain roads; the modern mind, when fully aware of its privileges, is a mirror polished to render back the all-dominant sun. The first secret of nature ever registered upon the mind proved to be a Rosetta stone whereby fuller mysteries could be deciphered. Our possession of a multitudinous science today, accordingly, is actually less significant of knowledge acquired than knowledge yet acquirable; and nowhere can the horizon be shut down. Indeed, it grows evident that to accumulate related experiences is not merely to increase knowledge but to transform it. Just as algebra developed inevitably from arithmetic at a certain stage, transforming number into value; or just as additional heat units develop water into steam, so at certain critical periods of experience does knowledge assume a new character and quality, after which, for certain directions at least, its painful devious groping attains wings.

This latter fact, moreover, reveals the true significance at the heart of the modern attitude. Our day has seen the sciences become science. The sciences become science when each track of discovery arrived independently at perceiving that the various paths had been separate as the result of the limitation of minds, and that the universal reality itself warrants no such arbitrary divisions because it contains no such limitation. The inquirer's mind, like the rim of a telescope, creates a horizon which shuts out not merely other portions of space, but other degrees of existence. This was an inevitable limitation so long as we inferred a composite universe from the composition of sciences; but now for some time the actual unity characterizing the common field of experiment has been seeping back along each channel and establishing an essential mutuality among workers in apparently the most diverse fields. The same infinity

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looks in at all loopholes, and the witness borne by every worker has become as it were a corroborative translation of the one text. In other words, those minds in closest relationship with reality have begun to discard traditional distinctions, which emerged from the personal attitude, and assume common characteristics from reality itself. Like metals near a magnetic field, they manifest the influences of the same force.

Entering into the new attitude resulting from the transforming of knowledge, we can readily appreciate the fact that reality has never, and can never, undergo alteration. The real difference between medieval superstition and modern certitude derives from the gradual closer approximtaion of the racial mind to reality. The mind has been like a photographic plate slowly but surely impressed with the image of the process of things. The initial slowness of impression, indeed, was not due to absence of image but distortion of lens. Reality has impressed itself upon the mind more rapidly and more accurately as the lens learned adjustment. Reality IS—the mind little by little acquired the art of perception which, to be strictly accurate, is nothing else than impression directed, like a camera, in the direction of the view desired.

But the transformation in and of knowledge, providing us with a new guiding principle, leads us further still. It is clear that whereas reality is independent of the scientist, the race is not. The scientist is mind focused, as ordinary minds are not, in such wise as to register the principles by which facts are given value and effect. Were half a dozen individual minds blotted out from each generation, the sciences would collapse into ineffectual, mutually antagonistic opinions. Were the influence of a few score specialized intellects removed from society, the existence of mathematics, biology and every other science would hardly be suspected in the muddy confusion in which reality would be impressed on the common mind. If suspected, there would be as many sciences as there were opinionated people, which is to say that there were better no science at all. Throughout the long interval when, by reason of the absence of education, scientific principle remained above the head of the majority, its proofs likewise were inaccessible save to a few; and the development of truth throughout those ages was as the winding of a small stream through waste on waste of sand. That is to say, science existed then in the same condition psychologically that religions exist today.

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Religion exists today in terms of the very attitude which science lately discarded as inadequate and untrue. Religion exists today as a feeling on the part of many minds that faith is a personal triupmh or failure, a holding of one small lamp against the night of storm. Religion exists today as if the spiritual aspect of life were a deliberate projection of the mind's desperate devotion upon an indifferent universe, the writing of one's name in water or a beautiful picture traced upon drifting sand. The universe implied by religion is still a composite universe, a passive universe, and a universe maintained by the soul's constant struggle; as if with the loss of faith on the part of a few self-conscious people, or the decay of some particular institution, "God" would utterly disappear. This is precisely equivalent to holding that if Newton had forgotten the apple, gravitation would never have entered the affairs of men. It is precisely equivalent to the impression that mathematics were the arbitrary invention of a few dyspeptic recluses. As a matter of fact, modern religious thought is less religious than the working hypothesis of any well-informed researcher in chemistry. For those thinkers most fully understanding that reality transcends their mastery even as the heavens transcend the eagle's flight, consciously feel that they have made contact with a principle far too vital to subserve the purposes of science alone. Their understanding has been swept out into larger areas; they are compelled to deal with ultimates traditionally covered by the **hic jacet** of theology. Like small boats in a tidal wave, their concepts find themselves afloat upon an unaccustomed deep.

For the corollary of the admission that thought itself cannot create reality, much less include it, is a new appreciation of the unspeakable inclusiveness which reality implies. It is an appreciation whose first approach overwhelmingly merges **self**-consciousness into **truth**-consciousness—the light of a candle obliterated by the sun. In yielding its fitful fever of self-appreciation, the modern mind has gained possession of an infinite, steadfast world. And realizing that his own path leads infinitely onward, the thinker cannot but realize also that infinity implies numberless other paths. If all the sciences are now, even now, but half-articulate children by comparison with their future development, then reality involves a power whose very allusion inspires reverence no evangelist can command.

Standing thus where so many experiences converge, it ap-

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pears inevitable that the same process of development from limited personal interpretation to realization of infinite reality has also been at work in religion. It is the same historical process, though in the latter case apparently less completely manifested. The immediate issue consists in perceiving that since an infinitely intelligible universe has developed intelligence in the racial mind, so an infinitely spiritual universe has likewise developed in that mind some function responsive to spiritual influence. At any rate, infinity cannot be conceived as stopping short in any direction in the fashion ancient sailors believed the world stopped short in mid sea. The least essence of spiritual perception or aspiration in the human soul, therefore, implies an infinite source of spiritual reality in the universe; just as the earliest crude reckoning, in the light of its later development, implied a mathematics perfectible, extensive, to an infinite degree. It appears true, in short, that the significant stage in any form of progress—art as well as science, and religion as well as art—lies at the precise point arrived at by our own day; the point where creative thought in every field first grows aware that creation works inward from reality to mind, not outward from mind to reality.

What most of us have meant by religion hitherto was merely the groping of consciousness toward that awareness—the quivering of the sleeper's eye at dawn. To speak of "failure" in connection with religion, is to witness the failure of the smudged mirror to reflect the sun, not darkness in the sun itself; to witness the failure of the broken pitcher to carry water home, not drought in the bubbling spring. For if the scientist marvels at his own perception of infinity in terms of truth, how more marvelous the infinity revealed to spiritual wisdom! If the artist thrills at his own vision of infinity in terms of beauty, how more exquisite the universe revealed to the eye of love! Beauty and Truth, those manifest angels in the heavens of consciousness, are they more after all, than messengers of the invisible King? This certitude in the heart dissolves words into silence as the stars dissolve into day.

October, 1917.



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The Drama

Frances Eveline Willcox

In a recent issue of Scribner's Magazine there is an interesting article by Brander Matthews on Old Plays and New Playgoers in which the author points many plausible reasons why some playwrights who have had great successes also have their unsuccessful seasons. He says: "A large share of the success of even the masterpieces of the drama, comic and tragic, is due to the coincidence of its theme and its treatment with the desires, the opinions, and the prejudices of the contemporary audiences for whose pleasure it was originally planned. But the play, comic or tragic, as the case may be, can survive through the ages, as the "Merchant of Venice" and "The School for Scandal" have survived, only if this compliance has not been subservient, if the play has the solidity of structure and the universality of topic which will win it a welcome after its author is dead and gone. What is contemporary is three parts temporary and what is up-to-date is certain soon to be out-of-date. Nevertheless it is always the audience of his own time and of his own place that the playwright has to please first of all; and if their verdict is against him he has lost his case. Plays have their fates no less than books; and the dispensers thereof are the spectators assembled in the playhouse. The dramatist who ignores this fact, or who is ignorant of it, does so at his peril. The playwright who is merely a clever craftsman of the stage has no higher aim than to win the suffrage of his contemporaries. He knows what they want—for he is one of them—and he gives them what they want, no more and no less. He is strenuously and insistently up to date, as the phrase is; and as a result he is soon out of date. He writes to be in the fashion; and the more completely he portrays the fleeting modes of the moment, the more swiftly must he fall out of fashion." Thus, it may be seen that the revivals of old successes, in their day and time, almost masterpieces, fail to revive when brought to light and presented to the new generation, because the theme and the treatment depended upon the taste of the moment. It would seem that the time is ripe for something more vital, more constructive than the featherweight material, with but few exceptions, served to the public during the past season. There-

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fore the announcement of new plays to be produced by Mr. A. H. Woods is interesting for it will bring back to public attention three playwrights who have not been heard from for some time, and who may be said to be among the contemporary writers. Bayard Veiller, author of the original version of "Within the Law", has a new play, "The Claw and the Wing" (The Divine Crook) with Marjorie Rambeau as the possible interpreter; Eugene Walter, whose successes in the past have been extraordinary, has "The Onlooker" ready for production while Alan Dale, who wrote "The Modern Magdalen," comes forward with "The New Immorality." It seems a pity that more attractive titles could not be found for some of the new outputs and no doubt they will be changed before the opening night. The power of suggestion is so strong, it is unexplainable why the same genius applied to the selection of misleading and mediocre titles, could not be turned to account for cleaner and more appealing phraseology. Mr. Woods also contracted for a play by W. Somerset Maugham, one by Samuel Shpiman, and a comedy by Walter De Leon.

* * * *

Mr. David Belasco, who has always started his theatrical season late will change his plans this year by presenting Frances Starr at the Lyceum Theatre in "Shore Leave," by Hubert Osborne, in August. The play has already been tried out in Baltimore which admits of all necessary changes being made before the New York premiere. "Kiki" will doubtless hold over at the Belasco Theatre through the summer or until the manager has a successor ready to take its place.

* * * *

Mr. Henry Miller is trying out plays in San Francisco and believes in Bataille's "La Tendresse" he has found a suitable attraction for his New York theatre next season. Leo Ditrichstein also made use of San Francisco audiences to test Ben Hecht's play "A Mountebank of Emotions," which will be seen in New York in due time.

* * * *

It is reported that Mr. J. J. Shubert is bringing eight new productions from the other side for use next season and rehearsals will begin shortly on the offerings booked for early opening. It looks as though J. C. Huffman, chief stage director for the Shuberts will be a busy man.

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The vaudeville theatres are reaping the benefit from the closing of the regular houses, in that many well-known stars and featured players are listed among the headliners. Recently at the Palace Lionel Atwill, by courtesy of David Belasco, appeared in a sketch by Edgar Allen Woolf and Fanny Brice, late of the Siegfield Follies, was also on the same bill.

* * * *

At last Ethel Barrymore will be able to prove the philosophy that if you want a certain thing and concentrate your mind with the belief that if it is right, and you wish hard enough, it will come to you. For some time she has expressed a desire that her two brothers, Lionel and John, might appear with her in a production. Now that she has placed herself under the management of Arthur Hopkins, who also has Lionel and John under contract, there is every reason to predict a co-starring engagement of the three Barrymores in the future. Another desire of Miss Barrymore is positively announced for fulfillment the coming season; that is, her appearance in plays by Ibsen and Shakespeare; and the star has her own ideas how Shakespearean characters should be played.

The Larger Life of Success

By Eugene Del Mar

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The Larger Life is a development, or flowering of that which has passed through the more primary conditions of growth. It is the mellowed fruitage of the smaller life of selfish personal interest.

Self-preservation being the primal instinct, until man felt assured of securing that which is at least necessary for this purpose, he was not over-particular as to his methods of satisfaction. Primarily, success is evidenced in self-preservation; and at first it is sought without regard to any prescribed standard of conduct.

Man's next success was the satisfaction of the twin instinct of self-perpetuation; and in the enlarged circle of interest which included with himself his mate, his children and his home, life became somewhat broader in scope, deeper in sympathy and wider in inclusiveness. While his life became larger in quantity, it had not enhanced in quality; he was as intensely

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selfish as before and had no regard for or interest in the success of those outside of his family circle. In fact, his own success was considered as dependeent upon the failure of others; the alternative being to conquer or be conquered.

Step by step in his evolutionary history, man has continuously expanded in his quantity of interest, until now his interests include the whole of human life; for industry and commerce have brought him in contact with the remotest countries, all of which, in one way or another, he renders tributary to his personal success. Indeed, this has been the usual limit of his interest or concern.

In this country, during the past fifty years, there has been witnessed in many aspects of life a development that is unprecedented in history. With vast undeveloped resources, with science and invention placing these at man's ready disposition, with greatly quickened communication and transportation, with laws and customs lending themselves to selfishness and monopoly, and with a general striving for quantitative success, there resulted individual accumulations of wealth such as had never before been considered as within the realm of possibility.

Out of this wondrous field of commercial development there emerged a limited number of vast fortunes and a considerably larger number of lesser fortunes, leaving the great multitude of people possessed of but little more than necessary for bare subsistence

What were the personal qualities that enabled the few to amass their great fortunes and become the phenomenal successes of their times? It may reasonably be claimed that, at all times, business successes and the amassing of great fortunes are aided by, or are the results of the exercise of certain constructive qualities, whereby their possessors linked themselves with the law of success. The great successes of the age of vast fortunes were secured by those who possessed and exercised in the highest degree the dominant commercial qualities of that age, and were accordingly looked up to as ideals for emulation and envy.

The distinguishing traits of any age are those which are dominant in its great successes. Those who possess these traits in the highest degree are thereby placed most in harmony with their environment, and, therefore, attract the most from it. It is manifest that in a commercial age, saints and unselfish individuals do not accumulate vast fortunes, for they neither

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possess nor practice the purposes, motives or methods adapted to that end.

The successes of any age are the product of that age, which is in a measure responsible for their exaltation, whether the age be one of art, law, war or commerce. It is society that provides the necessary environment, opportunity, cooperation and support.

Individuals may attribute their measure of success to their personal attributes; but the crucial fact is that they were in more complete agreement with the requirements and intensity of their desires possessed a superior power of attraction. The same qualities, in another age, might only have led to dismal failures. It may be that other qualities are necessary for a great quantitative success at the present time.

While the great financial successes were in some respects the products of their age, they were themselves largely responsible in determining the trend of the times. Without doubt, the great "Captains of Industry" and their lesser imitators are responsible largely for the social, economic, and political conditions of their age, and of the days that are now upon us.

It will hardly be contended that the failures of any age confer upon it its distinguishing features, while it may be asserted with confidence that the attributes and qualities of its great successes are stamped upon it prominently.

In other words, the great financial successes of the age just passed—and certainly we have now entered upon quite a new phase—are in large degree responsible for present social economic and political conditions. It was an abnormal age, one of fearful waste of present and sacrifice of future resources, an age of great inequalities, violent abuses and serious injustices; of all of which we are now reaping the inevitable reactions. It can hardly be doubted that those who were the prime actors in the age but lately passed have the greater responsibility for the conditions that now confront us.

While we are now developing a higher standard than prevailed in the past for governing the acquisition of great wealth, there has never been the same consideration of the standards regarding its distribution; and yet society is as greatly interested in the one as in the other.

It is society that creates the opportunities for individuals to secure great wealth; and to the full extent of its general moral sanction, society will always claim the legal right

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to supervise both the acqusition and distribution of personal wealth. There is now an unmistakable tendency to extend this legal right in the interest of society as a whole.

There comes a time in the life of most colossal financial successes when the pleasure of acquisition is supplanted by the joy of distribution; and some of the possessors of vast fortunes have distributed a goodly portion of their accumulations. Many have passed away, leaving to their descendants their fortunes, as well as the inheritance of their social obligations. In some measure, society has already received from the very rich a refund of its former generosity to them.

As might be expected, most of these refund contributions have been deposited in traditional and conventional channels, with the purpose or result of upholding the most conservatice of institutions. It is the natural tendency of great wealth to incline its possessors toward the support of those beliefs, ideas, conceptions and institutions that suggest the largest degree of continuity, stability and permanence.

It was probably inevitable that considerable of this surplus wealth should gravitate to the orthodox churches, to colleges with religious foundations, to Bible publication societies, to medical colleges, and to the conservators in general of long-accepted beliefs in knowledge and learning. All of these organizations serve a good purpose; to hold fast the wisdom of the past until that of the present has proven itself sufficiently to warrant acceptance; some are useful or even necesary, if only as brakes on the perhaps too rapidly revolving wheels of progress.

What were the causes of the conditions that compelled that eruption of humanity we call the Great War? Was it a high degree of human education, enlightenment, understanding, sympathy, kindness of brotherly love? Certainly, there was no paucity of theological religion. There were hundreds and hundreds of millions of Bibles in circulation, there were churches everywhere, with a plethora of priests and ministers. Certainly the religion of the day did not prevent the Great War, nor did the prevailing knowledge, philosophy or wisdom stand in its way.

If the conservative institutions of society, if the religions, churches, Bibles, and religious, philosophical and educational teachers of the past few years and its knowledge and wisdom, were powerless to avert the Great Cataclysm, is it reasonable

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to expect that a mere increase in their quantity will have any greater influence in the future? Is humanity so blind that it cannot recognize that different results require different causes?

How many of the distributors of great wealth have contributed to advance the ideas, hopes, aspirations or tendencies of the present day? How many have assisted to develop the more advanced systems of healing—osteopathy, chiropractic, and, above all, mental and spritual healing? How many have distributed their wealth for the popular dissemination of scientific knowledge, the basis of all true living? And yet it would be difficult to overestimate the benefit to society through the support of institutions that would spread such knowledge for the greater enlightenment of society.

At the present time there is a science, philosophy and religion known variously as New Thought and Applied Psychology (with many other designations characterizing individual interpretation of these) that is sweeping the country. It is eminently constructive, it gives an exalted interpretation of the teachings of Jesus, it is Christian in the highest sense, it is harmonizing, and it meets the popular demand for a practical philosophy of life that is in harmonious accord with science and religion. It affords a common-sense guide to everyday life; at home, in business, in society, in economics, and in politics.

It is well that this great movement has had to gain headway against opposition of every kind, particularly from the learned professions. It is probable that this was necessary to test whether it had the merit of permanency.

This general Movement has stood the continued strain of religious, medical and legal opposition, opprobrium and ridicule; and doubtless it will continue to do so. It has grown and developed to huge proportions, and has already succeeded in influencing greatly those institutions which have sought its destruction. The churches, the physicians and the lawyers, either consciously or unconsciously, have imbibed the thoughts and conceptions of this Movement, for they are in the atmosphere of it; and whether or not they accept the name or admit the source, they are being insensibly influenced by it toward a broader and larger view of life.

Wealth carries power and involves responsibility. Wealth may assist to accelerate or retard development. Wealth may faciliate progress or promote decay. Wealth may induce revolution or establish evolution. Wealth may bring to earth the

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hell of hate and war, or the heaven of love and peace. What the future shall be depends in considerable measure upon the wisdom with which great wealth is invested—whether for the benefit of society or to its detriment.

The great Cosmic Movement now in progress will continue; it cannot be stopped. Inevitably, it will be guided; and whether humanity emerges from it higher or lower in its scale of development will be determined by the wisdom of the direction that is given to it. Are those who have the power to direct it wisely prepared to leave this altogether to others? Are those upon whom rests the greater responsibility going to evade their call to duty?

Should they indeed prove to be so recreant to their duty, so lacking in understanding, and so blind to their best interests, probably the avalanche will overwhelm them first as the most prominent elevations in the social landscape.

At this juncture, selfishness and altruism are in complete accord; and unless the great psychological, metaphysical and spiritual Movement of the day receives adequate support and dissemination, it is more than likely that humanity will bring upon itself a further and greater chastisement than has ever yet befallen it.

The fact that there is at hand an antidote for individual and social discard, that this antidote has continuously developed as the disease progressed, and that it has within it the power to neutralize this disease and normalize social conditions, practically compels a conviction that this preparation has been for a Divine Purpose, which destines that when the crisis comes it will be met effectually. In this event, God's patient humanity will pass safely through the seeming perils of the day.

Up to a certain point of danger, apparently humanity has complete freedom to scourge itself; yet it would seem that when this point has been reached, the Divine Will ordains: "Beyond this you shall not pass!"



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Bahai Activities

A LETTER FROM MRS. CORINNE TRUE TO MANUCHER KHAN

My dear Manucher:

Your very kind letter reached me in a 'round about way. We have had a wonderful bounty from Heaven through the visit to the three Holy Shrines and Shoghi Effendi and the Holy Family. We found them all so wonderful and so united. Their hearts are just coals of fire, so longing are they that the Cause for which the Bab, Baha'o'llah and Abdul Baha have sacrificed their holy lives should become established here in the hearts of the American friends. In order to bring this love of God into a burning flame, dear Shoghi Effendi tells us we must "forget all that is past" and start a new era in the Cause. Then the whole world will feel this fire of love emanating from our hearts and be attracted to the glorious teachings of the Cause. Upon this depends the salvation of man.

I thank you very much for writing me and I pray that we both and all the Bahais can live up to Shoghi Effendi's request and bring about the beautiful condition in the Cause which he sees will flow if we obey this.

Your sister in the love of El Baha,

(Mrs.) Corinne True.

TABLET TO JAMES F. MORTON, JR., WRITTEN IN REPLY TO HIS INQUIRIES CONCERNING THE BAHAI REVELATION

(This Tablet was written in the midst of the World War, and could not then be sent from the country. It was placed aside with others and overlooked until after the Ascension of Abdul Baha. The receiver of it accepted the Bahai Teachings before this Tablet had been written, and shortly after writing the inquiries to which the Tablet replies, spiritual illumination having come to him through the grace of Abdul Baha.)

He Is God!

O thou who art thirsty for truth!

Your detailed letter has arrived. Although I have no time to write anything, nevertheless because of my intense love to-

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ward you I am writing you a brief answer. To give an answer in detail would require a volume.

In the first place, know that the Divine Teaching is the embodiment of all the teachings. It is the wise physician. Every afflicted one will find his remedy therein. One of the problems is the problem of freedom. The reality of freedom exists in the Divine Teaching with the utmost power, that is, freedom from the human world. Consequently, the thirsty one will find the fountain of freedom in the Divine Teaching. Also other problems, which are necessities of the world of existence, and are the cause of the development of the world of humanity, all are existent in the Divine Teaching. The problem of the reality of Divinity, with all its significances, cannot be contained in the human mind, because that which is the result of our mind and thought is limited; and the reality of Divinity is unlimited. What is manifest and clear are His luminous signs, which have put into motion the world of existence. But the reality of Divinity is sanctified and purified beyond the comprehension of the contingent world. How can the conditioned Reality comprehend the Ancient Reality? This is impossible and impracticable. The mineral and vegetable worlds are unconscious of the human and animal worlds. They have no conception whatever of them. Is it possible for the vegetable and the mineral to comprehend the reality of sight and hearing? God forbid! Inasmuch as all are in the world of material condition, how can the contingent beings comprehend the Ancient Reality? The utmost is that the human being may comprehend the signs and symbols of Divinity.

My hope is that you may attain to this. If you were present, I would adduce decisive proofs of the conditions of existence and the reality of Divinity. My hope is that one day we shall see each other, and doubts shall be removed. The truth of the prophets of God—may peace be upon them!—is not that of a personal God. Nay, rather the reality of Divinity is like unto a sun; and the reality of the prophets is like unto mirrors. The rays and heat of the sun are resplendent and effulgent; but the sun remains and rests in its place of sanctity. There is no ascent or descent, no ingress or egress. The reality of Divinity always is and will be sanctified from personification. Therefore it has become known to your Honor; and there is no place for doubt.

Since the reality of Divinity is beyond our comprehension

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and understanding, and since whatever reality we imagine will be limited—nay, rather our imagination will be sheer fancy—therefore, in order to become rid of our fanciful ideas, we turn our attention to the mirror, which is effulgent and radiant from the bounty of the sun. To look into the sun will dazzle the eye; nay, we can have no cenception of it. Is it possible for a human being to attain to the sun? This is clear, that it is impossible and impracticable; but attainment to the mirror is possible. A wise man does not endeavor to attain to the sun. Nay, rather he witnesses the rays of bounty on the mirrors, and joins himself to them. As to the problem of the independence of the human being to receive benefit from the Sun of Reality, this is plain, that all mankind are in need of education. When man is always in need of education, how can independence be imaginable? Is it possible for one individual to possess all human perfections without an educator? Then independence is not possible. Yes! Although man learns and receives benefit from another, he has his own feelings and senses. He can make a new discovery; but he can never be without the need of the teacher and the educator. This is the truth. Think carefully on this problem. Then you will have evidence; and no doubt will be left. Sanctity is possible, when man is under the guidance of God. God protects him from error. For instance, the moon has no light in its own essence, but receives its light from the sun. This is the sanctity of the world of humanity. A wise physician protects man from every ailment. In fine, praise be to God, that you are serving the Divine Teaching. The more you serve, the more the doubts will be removed; and the luminous reality will become resplendent and effulgent.

Number Nine of the Greatest Name

From Abdul Baha Abbas

Number 9 is the last number and the greatest. Number 10 is simply the continuation of number 1, because number 10 is 1 and 100 is 1. Place the units up to 10 and we simply return to number 1, but they will end at 9. One cannot find any

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number greater than 9 written in one digit, and of all numbers it is the highest. Also in the tens 90 is the highest, and in the hundreds 900 is the highest. Then see if you can find any number greater than 9 written in a digit. All other numbers are simply a repetition. As all digits end in 9, that which occurs after 9 is simply repetition of other digits. So number 9 is the highest and from it all others are made. Write all the digits up to 9. Now, through the addition of zero (0) one can reach any number desired. It simply originates from number 1 to 9. For example, the calculation of the word Bab is 5, and Baha is 9. Now if you multiply 9x5 you have 45, and 45 is the Arabic numerical value of the word Adam. Aliph equals 1, Daled 4, Mim 40, and 45 is the sum of all.

As Adam is the father of humanity, and it means the real man, therefore the product of the number of the Bab and Baha is equal to the number of Adam. There is no great difference between the Greatest Name and the name of Adam. In their nature they are one. Also 1 plus 2 equals 3, 3 plus 3 equals 6, 6 plus 4 equals 10, 10 plus 5 equals 15, and 15 is the number of Eve. By the physical marriage of Adam and Eve the whole race originated, and by the appearance of the Manifestation and the Bab, the Spiritual generation originated. Therefore there is great knowledge and understanding when the two names are made into one, because if you add from 1 to 9 consecutively it is equal to the number of Baha and Bab multiplied together, namely 45; and it is equal to the number of Adam and this is the wisdom in it. Also in the fractions the greatest is one-ninth. Also 9 is the greatest decimal. The name of Christ in numbers has no relation to the name of Baha Ullah, because the name of the Messiah of the Jews is a Hebrew name, and in order to compare them we must take both names in Arabic. His name was Jesus. The name of God, which Christ gave to His disciples, was the Name of the Kingdom of Baha Ullah. It was the same spiritually, but it was a NAME which was never pronounced. All the Bible was written for Baha Ullah! Every where "The Lord of Hosts" refers to The Manifestation.



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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 suprress 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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Editorial

A NEW CONSCIOUSNESS

A new consciousness is being born in the world, a consciousness of the power of love, the value of co-operation, the need of brotherhood. Mankind is weary of violence, weary of hatred, weary of jealousy and competition. The consciousness is alive already in the hearts of many thinkers and workers and it is knocking at the hearts of the financiers and politicians, the rulers, begging for entrance. It has knocked successfully in our country in Pennsylvania, Indiana, Iowa and North Dakota, crying aloud in fact to the politicians, that the people want deeds not words, that they demand a government of brotherhood and justice and they will insist that their servants do their will. As a nation we must establish justice in Haiti, in Santo Domingo, in Nicaragua, in the Philippines and we are obliged to help the world with our surplus of gold.

We publish in this issue a report of the address given by Abdul Baha, in Montreal, Canada, during his visit to America. It is not complete, but it reveals authentically the ideas of the great teacher on commercial relations, because he gave the same teaching again at the residence of Mrs. Parsons at Dublin, New Hampshire. It represents the most beautiful poem of communism that has ever been given to the world. The communism of Lenine leveled all to poverty under military dictatorship, but this beautiful law banishes poverty and lifts an entire community into a sunshine of comfort and sympathy.

The conventional student of political economy will scoff at a law which takes from the excess of the rich and immediately relieves with it the deficit of the poor. But if he has a faint dawn of the new consciousness he will begin to think. A law which takes generously from the excess of the rich is good, but it is still better if it uses that sum immediately for the elimination of poverty. Some men are highly gifted with the power

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of winning money, others are equally gifted with the power of creating beauty, happiness, or utility in the community. Abdul Baha's law allows each to work freely according to his gift, and then sees to it that each has a sufficient financial reward and no one suffers because he lacks the power of acquiring money.

For instance, the fortune of William Rockefeller, recently paid the State of New York 60 million dollars. If Abdul Baha's law were in practice, that 60 million would flow immediately into the hands of those less gifted in money making, but useful to the community in other directions. This heavenly law is an income tax, not a death tax however and would produce most beneficent results. Just now in the United States, it would render the coal strike and the railway strike and in fact all strikes impossible, for it would naturally take from the coal baron, the plethoric manufacturer and profiteer his excess, leaving him his luxury if he craved it and would bestow the excess upon the individuals whose needs were greater than their income and this would be done not through force or deprivation, but through the happy will of the people themselves.

A fluidic income tax flowing back and forth in the community and equalizing conditions is something no economist has ever thought of. It is good radicalism to tax heavily the incomes of the rich, but no one has ever thought that it would be wise to share that sum among those less fortunate in mere possessions. We have become hypnotized with a sense of the value of mere money, and have therefore lost the sense of other values. Moreover we have made of the state and its government a cruel step-mother who creates bad laws and clubs us because we fail to obey them.

Abdul Baha's state is the committee of the people themselves, which they appoint to attend to their business and this is in reality the function of the state. It should be a business committee instead of the cumbersome and intrusive boss, which exists under that name.

Abdul Baha's law will be enacted some day, it will arise when the new consciousness becomes wide-spread, it will manifest itself when a West Virginia coal baron is unable to sleep because so many of the children among his miners are living on 30 cents a week! They will visit his dreams and he will seek them out in their tents and shacks on the mountain side. Surely he will invite them to go back into the houses from which he evicted them.

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We have been shown that each human being is in reality a wireless station capable of catching the vibration of messages in the ether. Let us begin to receive and send forth the vibration of sympathy and comprehension so that the world may indeed blossom like the rose.

ABDUL BAHA'S VISION OF THE IDEAL COMMUNITY

From the Montreal Daily Star, Sept. 4th, 1912.

That poverty could and should be abolished and that every member of the great human family without exception has a right to live in comfort and happiness by sharing in the general welfare was declared by Abdul Baha to be the economic expression of his teaching in an address delivered to a group of socialists in Coronation Hall, St. Lawrence Street.

"Earth should be a Paradise," said Abdul Baha. The title of his address was The Economic Happiness of the Human Race.

"There are certain species of life that seemingly can live solitary and alone," he said, "Certain trees, certain animals, and even certain herds wander far from their kind. But man is necessarily ever in need of co-operation and mutual help.

"In reality all mankind represents one family. God desires that each individual member of the body politic should live in the utmost well being and comfort.

"If all do not so enjoy life there is a lack of symmetry in the body politic.

" 'Let us look after ourselves,' the selfish say, 'Let others die, so long as I am comfortable everything is going well!' Such a callous attitude is due to a lack of control and a lack of working law."

Abdul Baha then outlined a scheme which had been formulated by Baha'o'llah the great Bahai Prophet for ensuring the economic happiness of the people. In this scheme farmers were the first to be dealt with, for the agricultural industry is the most important and most useful in the national life. It provides that every village community have a general storehouse to which a number of revenues should come. This income from the general contribution would include tithes, a certain per-

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centage from the number of animals, and one third from mines and minerals.

Should any one die without an heir all his wealth would revert to the general storehouse, and any treasure trove picked up would become public property.

The scheme further advocates that tithes be collected from the farmers on a graded scale. If a man's expenditure equaled his income, he would pay nothing, if one had an expenditure of one thousand dollars and an income of two thousand, he would pay one tenth; from one having an income of ten thousand dollars and expenses of one thousand, two tenths would be exacted. If one had an income of twenty thousand dollars and his expenses were two thousand, the taxes would amount to one fourth. If the income was two hundred thousand dollars and the expenses ten thousand, then the community would exact one half.

There would be no poverty in the community. Orphans, cripples, the poor, the aged, the blind, the halt, the deaf, all would be looked after. The people themselves would elect trustees for the administration of the public trust.

Whatever surplus there might be after all were cared for would go to the National exchequer.

For big cities such a scheme would be carried on of course on a much more extended scale.

"Under this system," said Abdul Baha, "every member of the community would live in comfort, without fear, and without being under obligation to any one.

Degrees or grades would not be abolished. These would be necessary as in an army it is necessary to have generals, marshals, colonels, sergeants and foot soldiers. But notwithstanding grades, all would have the right to share in the general well being.

"The earth can be made a Paradise. Let all the servants of God ever strive that such a great happiness may accrue to the world of humanity."

Prolonged applause greeted Abdul Baha at the close of his address.



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The Unveiling of the Divine Plan

Seventh Talk

"The Tabernacle of the Cause of God is great. It shall embrace all the communities of the world."—Baha'o'llah.

"Ere long God shall unfurl the Standards of His Sovereignty over every city."—Baha'o'llah.

"Soon ye shall observe the Cause victorious over all those who live upon the earth, and His Effulgence radiating from all directions."—Baha'o'llah.

About sixty years ago, Baha'o'llah penned the above prophetic words, predicting that a time would come when His great Message of universal brotherhood would be spread all over the world, and the Standard of International Peace would be unfurled over all the regions of the globe.

It was left for Abdul Baha, the Center of the Covenant, to write down the great Charters of Spiritual Democracy, the Covenant of a League of Nations, not based upon political treaties and dynastic or imperial ambitions but founded on the pure Word of God, created by the consummate wisdom of the Almighty, illumined by the light of Truth and upheld by the Spirit of Divine Revelation. These Magna Chartas of Universal Religion which we have unveiled so far, are our true and unerring guides, and once we begin to realize their importance and put into practice their contents, the scope of our services to the world of humanity will become world-wide, our eagerness to serve our fellow men in all the departments of life will be more expressive of actual accomplishments, our idealism will be merged little by little into spiritual realism, our love for mankind will break all the national and religious prejudices and our deeds will exceed our words a hundred thousandfold.

The Tablet that I am going to read to you at this session is addressed to the Bahai Assemblies in the United States and Canada, and contains the most wonderful instructions for their guidance in their future work in the Cause. Abdul Baha has already told us how to go about and spread the Word of God in Canada, the United States, Mexico, the West Indies, Central

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America, South America and the Islands surrounding this Western hemisphere. In this Seventh Tablet he instructs us to take a few steps further and travel throughout the Islands of the Pacific Ocean, Australia, New Zealand, Tasmania, Asia, Africa and Europe, and in these countries ignite the fire of the Love of God and promote the principles of the Oneness of the world of humanity.

The population of the whole world, according to the most reliable census, is about 1,610,000,000 souls, and Abdul Baha's supreme aim is to make them all sons of God, heirs and angels of the Kingdom, flowers of the rose-garden of perfection and stars of the heaven of a beatified humanity. His earnest prayers are that no soul be deprived of the Bounties of God, that all races and all peoples be submerged in the sea of God's Mercy, that the Sun of Reality may shine upon all, that the darkness of prejudices may be dispelled and the rivers of love and tenderness flow from all hearts.

When the Center of the Covenant was in this country, he delivered a talk on May 1st, 1912, in Chicago, at the Dedication of the Mashrak-el-Azkar grounds, from which I would like to quote just a short paragraph. In the light of these New Tablets, we can now comprehend his statement on that occasion, but I dare say very few could grasp its full significance and import at the time. He said: "But this Mashrak-el-Azkar, being the first one in the Occident, has great importance. In after years there will be many Mashrak-el-Azkars; even in this city of **Chicago** many will be established; **in Asia** there will be many. **In Europe** there will be many. Even **in Africa** there will be many. Even **in Australia** and **New Zealand.**"

You observe that in these few words he has given us the epitome of his present Divine Plan—years ago. In all probability he desired even at that time to prepare us for the wonderful Revelation of this Day.

We know quite well that this world of ours has many races and tribes, but through the law of scientific classification the historians and geographers have reduced them into four groups.

1. The white or Caucasian people, consisting of 770 millions, are the largest and the most highly civilized.

2. The black or Ethiopian races consist of 175 millions, inhabitating mainly Africa, and a few millions in other parts of the world.

3. The yellow or Mongolian people are about 540 millions,

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all of whom live in Asia, mostly in China and Japan.

4. The red man or American Indian—approximately 22 millions, a few living on this continent and the rest in South America.

All these people, living from the Arctic to the Antarctic, in all latitudes and longitudes, in the North, South and torrid zones, must come to know God and His Revelation in this latter day, and be taught the lessons of the brotherhood of all mankind. This is indeed a great responsibility for the Bahais who have gathered here to hear the message of Abdul Baha—and to put into execution his heavenly Teachings.

Let us now listen attentively to this Seventh Great Tablet, which was revealed on Tuesday morning, April 11, 1916, in Bahjee, near the Blessed Tomb of Baha'o'llah:

"To the believers and the maid-servants of the Merciful of the Bahai Assemblies and meetings in the United States and Canada!

He Is God!

"O ye real Bahais of America!

"Praise be to His Highness the Desired One that ye have become confirmed in the promotion of Divine Teachings in that vast Continent, raised the Call of the Kingdom of God in that region and announced the Glad-tiding of the Manifestation of the Lord of Hosts and His Highness the Promised One. Thanks be unto the Lord that ye have become assisted and confirmed in this Aim. This is purely through the Confirmations of the Lord of Hosts and the Breaths of the Holy Spirit. At present your Confirmation is not known and understood. Ere long ye shall observe that each one of you like unto a brilliant and shining star will diffuse the Light of Guidance from that horizon and that ye have become the cause of the Eternal Life to the inhabitants of America.

"Consider! The station and the confirmation of the apostles in the time of Christ was not known, and no one looked on them with the feeling of importance—nay, rather, they persecuted and ridiculed them. Later on it became evident what crowns studded with the brilliant jewels of guidance were placed on the heads of the apostles, Mary Magdalene and Mary the mother of John.

"Likewise your confirmation is not known at the present time. I hope that ere long It may throw a mighty reverbera-

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tion through the pillars of the earth. Therefore it is the hope of Abdul Baha that just as ye are confirmed and assisted on the Continent of America, ye may also be confirmed and assisted in other Continents of the globe:—that is, ye may carry the fame of the Cause of God to the East and to the West and spread the Glad-tiding of the appearance of the Kingdom of the Lord of Hosts throughout the five Continents of the world.

"When this Divine Call travels from the Continent of America to Europe, Asia, Africa, Australia and the Islands of the Pacific, the American believers shall be established on the throne of Everlasting Glory, the fame of their illumination and guidance shall reach to all regions and the renown of their greatness become world-wide. Therefore, a party, speaking the languages, severed, holy, sanctified and filled with the love of God, must turn their faces to and travel through the three great Island groups of the Pacific Ocean,—Polynesia, Micronesia and Mylanesia, and the Islands attached to these groups, such as New Guinea, Borneo, Java, Sumatra, Philippine Islands, Solomon Islands, Fiji Islands, New Hebrides, Loyalty Islands, New Caledonia, Bismarck Archipelago, Ceram, Celebes, Friendly Islands, Samoa Islands, Society Islands, Caroline Islands, Low Archipelago, Marquesas, Hawaiian Islands, Gilbert Islands, Moluccas, Marshall Islands, Timor and the other Islands. With hearts overflowing with the Love of God, with tongues commemorating the mention of God, with eyes turned to the Kingdom of God, they must deliver the Glad-tiding of the Manifestation of the Lord of Hosts to all the people. Know ye of a certainty that in whatever meeting ye may enter, in the apex of that meeting the Holy Spirit shall be waving and the heavenly Confirmations of the Blessed Perfection will encompass all.

"Consider ye, that Miss Agnes Alexander, the daughter of the Kingdom, the beloved maid-servant of the Blessed Perfection, travelled alone to Hawaii and the Island of Honolulu, and now she is gaining spiritual victories in Japan! Reflect ye how this daughter was confirmed in the Hawaiian Islands. She became the cause of the guidance of a gathering of people.

"Likewise Miss Knobloch travelled alone to Germany. To what a great extent she became confirmed! Therefore, know ye of a certainty that whosoever arises in this day to diffuse the Divine Fragrances, the Cohorts of the Kingdom of God shall confirm him and the Bestowals and the Favors of the Blessed Perfection shall encircle him.

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"O how I long that it would be made possible for me to travel through these parts, even if necessary on foot and with the utmost poverty, and while passing through the cities, villages, mountains, deserts and oceans, cry at the top of my voice: 'Ya Baha El Abha!' and promote the Divine Teachings. But now this is not feasible for me, therefore I live in great regret; perchance, God willing, ye may become assisted therein.

"At this time, in the Islands of Hawaii, through the efforts of Miss Alexander, a number of souls have reached the shore of the sea of Faith! Consider ye, what happiness, what joy is this! I declare by the Lord of Hosts that had this respected daughter founded an empire, that Empire would not have been so great! For this sovereignty is eternal Sovereignty and this glory is Everlasting Glory.

"Likewise, if some teachers go to other Islands and other parts, such as the Continent of Australia, New Zealand, Tasmania, also to Japan, Asiatic Russia, Korea, French Indo-China, Siam, Straits Settlements, India, Ceylon and Afghanistan, most great results will be forthcoming. How good would it be were there any possibility of a commission composed of men and women, to travel together through China and Japan,—so that this bond of love may become strengthened, and through this going and coming they may establish the oneness of the world of humanity, summon the people to the Kingdom of God and spread the Teachings.

"Similarly, if possible, they should travel to the Continent of Africa, Canary Islands, Cape Verde Islands, Madeira Islands, Reunion Islands, St. Helena, Zanzibar, Mauritius, etc., and in those countries summon the people to the Kingdom of God and raise the cry of: 'Ya Baha El Abha!' They must also upraise the Flag of the Oneness of the world of humanity in the Island of Madagascar.

"Books and pamphlets must be either translated or composed in the languauges of these countries and Islands, to be circulated in every part and in all directions.

"It is said that in South Africa, a diamond mine is discovered. Although this mine is most valuable, yet after all it is stone. Perchance, God willing, the mine of humanity may be discovered and the brilliant pearls of the Kingdom be found.

"In brief, this world-consuming war has set such a conflagration to the hearts that no word can describe it. In all the countries of the world the longing for Universal Peace is taking

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possession of the consciousness of men. There is not a soul who does not yearn for Concord and Peace. A most wonderful state of receptivity is being realized. This is through the consummate Wisdom of God, so that capacity may be created, the Standard of the oneness of the world of humanity be upraised, and the fundamentals of Universal Peace and the Divine Principles be promoted in the East and the West.

"Therefore, O ye believers of God! Show ye an effort and after this war spread ye the synopsis of the Divine Teachings in the British Isles, France, Germany, Austria-Hungary, Russia, Italy, Spain, Belgium, Switzerland, Norway, Sweden, Denmark, Holland, Portugal, Roumania, Serbia, Montenegro, Bulgaria, Greece, Andora, Liechtenstein, Luxemburg, Monaco, San Marino, Balearic Isles, Corsica, Sardinia, Sicily, Crete, Malta, Iceland, Faroe Islands, Shetland Islands, Hebrides and Orkney Islands.

"In all these countries, like unto the morning stars shine ye from the horizon of Guidance. Up to this time you have displayed great magnanimity, but after this, ye must add a thousand times to your effort and throughout the above countries, capitals, islands, meetings and churches, invite mankind to the Kingdom of Abha! The circle of your exertion must become widened. The more it is broadened and extended, the greater will be your confirmation.

"Ye have observed that while Abdul Baha was in the utmost bodily weakness and feebleness, while he was indisposed, and had not the power to move—notwithstanding this physical state he travelled through many countries, in Europe and America, and in churches, meetings and conventions was occupied with the promotion of the Divine Principles and summoned the people to the manifestation of the Kingdom of Abha. Ye have also observed how the Confirmations of the Blessed Perfection encompassed all. What result is forthcoming from material rest, tranquility, luxury and attachment to this corporeal world! It is evident that the man who pursues these things will in the end become afflicted with regret and loss.

"Consequently, one must close his eyes wholly to these thoughts, long for Eternal Life, the Sublimity of the world of humanity, the celestial developments, the Holy Spirit, the promotion of the Word of God, the guidance of the inhabitants of the globe, the promulgation of Universal Peace and the proclamation of the Oneness of the world of humanity! This is the work! Otherwise like unto other animals and birds one must

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occupy himself with the requirements of this physical life, the satisfaction of which is the highest aspiration of the animal kingdom, and one must stalk across the earth like unto the quadrupeds.

"Consider ye! No matter how much man gains wealth, riches and opulence in this world, he will not become as independent as a cow. For these fattened cows roam freely over the vast tableland. All the prairies and meadows are theirs for grazing, and all the springs and rivers are theirs for drinking! No matter how much they graze, the fields will not be exhausted! It is evident that they have earned these material bounties with the utmost facility.

"Still more ideal than this is the life of the bird. A bird, on the summit of a mountain, on the high, waving branches, has built for itself a nest more beautiful than the palaces of the kings! The air is in the utmost purity, the water cool and clear as crystal, the panorama charming and enchanting. In such glorious surroundings, he expends his numbered days. All the harvests of the plain are his possessions, having earned all this wealth without the least labor. Hence, no matter how much man may advance in this world, he shall not attain to the station of this bird! Thus it becomes evident that in the matters of this world, however much man may strive and work to the point of death, he will be unable to earn the abundance, the freedom and the independent life of a small bird. This proves and establishes the fact that man is not created for the life of this ephemeral world:—nay, rather, is he created for the acquirement of infinite perfections, for the attainment to the sublimity of the world of humanity, to be drawn nigh unto the Divine Threshold, and to sit on the throne of Everlasting Sovereignty!

"Upon ye be Baha El Abha!

"(Signed) ABDUL BAHA ABBAS."

Out of the night the stars are born,
Out of sorrow—life's sweetness;
Out of the shadows—the brilliant morn,
Out of Chaos—completeness.

—Luella Frances Phelan.

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Yesterday—Tomorrow

What have we lost? What have we won?
Has the cost been turned to gain?
We are back to beginnings and endings of things,
And we reckon in joy and pain.
The things that have been are as dead-sea fruit
That has lost its flavor and call,
The lives and the blood and the treasure gone,
Were doomed in the crash and the fall.

There has been a war, Beloved Heart,
A war that has rent the world,
And out of its misery torn apart,
The banner of Love is unfurled.
Aye, Love, the King of the hearts of men,
Which is tender and just and true,
And the past goes down in the filth that has been,
And the sun shines now on the new.

What have we lost? What have we won?
You cannot count it in gold,
For its wrung from the soul of the universe,
And its older than man is old.
It is deeper than any sea is deep,
It is higher than any heaven,
And the rays of the sun shall shine today
On a new world built from the leaven.

That which has been is as dead-sea fruit,
Beside what we now possess,
For our treasures are built of finer stuff,
Than the mortal mind can guess.
For the mortal goes into the grave of dust,
Along with his bonds of sense,
While the God within rises unto his own
In the heavens of consciousness.

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Arise old world, throw off your chains,
Learn the message of Truth and Love,
That all the world is one Brotherhood,
All sons of one Father above,
For thus passes hate and greed and war,
To the dust of dead things past,
And throughout the world all men shall wake
To Justice and Peace at last.

Edward Langdon Fernald.

LEDOUX' MESSAGE TO PRESIDENT HARDING

While Ledoux, frequently known as "Mr. Zero" was carrying on his work among the unemployed in Washington, he awakened one morning at three o'clock with thrilling words in his ear. These words he felt must be given to the President, but how to reach him? How to ensure the reading of the words?

After serious thinking, Ledoux, planned a dramatic episode which Mr. Harding could not ignore. Searching in the **Stepping Stone** on Pennsylvania Avenue, where his unemployed friends were housed, he found a huge potato sack which had been donated to the institution well filled, but was now empty. Three holes were cut in this, one for the head, and one for each arm. He slipped it over his customary dress, poured on his head a handful of ashes from the fire place, and presto! he appeared in a sack cloth and ashes, a fitting garb for one who was to give a weird and solemn warning to the president!

But how to pass the guard? How to deliver the message? After more thinking the fateful message was written upon the thinnest paper and folded in the palm of his hand. He donned his overcoat, which innocently concealed the sack cloth, and his hat which hid the ashes, and tripped forth, a safe and conventional looking guest to the White House.

The guard glanced at him suspiciously, for Ledoux had become notorious in Washington, through carrying a lantern up and down before the hall of the Disarmament Conference, looking for an honest man! But he passed him along. Presently he stood in the presence of the President, and removing his overcoat, the sackcloth was revealed. As he took off his hat a little cloud of ashes flew about and every one was startled.

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Was there a fire? Yes, close by and centered in Ledoux! A murmur fluttered forth and the President smiling cordially held out his hand "Hullo, Ledoux!"

Ledoux smiled in return and moved forward. A few more ashes flew here and there as Ledoux extended his hand. The President grasped it warmly and perceiving the paper, which had so successfully slipped by the guard, said "Oh" and handed it to his secretary. The thing was done, the cryptic and solemn words were in the possession of the nation's chief and with this dramatic preface he would be sure to read them.

Ledoux to President Harding

An inner voice speaketh unto me and says:

"I would fain have come in love and meekness but the world choseth that I come with a rod.

"A perverted world seeth not that unless it changeth its heart, I will change its earth.

"I will give it to the meek and the lowly, for whom I will make it bloom like the rose.

"To the vain I will give Atlanti's pit.

"To the earth I will give a new poise, and having washed its face of man's execrations, I will rejoice in its beauty.

"The tears of them that have fled from the drawn sword shall I wipe away, and it shall come to pass that the wilderness and solitary places shall be glad for them.

"The desert shall rejoice and blossom like the rose, and therein shall reside my peace, amidst the lions and the lambs and the child that shall lead them."

Urbain Ledoux.

Migrating Workers

A survey of existing economic conditions has never been undertaken, unless by biased investigators, and for this reason alone have we the so-called social unrest, which is nothing but a lack of mutual understanding, due to our failure to admit the workers into full-fledged membership of the state.

The worker has assumed all responsibility for the upkeep of human society, while the employers with the aid of the machinery of the state are reaping all the benefits.

In order to be just we must at least create an economic

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survey which is impartial to employers and workers, and this can only be done by creating a co-operative employment service.

The present employment service, whether conducted by private individuals or by the state, is thoroughly hostile to the workers for it considers the needs and the greed of the employers as paramount; and the workers are merely pawns to be shifted and sacrificed after the plan of the employers. This condition is the cause of the migration of workers. Multitudes are flocking hither and thither until the impression is created that the workers are imbued with wanderlust, when in reality they are only in search of food, shelter, clothing and mating. In order to stem this tide of migration, employers and workers have to reason together and create in every country a county employment service which stands under jurisdiction of the county alone.

All those county bureaus are in communication with one another so that the employer of one county can not apply to the bureau of any other county for help. In fact those calls must be ignored in order to force certain greedy employers to treat their help decently. The employment service would work about this way.

A worker in need of employment applies to the bureau of his county, and in case this has no work for him, the manager consults the lists of the neighboring counties until he finds a county which needs men. Then the manager hands the applicant his railroad ticket, for in order to be fair we cannot expect a worker who has to take all the risks of his work, and who barely can eke out an existence, to pay for his transportation. Here is where the state comes in and pays the worker's transportation. This would elevate the state to the station of an impartial friend, and the first step towards the elimination of social unrest would have been taken. And, furthermore, the managers of the county employment service would be compelled to look for workers in the neighborhood instead of luring them from afar.

As a surprising result we will have an up-to-date economic survey, accurate and reliable, and it will be found that the same number of seasonal workers can be employed throughout the year by furnishing them with free transportation to their work and from their work. Heretofore, when a seasonal worker had finished his work in the harvest fields of Dakota and Canada, he either had to pay an outrageous railroad fare to the south

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where the regular goes after the harvest, or he had to steal a ride on a freight train.

Both methods are wrong and when the states begin to feel their obligation towards the migrating worker they will gladly pay their fare; and the employers will always have a trained staff of efficient, contented, hardened, migratory workers. This will leave in the cities a large number of non-migrating unemployed; and the state as the executor of the employers will be forced to deal with the unemployment problem, without being able to shift the unemployed from one city to another, as is done now.

Lewis G. Esch.

The Temple Beautiful

Never do my eyes rest upon the divine model of the Temple, designed by Louis Bourgeois, for the great Mashrak-el-Azkar, which is to rise like a glorious dream of all the Prophets of the past, fulfilled, on the shores of Lake Michigan, that I am not overcome with a reverance so profoundly deep, that I bow my head as before a sacred shrine. The emanation of the "Holy Presence" is so truly felt; the Reality of the Manifestation so apparent, that it is like a great chord of music, which lifts the soul to higher realms, above all that is discordant and unreal, into the very "Court of the Almighty," and attunes the heart with the Infinite.

Its perfection of form is in itself a glorious symphony, the very music of the spheres seems to have been drawn down into concrete expression to bless the lives of men. Its beauty is so ethereal, yet with all so sublime that one stands before it in silence—for words fail to describe its spiritual perfection.

Its general form first impressed me as a great BELL—the Liberty Bell of Humanity, which shall proclaim the declaration of independence of the whole world. A bell which calls all nations of the earth to " come to the Temple of the Brotherhood of Man"; calls to Unity and Love, such Unity and Love as the world has never known before. That "Reality of Unity," of which Abdul Baha speaks, which is eternal.

Another impression gained from its outer form, is that of a great beehive, and when one considers the manner in which a hive is governed, its law of order and productiveness, the un-

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tiring industry of its inmates, can we not apply it spiritually to the principles for which the Temple stands?

Another impression is that as a vast Globe, held in a crown shaped receptacle, from which arise arms that hold the globe in a loving embrace, thereby proclaiming their universal inclusiveness.

A little child said, "it looks like a big wedding cake with a ball on top of it." May this not in a way be a symbol of a divine Reality? Is it not the time of the "Marriage Feast" foretold by Christ? That spiritual Union to which Baha'o'llah called all the peoples of the earth, that "Marriage Feast" of Purity and Love—the child of which shall be SERVICE—service to the world of Humanity.

There are so many deep emotions which this marvellous creation calls forth from one's innermost being, that new symbolisms are daily being revealed which lead the soul into the very "Holy of Holies," and into that Court of which Baha'o'llah has written—"the pen cannot step into this Court, and the ink gives no result but blackness."

Truly this is the Temple promised the world in this "great Day of the Lord," the "Temple Beautiful," and blessed are they who arise to obey its call, and assist in it's construction, for Abdul Baha has said: "Every soul who shall arise to serve this edifice, God will aid from His Kingdom and will overwhelm him with spiritual and heavenly Benedictions, wherewith his heart shall overflow through the wonderful Light, and his eyes will be brightened by witnessing the Ancient Glory." Also, "I ask God to make the hearts of every one of you a temple of the Divine Temples, and to let the lamp of great guidance be lighted therein, and when the hearts find such an attainment they will certainly exert the utmost endeavor and energy in building the Mashrak-el-Azkar, thus may the outer express the inner, and the form indicate the meaning, or BEAUTY." And, "The Mashrak-el-Azkar is the most important matter and the Greatest Divine Institute. I hope that all of the beloved of God in America, men and women, will strive night and day until the Mashrak-el-Azkar be erected in the utmost solidity and Beauty."

Let us arise with renewed zeal and enthusiasm and help to build this Temple of the Lord—so shall it be the "Temple Beautiful," the manifested symbod of Divine Love and Unity, dedicated to the One God, and to the World of Humanity.

Shahnaz Waite.

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THE PEACE PALACE

Silent, and empty, with its splendid rooms,
Over the sea, the great Peace Palace stands,
No sound of languages of many lands,
No footsteps echo through the purple glooms,
No human shadow on its threshold looms:
Yet with a lofty presence which expands
To benediction, and Love's sweet commands,
Above war's desolating din, and booms.

Its doors stand open to the nations wide,
It beckons with its banners white unfurled,
To all who wander in the paths of hate,
It voices all its meaning, still to guide:
And all the Parliaments, of all the world
Shall fill its rooms, and Love, for Peace can wait.

Emma Playter Seabury.

HOPE

Hope, that eternal word which has helped the human race to climb the steep steps of adversity,
Rung by rung and step by step going up the ladder of progress;
Each rung ascended meaning a higher state of civilization—
Then when half way up, falling to the ground again,
To walk on the hard road of ignorance and superstition.
But again the light of truth breaks through the clouds of despair,
And the spark of ambition has become like a torch to the soul.
So again with renewed hope man starts on his upward journey; and with his experience of defeat
He knows the slippery places.
And now, after many years of climbing up and falling down, he is near the top rung of the ladder.
But as the last mile is always the hardest to go,
So the last rung will be the hardest to climb.
Wars must cease and the human family dwell in Peace.
When this is done, then Civilization will have reached the topmost rung.

John Bell, Workingman.

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The Sunrise of the New Day

It is interesting to turn away for a moment from the turmoil of the West which is seeking to establish the new day with such contention and passion and look into the East, where the spiritual habit is more firmly established than it can be as yet in the western mind. Paul Richard a French Author, fled to India some years ago and wrote a wild clever book entitled **The Scourge of Christ,** which tells us scathingly how far we have wandered from the teachings of the gentle Saviour in our mad rush for wealth and power. He says "Several christs have their disciples today. The British Christ, the Latin Christ, the Byzantine Christ, but where are the disciples of the Christ of Bethlehem?"

"The sons of God were always vagabonds." "A king," whispered Satan, "No, a vagabond," was the choice of Jesus, but it never entered the head of either that the Christ could be a Bourgeois."

"In a christian country, poor Christ would be soon sent to Prison for vagrancy."

"The Vagabond when rich is called a tourist."

"When the rich concern themselves with the Business of the poor it is called Charity. When the poor concern themselves with the business of the rich it is called Anarchy."

Speaking of the New Dawn, Paul Richard says, "I saw the man of the future weep like a child, because of his powerlessness. But the spirit of the obscure seed from which springs the great tree, the genius of the hidden spring from which rises the great river, the arch angels of the all powerful powerlessness came and comforted him."

"The jews wait for the Messiah, the Christians for Christ, the Buddhists for the Bodhisattva, India for Krishna, Islam for the Mahdi, and all the people for justice.

"All will receive Him who comes, for all whom they wait will come together the Miracle is accomplished, all are one."

The Scourge of Christ is far more than a book of epigrams. It is the remarkable expression of a brilliant mind, touched by the light of the New Day and measuring by that light all the old standards. He has found a peace in that deeper spirituality

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of Asia which he could not feel in the West, and his writing though sometimes bitter is penetrated by this spirit. Another writer and this one a Hindu is also expressing the new life with a sweetness and intensity not often present in our literature. Prof. T. L. Vaswani has written many books about the religion, the art and literature of his country and he writes with the desire to rouse again in India the spirit of faith and sacrifice which restores us to God and renders us independent. He evidently feels in his heart the **Day of God** and would wake others to this consciousness. He has written a beautiful little book, **Sri Krishna, the Saviour of Humanity** which he opens with these eloquent words.

"The Coming of Krishna, five thousand years ago, was the birth of a mighty revolution. One Kingdom after another has been built in India and has crumbled to its fall. But through these fifty centuries, the French revolution was political, the English revolution was economic, and "liberty" wallowed in blood in France, and industrializm in England ended in Capitalist exploitation; but Krishna started a spiritual revolution which made India a model nation in the morning of History. Krishna played upon his wondrous flute, and since then a new vision has come to Aryavarta of God the Beautiful of God the Eternal. For Krishna had in him that which is born of God, the **Ananda**, the freedom, the loveliness, the love, whose living original is the Eternal."

Prof. Vaswani is not a learned man merely in the learning of the past, but he longs to rouse in India again the spirit which reigned among the people when Krishna played his flute in the forests and gave away those marvelous cups of Milk which could pour their treasures forever and never become empty. He is filled with the spirit of Oneness, and preaches ardently the unity of all mankind. He would banish caste from India and from the world, and while he prays for a New India, he prays also for a new World, from which competition, war and bigotry shall disappear. In the **Secret of India** he says:

"The malady of modern life, is its egotism, its greed of gold, its gospel of race, its cult of power. Is it a wonder that at the heart of it is a deep unrest? India's souls are restless—restless with the modern impulse of freedom. But the true road to freedom is not egotism or power; the true road to freedom is to practise tapasya (sacrifice) and build life in the inner depths of the soul.

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"Maitri is a sense of Oneness with all our fellows, with all the universe, and as long as our civilization is not controlled by this sense, we cannot honestly say it is democratic."

"Who are you, elderly man, so gaunt and grim, with well greyed hair and flesh all sunken about the eyes? who are you, my dear comrade?

"I think I know you—I think this face of yours is the face of Christ himself."

"Dead and divine, and the brother of all and here again he dies." It is the Face of Christ that Prof. Vaswani would like to restore to the World, which has forgotten it and the spirit of Krishna and Christ, who are one and the same, draws him to Mohamet, draws him to Abdul Baha, whom he is only beginning to know. He is one of the influences that is bringing Islam and Hinduism into unity and he has written another charming book **The spirit and struggle of Islam,** in which he shows how some divine breath of love is in Mahomet and Krishna, in Christ and in all true religion. Vaswani is of course an adherent of Mahatma Ghandi, and believes heartily in that India of the spindle and the inner shrine which must arise. But in his advocacy of Ghandi there is no bitterness and no bigotry. He does not understand the unrest of the world, and hardly realizes that a new civilization is budding in the western world, though hardly yet bursting into flower.

If Vaswani has a fault it is that very naturally he is a trifle too Asiatic as Ghandi may be.

We naturally see our own country with a clearer vision than the rest of the world and every one is a trifle self centered. But we believe this is the day when the East and the West are to join hands and be united, when they shall share one anothers gifts and both East and West have gifts to share. This bustling Western brother has much to learn from the Orient and today will learn it. Then he will give to his gentler and more spiritual comrade some of that virile and robust capacity, which will help to build the great and real civilization, both East and West so much need.

We cannot do without factories and banks in this day, but we can make the factories places of light and joy and the banks centres of brotherhood and we can keep our spinning wheels also if we choose. Mahatma Ghandi is an ideal revolutionist who actually practises the difficult doctrine that it is possible to resist an enemy and love him into friendship.

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He forbids his followers to hate the English, and says:

"If non-violence is to remain the policy of the nation, we are bound to carry it out to the letter and in the spirit, we must then quickly make up with the English and the co-operationists. We must get their certificate that they feel absolutely safe in our midst, that they regard us as friends although we belong to a radically different school of thought and of politics. We must welcome them to our political platform as honored guests we must meet them on neutral platforms, as comrades. Our non-violence must not breed hatred violence nor ill will."

Ghandi is frequently spoken of as a man whose only thought is to bring back the past and recreate Hinduism. But this is not true. He is a man of the new day and when England discovers his real character, and his dream for his country, she will cooperate with him and aid him in the development of a culture which belongs to India, which could not belong to England or to America, to Ireland or to Japan.

Cinderella.

THE LADDER

Life, you have filled my Drinking-Well with
Sorrow and
Success,
Griefs and
Gifts,
Trials and
Tributes,
Hardships and
Humanities,
Delusions and
Divinities,
Burdens and
Blessings,
With Pain and
Pleasure,
Despair and
Delight,
And still Life, I drink deeply from my Drinking-Well
Because I know,
This Baffling-Before, is merely a Ladder to the Beautiful Beyond.

M. D. Newman.

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The Servant Is the Great One

The subject that I shall endeavor to speak upon is very interesting to us, and we hope that the talk will awaken new interest concerning it in you. It is "The Servant Is the Great One." This idea servant has been hedged about with very bad notions. Its place in human society has been looked upon as degrading. The people who have been classed under this title have been regarded by many of the ruling and intellectual groups as servile persons, and baser pompous folks look down upon them as slaves.

While the thought servant may carry with it the idea of a domestic, subordinate, or a person that is in the employ of another, we are thinking and shall attempt to make the idea servant express a larger and more important meaning.

The servant idea is woven through the whole basis of human endeavor. From this spirit and activity in the human family our industrial, religious, and philosophical institutions rise and continue their development. The ruling groups among nations and in the human family are beginning to awaken and realize that to live without this spirit of the servant stirring them to action is to be a parasite, in fact they exist without true purpose.

The servant in the world of humanity from any station that he finds himself in action feels rushing through every fibre of his being the cosmic power of unity and oneness with the orderly course of the universe. The forces of nature and the glorious presence of the beneficient God blesses and inspires not only this servant, but those that are within the environment of the servant activities.

It shall be my earnest duty and determination to enlighten and inspire that race group and class of people who have felt and are now feeling, that to be called servant, they have been standardized and stigmatized. I beg of them to look up and behold the great station they occupy, when they realize that the station of a servant is the place of our heavenly father God, and that he has in the human family everywhere chosen a few special human beings into whom he breathed himself, and manifested the glory of the servant life.

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When men give unreserved thought to serving the people with whom they come into immediate touch, with the attitude of mind that they are comforting and inspiring the people, then it is that they are servants of God, and God is ministering to the children of men through them. The Holy Scriptures give us the record of many characters who demonstrated the true servant life among the people of those days, such as Samuel the prophet, David, Isaiah, etc. They each and all may have differed in their manner and work; but they each and all were actuated and moved by the servant element. The life of a servant by them is a distinguished feature of their greatness.

History shows that in their day they were as hiding places from the storm, they were coverts from the tempest, and they were as an oasis in the hot sands of the deserts of human struggle.

Footsore and weary travelers found them living in a garden of beautiful and fragrant flowers among which gleamed and burst forth refreshing waters from the fountains of life. They are today the shining examples of the marvelous use that the great father God can put to a human being, when that human being opens his heart and mind to the Holy Spirit.

They sought to relate all of their thoughts and acts to the will of the God that they served. And they seemed to realize clearly that his will was all benevolent; all helpful, all inspiring, all loving and eternal.

In the world of humanity today the commanders of great wealth and the leaders of national groups because of the Holy Spirit's activity by one cause or another are awakening to the sense of the servant idea as regards the trusteeship of both wealth and power.

Industrial, social, and religious programs are filled with the thought that the great aim of the present and coming civilization is to cultivate a state of mind that rejoices only when the individual seizes the opportunity to serve his fellow man. All kinds and forms of labor, work and effort are commended as worthy of glorification when the work is motivated by goodwill to all mankind. All kinds of workers are necessary to the existence and happiness of the world of humanity, hence manual labor and menial work are as ennobling as clerical and professional. The dawn of this day the new day will have no room for drones, and self-indulgent idle people. But like God, the

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Father of us all, a premium is given to the worker and a crown of eternal life to the servant in the world of humanity.

The idea is beginning to further dawn upon the mind of the people, that mechanical instruments and engines of industry are to be operated for the good of humanity with the object of reducing their physical activities for existence. Humanity is to release itself from the thought of slavery. Human energy is to be used in a way that will work righteousness and will create Peace. The five (5) senses are to be concentrated into one (1) sense, and that sense be the expression of the Love and Glory of God.

This divine mind in human beings will enable them to understand all of the currents of thoughts and conditions of mankind. And all cultural thoughts will radiate through the world, harmonizing humanity with God and nature. The members of the human family will be content and happy only when they send forth divine attributes and by that animate all around them. We shall have a day when people shall be educated and cultured with a view of living and acting each for all, and all for each.

Honesty in thought, honesty in business, honesty in government and the sacredness of one's word and obligations will be the outstanding feature of this age. Bonds between families, races, classes, and nations, will melt away into the common bond of service for the good of humanity. The Lord Jesus Christ uttered an expression of the high station of a servant when he said, "He who would be greatest among you, let him be servant of all." And Abdul Baha, the great Persian and modern teacher claims that he today is to exemplify and manifest the station as the "Servant of God." May not we then find comfort in the thought, that those who are servants are the Great Ones.

Dr. Richard Manuel Bolden.

The Gospel of Ghandi

NON-VIOLENCE

Non-violence is the first article of my faith. It is the last article of my creed.

Non-violence is the law of our species as violence is the law of the brute. The spirit lies dormant in the brute and he

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knows no law but that of physical force. The dignity of man requires obedience to a higher law—the strength of the spirit.

Non-violence is a perfect state. It is the goal towards which all mankind moves, naturally though unconsciously.

Non-violence is the way to freedom—not the forced non-violence of the slave, but the **willing non-violence** of the brave and free.

AHIMSA, in its negative form, means notinjuring any living being—whether by body or mind. In its positive form, it means the largest love—the greatest charity. . . . This active Ahimsa necessarily includes truth and fearlessness.

SOUL FORCE

If the world believes in the existence of a soul, it must be recognized that soul-force is better than body-force: it is the sacred principle of love that moves mountains.

Love is the same as the force of the soul or truth—it is Truth. We have evidence of its working at every step. The universe would disappear without that force.

Truth must always be simple. And nothing that is simple or truthful admits of violence.

God IS, even though the world deny Him. Truth **stands** even though there be no public support. It is self-sustained.

INJUSTICE

No country can afford to build injustice into its walls. Such material is worthless and will bring disaster. Amidst all the conflicting interests of the day, this, at any rate, should be clear: "Righteousness exalted a nation."

THE CIRCLE OF SIN

Generally we answer abuse with a slap. A slap is returned with a double slap. The latter is followed by a kick, the kick by a bullet, and so the circle of sin widens.

RESTRAINT

Restraint is the law of our being. For highest perfection is unattainable without highest restraint.

CONSCIENCE

There is a higher court than the courts of Justice, and that is the court of the conscience. It supersedes all other courts.

RELIGION

The interests of my country are identical with my religion. . . . True religion is not formal religion or customary religion,

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but that which underlies all religions—a religion which brings man face to face with his Maker.

The Spiritual Significance of "PASSIVE RESISTANCE"

Passive resistance has come to stay. Thank God for that—**it is the herald of peace.**

The "passive resistance" movement is in reality not a **trade dispute** nor a **political move.** These are **incidents of the struggle.** It is in reality the sign of the awakening of the Asiastics to a sense of their manhood—the token that they do not mean to play a servile or degraded part in our society. This is the wonderful vision that Government and churches alike have failed to see.

Passive resistance can only be carried on to a successful conclusion if the cause is just. Injustice and passive resistance have no affinity.

Passive resistance is an all-sided sword; it can be used in any way; it blesses him who uses it and him against whom it is used without drawing a drop of blood; it produces far-reaching results. It never rusts and cannot be stolen. Competition between passive resisters does not exhaust them. The sword of passive resistance does not require a scabbard and one cannot forcibly be dispossessed of it.

NON-COOPERATION: The Weapon of Non-Violent Resistance

(NOTE—The term "passive resistance" does not sufficiently describe the resistance that Ghandi uses: that is best described by the phrase "non-violent resistance," for it is a very real and determined resistance that he advocates and uses. Non-violent resistance, it may be said, is the third step in the evolution of peaceful war-fare. The first step was what is known as "non-resistance"—the term used to characterize the doctrine formulated by the Chinese sage, Lao-tze. The second, is "passive resistance"—a phrase coined, it is said, by Tolstoi. In a correspondence between these two advocates of non-violent war-fare, during the period of the South African struggle they are reported to have disagreed about tactics. Ghandi held that "passive" resistance was not enough; the great Russian believed otherwise. It was during the South African struggle that the weapon of non-cooperation was forged and made use of. It is refusal to co-operate with any power for the perpetuation of preventable evil. Ghandi insists that it IS non-violence.)—B. W.

Non-cooperation is a process of evolving strength and self-reliance.

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Non-cooperation is a universal doctrine, because it is as applicable to family relations as to any other. It means nothing less than training in self-sacrifice.

Non-cooperation cannot be carried on except in an atmosphere of non-violence. Non-cooperation IS non-violence.

REJECTION is as much of an ideal as the acceptance of a thing. It is as necessary to reject untruth as it is to accept truth! All religions teach that two opposite forces act upon us, and that the human endeavor consists in a series of eternal rejections and acceptances. **Non-cooperation with evil is as much a duty as cooperation with good.**

LOVE

The hardest fibre must melt in the fire of Love. I cannot be dislodged from my position because I know this. When other natures do not respond, the fire is not strong enough—if it is there at all.

Compiled by Blanche Watson.

New York City, 1922.

ALCHEMY

In the work shop
Of the brain,
Every thought
That is wrought
Should be clean, strong,
To right the world's wrong
To ease the world's pain,
And make of life
A glad and joyous song.

Marie A. Watson.

Prayerful Attitude

"The prayerful attitude is attained by two means. Just as a man who is going to deliver a lecture prepares therefor and his preparation consists of certain meditations and notations: the preparation for the prayerful attitude is detaching one's mind from all other thoughts save the thought of GOD at time of prayer, and then praying, when the prayerful attitude shall be attained."

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A Journalist Interviews Abdul Baha

"A certain journalist called upon me this morning representing one of the well known Arabian newspapers. He asked me these questions":

(Q.) "Are you a Persian?"

(A.) "No."

(Q.) "Are you a Turk (or Ottoman)?"

(A.) "No."

(Q.) "Are you an Arab?"

(A.) "No."

(Q.) "What are you then?"

(A.) "I am of the Kingdom Godly, and have no earthly nativity."

(Q.) "Have you no nativity?"

(A.) "Yes."

(Q.) "Where is your nativity?"

(A.) "It is the City of Baha."

(Q.) "Where is the City of Baha located?"

(A.) "In the eastern temperate zone."

(Q.) "What kind of a place is this?"

(A.) "Most beautiful."

(Q.) "How is its climate?"

(A.) "Most temperate."

(Q.) "How is its water?"

(A.) "Most salubrious."

(Q.) "What is the degree of longitude and latitude?"

(A.) "In the equatorial line."

(Q.) "Oh, but you said it was in the eastern temperate zone and now you say it is the equatorial line?"

(A.) "Both these are one."

(Q.) "Give me the description and particulars thereof?"

(A.) "It is the City Limitless; not one has yet found its boundary. Its Sun never sets; its Moon is ever a full moon, it never is on the wane; its stars are all suns; its season is ever Spring; its blossoms and flowers never wither; its trees are ever fruitful. All living beings in that City are unaware of death, and death never overtakes them."

The Journalist replied: "We are not informed of such a place." And I answered:

"God willing, you will be informed of it, then you will find that my description is true."

"The Journalist was perplexed."

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The Current Art

New York has recently been looking at curious exhibits of paintings and drawings which the reporters have dubbed "Spook pictures," and which represent in art very much what automatic writing does in literature; they have been sometimes distinctly uninteresting from an artistic point of view, but in one case, that of Mrs. Field, quite the opposite. Mrs. Field had an exhibit at the Clark Gallery, 44 East 58th Street, which roused many queries. Her work is done entirely with a number three lead pencil, and is remarkable in the artistic quality of the drawings, the balance and dramatic beauty of the compositions. She draws usually at night, when it is quiet and she "feels like drawing" as she says. She has never had any instructions in art, but about twelve years ago, she began to feel as if she would like to draw and making the attempt, created the first of the strange compositions which cover the walls of her exhibits.

As has been said the drawings have a distinctly artistic quality. One familiar with the work of the great artist, William Blake, cannot fail to think of him in studying these quaint creations. There is a composition which has been called, **The Spirit of Death.** It is a large birdlike figure with a womans face, driving through the air and underneath it other similar forms. But it is impossible to give an impression of these weird, uncanny creations, the like of which has never been seen in the physical world, and suggests visions from what may be the astral plane of life. They suggest also a condition inconceivable from the physical point of view of life, which is fluidic in form and capable of constantly changing, there is the head of a woman rising stark and alone without a body, but vigorous and alert, perfectly capable of doing without a body! It is like the essence of old fashioned New England feminity!

Mrs. Field is perfectly sincere in the creation of her drawings and the writer had the pleasure of seeing her model, her first creation in clay. Some artist had brought her a lump of clay with the suggestion that she should see what she could do with it. She began to manipulate it with her fingers, not able to use the tools that had been left with the clay. Presently the rather heavy body became evident, "What do you think it is?" she asked respectively, "An Elephant," was the reply, "it might

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be a bear," she said and her fingers continued to shape the soft material. "No it is an elephant," insisted her observer, and presently the elephant was plainly there. She lifted the front legs, by deftly inserting some extra clay beneath them, saying as she did so, "an elephant's front legs are higher you know." She put in the eyes by the aid of a little stick, and then taking bits of clay made the ears which she put on and the tail last of all. To adjust this, she punched a hole in him with the little stick and patted in the tail laughing like a child at her success.

The elephant was extremely well done. She made it in about two hours, and evidently without any strong mental conception of what she was doing. She was perfectly normal and at ease but it was as if the soul or higher self manipulated her fingers, without the intervention of the brain which is ordinarily its mirror. The soul which sees plainly the astral plane and when sufficiently developed, the spiritual worlds, may thus at times, manifest the images from those super turestrial regions, through the hands of a sensitive artist.

Mrs. Field in this case modeled an ordinary and normal elephant, but having used the clay so deftly, she may later make it manifest the weird forms of her drawings, for she said as she looked at it, "It seems as if there were faces in it," and one peculiarity of her work is the faces which appear in the strange bird-like and human figures she draws. It is this which suggests a fluidic character in astral form. She has a huge dog for instance, surely an astral dog, and in it appear the weird uncanny faces from the unknown world she is penetrating.

She does not seem in the least "possessed" or abnormal. She is a helathy normal attractive woman, enjoying evidently the work of her strange art and quite unable to explain it. She is a healthy, normal, attractive woman, evidently enjoying all possess, and which is undoubtedly a soul expression. Conan Doyle calls it a marvelous psychic art, certainly it suggests worlds hidden from most of us and seems to hint at perhaps ectoplasmic forms which may exist, and which we will some time know more about.

The Art Center, 65 East 56th Street, is always a fascinating spot, and it has recently held two exihibits of unusual interest, that of the Russian Posters, and of Persian Tapestries, the latter covered the walls and were erected into an immense pavillion, in the center of the large back room on the first floor of the institution. The Tapestries were entirely hand made, em-

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broidered and decorated and were very beautiful. They were all the huge and rich textiles intended for the pavilion of the Shah himself, and represented undoubtedly the patient and artistic work of the ladies of the harem of different periods. They were distintcly Persian in their character, showing conventionalized flowers of various sorts as well as birds and gazelles. The embroidery was rich and gorgeous in design and it must have required many hands to cover such ample surfaces with this intricate decoration. They could not be created in the present day. The harem is disappearing, and even the wives of Shah and Sultan are becoming modernized and listening to dangerous words instilling doctrines of enfranchisement and independence. So in the future if the Shah desires to camp under such a magnifiicent pavilion as the one at the Art Center, it will have to be woven in its patterning, and perhaps by machinery. The Russian Posters offered an illuminating vista of Russia, new and old. The earliest one was dated 1899 and all of those dated before 1914, were quite different in artistic treatment and feeling from those following 1917 when revolution reared its mighty head in Russia and transformed the country. The earlier posters, one must confess, were better in printing, color and artistic design, the later ones not so well done artistically but wonderfully vigorous in treatment and idea. Here was one dated 1910 showing two men working at an anvil, beautiful in handling and color. It advertised an exhibit of metal work at Odessa. Here was an advertisement of electricity showing a beautiful woman costumed in brilliant blue, pulling tapes from a telegraph machine, while the telegraph poles and wires loomed tall behind her. A beautiful poster, symbolizing labor of mind and hand, showed a man plowing in the background while in the foreground a beautiful woman threw books instead of seeds into the fresh turned soil. Another advertised a festival and showed a little Russian maid and a Christmas Tree. All this was peace—and the date of 1914 ushered in a change. Here came the clash of war, the trenches, soldiers, machine guns. There were several showing the devastations of war and its horror. Then came the red cross, the nurses, the soldiers in the trenches. A very attractive one of this type displayed two soldiers sitting peacefully in the trench, while the smoke curling from their lips spelled **Thanks!** This was to accompany a request for tobacco for the soldiers.

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Presently however another change appeared and Revolution was illustrated. Here was one very angry and sarcastic showing of General Wrangel with his army and in brackets we are sorrowfully informed he was supported by France, England, and the International Bourgeoisie! Another shows Church and Bourgeoisie mourning over the ruined remnants of General Wrangel, Kolchak, Korniloff, etc. On the contrary, we see a call to Arms against the Reds, from General Wrangel, showing two vivid graceful young soldiers, one bearing a gun, the other a banner.

The "Red" Posters as a rule bore traces of somewhat unskilled craftsmen, but were usually vigorous and original in composition. Ones rather stiff bore the caption. Down with Capital! Hurrah for the Proletariat!

A partciularly good one illustrated Lenine's idea of the value of Electrification and under the title Electrification and the counter Revolution, displayed a hand holding an electric bulb, while against it were massed a group of specially stupid looking creatures with hose and a bellows! A very "Red" one showed Church and State and the ever-hated Bourgeoisie about to be blown up by working men.

Nothing could more vividly express the ideas current in Russia recently than these posters. Here was one depicting a riot of working men pushing priests and military men into a pile of burning fagots, while above this were different scenes in which church and army were luxuriously feasting. Another excellent in composition, but rather poor in execution, illustrated the benefits the soviet had brought the proletariat.

After all these come the terrible famine figures, asking help. One an emaciated peasant lifted hands to heaven and cried Help Me! Others showed the people fleeing from the desolated country. The children dying by the roadside. The exhibit was wonderful in variety and significance, so that the observer who knew nothing of the history of the preceding ten years could have spelled it out, from these pathetically revealing posters. Another charming element in the display was the little carved wooden figures of N. Pantuchkoff illustrating Russian Life. One series reproduced a Kalmick and his caravan, others Russian Refugees in Constantinople, the Bridge at Stamboul. It would be difficult to describe the charm of these quaint figures, which introduce to one an entirely new world.

Mary Hanford Ford.

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Goldiana and Her Little Sister

In Man's world (your world and mine), Goldiana is a fanciful name of a rare fern, which, when carefully tended grows in conservatories or greenhouses. The fronds of this strange fern are dusted with fragrant golden spores. Its native home is in the woods of South America—the only place where it grows without careful attention. In form and color it is quite similar to our wood fern which grows profusely, without care in our forests or gardens.

The poet Browning has said:

"He bade me take the Gipsey Mother, and set her telling a fairy story or other, of hill or dale, or oakwood or fernshaw."

And in the world of flower-fairie-fancies, this story is told:

In the silence of a woodland fernshaw, on a joyous sun-rayed summer day, if you will listen you will hear through the breezing trees the Forest Fairies singing to you the Legend of—"You could, if you would." Truly you can hear the birds courting, far away children laughing, and the brook leaping and giggling in the Fairie Forest. For silently, and unseen, the Fairies are working constantly for your happiness. Where do they live? In Mountains, Trees, Rivers and Brooks, Flowers and even in the Treasure Ground they are to be found. Tis really-truly-true, for if there were no Fairies nothing would **live, love,** or **be loved.** So listen and hear "You could if you would!" Sundowns and sundowns ago, which is years ago, two mysterious Sister-ferns grew in a cool shaded fernshaw. Like all Sisters one was older than the other. All day long they sang this song:

"We **woo-uld** if we **coo-uld,** we **would** if we **could!**"

And through the breezing trees the Fairies whispered:

"You **coo-uld** if you **woo-uld,** you **could** if you **would!**"

"Ah, dear Fairie," the Fern-Sister said as they looked afar in the woodland. We **see,** we **hear,** but fly nigh that we may **touch** and **know.** Come, come to our call.

When the Forest Fairies flitted within close **call** and **touch,** they asked in tenderest tones of the older Sister-Fern:

"Dear little Fern, what is it that you **would?**"

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In hope of an answered appeal, she whispered the secret of her soul—"Would that I had Gold, for Gold gives power."

"What a strange request from so wee a thing," the Fairies thought; but even as the Fern spoke her selfish wish was magically granted, for know ye that the Treasure Fairies who live in the Ground blew through long silver-trumpet-roots a golden-pollen-mist under the leaves of the Fern. And now what think you? At this moment, Spring Breeze quite unwittingly, I grant him, wafted nearby and with his thousand invisible wings fanned away some of Goldiana's power. She quickly appealed to her mystic friends.

"See, Forest Fairies, you have fulfilled my dearest wish, but young Summer-Breeze covets and carries away my Golden Power." And the never-to-be-thwarted Fairies commanded their subjects to build around Goldiana, the elder-fern-sister, a glass house, in order that she might keep for herself all the golden treasure. This is how, and where the first green house, or conservatory came to be—and this is why she was called Gold Diana, or Huntress of Gold.

Then the all-knowing Fairies comforted her by the assurance of their promise. "Thus you shall live in your glass house which shall protect you from invaders. Sir Russell Breeze and his thousand wings shall no longer rob you of your cherished Golden Power, but no longer can you hear the birds sing, or the children laugh, and no longer can you hear, quite near, the merry gurgling brook frolicking over its pebbled bed." No longer could she feel in the early morn, refreshing Dew Falls. She became a delicate Hot House plant, and a special Gardener was appointed to care for her in her cozy, though lonely glass-house, and to this present day there are few places where she can live—and even then, she requires very constant and careful attention.

She is today unknown and unloved, except in her South American Home, but her most precious wish was granted, while her Smaller Sister's wish—well, in those long years ago when the Forest Fairies asked her—"What is it that you would?" the patient though eager Wood Fern, or little fern-sister, told them in tender pleading tones "O, would that I could love and be loved all over the world!" And even as she spoke her wish was magically granted; she grew alike on mountain height or lowest valley, in kingly or beggarly garden. Rare privileges she enjoys, since festive occasions, weddings, balls and chil-

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dren's parties are often made beautiful by her graceful presence. She sees the young dance and the old smile, she hears the sound of music and children's laughter; she touches the sweet flowers as they lie in florist boxes; gifts of sympathy for those in joy and sorrow; while in the vales, forests and meadows, she hears birds singing, the whisper of the wind through the trees, the gurgling brooks, the chattering of the squirrels, and the happy noises of all nature's Happy Things.

The Wood Fern's wish was granted, for all over the world she loves, and is loved—we know and admire her wherever she grows, although she lives without thought or care in her beautifying life, while her poor Sister survives in the loneliness of her glass-house-prison.

These Fern Sisters had their prayers answered. But, oh, my dears, which do you think was happier.

L'Envoi

If on a Summer day, you will listen to the bewildering Woodland Whisperings, you still may hear throughout the Breezing-Singing-Trees the Forest Fairies chanting the Legend of—

"You could, if you would,
You could, if you would,

When you are free,
Well, you may see,

Birds a-courting
Leaves a-flirting

Bumble bees a-prancing
Butterfles a-dancing

Blue bells a-chiming
Woodbines a-climbing

Forest-Fairie a-swishing
Sister-Ferns a-wishing."

M. D. Newman



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The Drama

Frances Eveline Willcox

Plans are completed and work under way for the new theatrical season. Already the managers' offices are crowded with actor-folks seeking positions, while the stages in many of the theatres closed to the public are being utilized for rehearsals. Several out of town try-outs have been reported hopeful and there is an air of excitement with evidences of nervous tension along streets where the theatre-workers foregather.

* * * *

Mr. George Broadhurst is starting the season with two new productions: "Wild Oats Lane," with Maclyn Arbuckle, and a farce. "Wild Oats Lane" has a wonderful appeal and Mr. Arbuckle in the part of the Priest proves to be a real father to all mankind.

* * * *

Mr. James Forbes' latest play, "The Endless Chain," produced by A. L. Erlanger with Margaret Lawrence in the principal role, also treats of a modern condition of affairs prevalent in everyday life, from an original angle. Mr. Forbes struck a high note in his "Famous Mrs. Fair" through its universally appreciated theme and the fate of his present offering will be watched with interest.

* * * *

Through the accentuated realism of the stories presented on the moving picture screen, it has become necessary for playwrights to come down out of the clouds of their imagination through which a "dramatic license" permitted them to sail, and give us facts based on truthful psychology, with their feet on the ground.

* * * *

It is understood that as a reward for the successful production of "Back to Methuselah" last season, the Theatre Guild has been promised the first refusal of any of George Bernard Shaw's plays. This should be some compensation for the courage of the Guild in attempting what many of the regular producers would not have dared.

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The services of Miss Ina Claire seem to be in demand. At least three managers have been sparring for her signature and the actress has an opportunity of choosing from three brand new characterizations. Mr. Gilbert Miller has announced her appearance in Arthur Richman's comedy, "The Awful Truth," to be presented at the Henry Miller Theatre. The Selwyns want her to create the leading part in a new play by Martin Brown, and still another prominent producer has been dangling an attractive contract before the eyes of Miss Claire. Such is fame.

* * * *

Mrs. Henry B. Harris announces her intention of entering the producing field again this season with a number of new plays. The first is "Lights Out," by Paul Dickey and Mann Page, to be followed by a melodrama by Elmer Rice, author of "On Trial." Mr. Rice's latest production written in collaboration with Hayden Talbot is called "It Is The Law," and will have a cast of well-known players.

* * * *

In a recent interview with Miss Laurette Taylor in reference to what constituted the requirements of a finished artist, and a successful one, she voiced the ideas of another one of her professional sisters, Miss Doris Keane, who also expressed herself along the same lines when addressing a student class not long ago.

"There is too much ignorance on the American stage today. A sound education is of immense importance," said Miss Taylor.

"I approve of thorough training and education for the actor or actress. There is too little attention paid to technique and finish in America," declared Miss Keane.

They both agreed that: "The actress must have the physical requirements to play many parts and the physical endurance to stand up under the strain, which at times is severe. Courage is absolutely necessary to carry one through to artistic success on the stage. Character and art go hand in hand."

Miss Taylor closed her remarks by saying: "Hitch your wagon to the farthest star, but keep your feet upon the solid earth." Which advice, by the way, is the keynote to the progress of many a climber, whether it be in the theatrical profession or other ambitious endeavors.

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Astrology

By Geo. W. Walrond

Astrology has always been one of the greatest scientific subjects of the Universe; in fact, there is no other science today but what can be found in that Science traces of the Astrological Corner-stone. Every religion on the face of the earth was built on man's knowledge of the heavens and his ideas of Sun-worship. He found God in some Glittering Scintillating star in the Heavens, either in the Sun, Moon or some other Planet, and gradually as the mind of man unfolded and developed so has Man's conceptions of the Heavens and ideas of a GOD become greater and greater. We have only to look into the Sun for a moment and we feel that our mind is filled with wonder; looking into the great Canopy of the Heavens with its Galaxies of stars and we seem almost forced to bend our knees in reverence, and even today with all the world's knowledge of Astronomy and Astral Science the mind is overwhelmed with amazement at the majesty, grandeur, and immensity which blend with the vastness and magnificence of worlds and systems that rule and shine above, around and beneath us on every side. What the human eye sees night after night is simply a very small portion of the Universe. It is a small speck in the Magnificence of the Universe, and of which our sky is but a part. It is less, really speaking to the material Universe at large than the tiniest dew-drop is to our Globe.

What there is beyond our vision or the range of telescopic view man knows not, but what is there, we intuitively feel must be an influence passing from beyond these limitless spaces to this earth. Our present knowledge of Astrology has convinced the world that there is an influence over-hanging us and radiating from every diamond studded star to this earth plane. We know that the Sun not only gives light, but vitalizes everything on the face of the earth. We know that the Moon, which reflects in a very limited sense Solar rays, also exercises not only an influence at night but gives us an electrical ray of light which influences or has at any rate some effect on the mind and intellect of humanity, as for instance when soldiers and sailors sleep under the very bright rays of the Moon and wake up in the morning, they are afflicted with a kind of "Luny" condition; sometimes their minds are deranged, evidence that the "Lunar" rays influence the minds of individuals.

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We know that other stars when they are in certain longitudes and latitudes of the Heavens exercise an influence on the atmosphere and cause meteorlogical disturbances on the face of the earth. We know that Mercury when it is very close to the Sun and moving in certain directions causes winds and storms. We know that when Mars is on the opposite side of the Sun or with the earth between the Sun and Mars is invariably the precursor and forerunner of seismical disturbances; in fact, almost every school boy and school girl who has learned anything of Astronomy and starry influences has been taught to realize there is a power in the Universe beyond the every day conception of Man's intellect.

Even farmers, cattle raisers, poultry men, butchers and a dozen other traders who deal with living things, either in vegetables or livestock, know that under certain Lunar and Solar influences the kingdoms of nature, either fish, bird, fowl, man or beast are affected and sometimes afflicted. These are every day occurences and today people are delving into the Mysteries of the Heavens. The only Bible ever written in the world or ever known of is the Bible of the Skies. Every great planet is a Chapter and every little glittering star a page, but they are so far distant and so well regulated by the Divine Creator that the vandalistic hand of man has never touched them. From the Bible of the Skies emanated all the other Bibles, and every tribe in every country and clime has searched the skies and has written sacred records, most of them Astrological, many of them Mythological, but all of them containing truths. Our own Bible, the Christian Bible, was founded on the Sun Worship of the Ancients, founded in fact on the Zoroastrian, Aryan, Hindu, Brahman, Chaldean and other Sciences or what may be termed Preadamite religions. Unfortunately owing to the passage of these Records through centuries of time, many of the old truths and stories have become perverted. The story of the Creation, which a few years ago was thought to be about 6,000 years ago, is now known by Scientists and Divine Scholars to be millions of years of age, in fact of date unknown.

The story of Jonah and the Whale and the Ship and Tarsus originated in the Stars in the Heavens. The story of the Star of Bethlehem, the birth of the Nazarene, the twelve Apostles, the twelve months of the year, the twelve Tribes of Israel, the seven Candlesticks, the seven days and other Symbols of Metaphorical origin are simply a re-hash of what the Ancients gave to the world when the world was really a great deal more civilized than it is today.

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Abdul Baha

By Yone Noguchi

Light comes from the East. Light comes from the West in the sense that West is but East with a changed position. Light comes from everywhere and anywhere to those whose eyes are clear enough to see it. Light sometimes called truth, or beauty, has neither creed nor theory—an universal thing that will embrace and kiss all mankind, white and black. But it's strange enough, foolish enough that we try to monopolize Light, or Truth, or Beauty, and call it the name of our selection. Get away from your creeds and theories, above all, your narrow minds, the haven for cowardice and ignorance. We will welcome anything that mkes us advance a step forward in forgetting our narrow minds, the havens for cowardice and ignorance.

I am sure that as long as we are fettered with them, the true kingdom of civilization will never come in our spiritual horizon.

I have heard so much about Abdul Baha, whom people call an idealist, but I should like to call him a realist, because no idealism, when it is strong and true, exists without the endorsement of realism.

There is nothing more real than his words on truth. His words are as simple as the sunlight; again like the sunlight they are universal.

I was so happy to read somewhere that he answered someone in the following words: "I am a Confucian-Christian and Brahmin-Christian; a Jewish and Mohammedan-Christian, I am a brother to all who love truth—truth in whatever garb they choose to clothe it." Such an attitude makes him a true teacher who will deliver us from our narrow minds, troubled with creeds and theories. No teacher, I think, is more important today than this Abdul Baha.

The thought of the age is turning, I am happy to say, towards universal brotherhood, even in international politics. The growth of a disarmament policy in the powers for instance is certainly a step advanced towards universal peace, because no spiritual civilization will be perfected without material support.

Spirits always go together with substances. I salute by shaking the hand of a Bahaist, or anybody who believes in truth and beauty.

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TWELVE BASIC BAHAI PRINCIPLES

Compiled from the Words of Abdul Baha

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

1—The oneness of the world of humanity.
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—A universal language.
12—An international tribunal.

1—The Oneness of the World of Humanity

Baha'o'llah addresses himself to the world of man saying, "Ye are all the leaves of one tree and the fruits of one arbor." That is, the world of existence is no other than one tree, and the nations or peoples are like unto the different branches or limbs thereof, and human individuals are similar to the fruits and blossoms thereof * * * while in all past religious books and epistles, the world of humanity has been divided into two parts: one called the "people of the Book," or the "pure tree," and the other, the "evil tree." One-half of the people of the world were looked upon as belonging to the faithful, and the other as belonging to the irreligious and the infidel; one-half of the people were consigned to the mercy of the Creator, and the other half were considered as objects of the wrath of their Maker. But Baha'o'llah proclaimed the oneness of the world of humanity—he submerged all mankind in the sea of divine generosity.

2—Independent Investigation of Truth

No man should follow blindly his ancestors and forefathers. Nay, each must see with his own eyes, hear with his own ears, and investigate truth in order that he may find the Truth; whereas the religion of forefathers and ancestors is based upon blind imitation—man should investigate the truth.

3—The Foundation of All Religions Is One

The foundation underlying all the divine precepts is one

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reality. It must needs be reality, and reality is one, not multiple. Therefore the foundation of the divine religions is one. But we can see that certain forms have come in, certain imitations of forms and ceremonials have crept in. They are heretical, they are accidental, because they differ; hence they cause differences among religions. But if we set aside these imitations and seek the reality of the foundation we shall all agree, because religion is one and not multiple.

4—Religion Must Be the Cause of Unity Among Mankind

Every religion is the greatest divine effulgence, the cause of life amongst men, the cause of the honor of humanity, and is productive of life everlasting amongst humankind. Religion is not for enmity or hatred. It is not for tyranny or injustice. If religion be the cause of enmity and rancor, if it should prove the cause of alienating men, assuredly non-religion would be better. For religion and the teachings which appertain to it are a course of treatment. What is the object of any course of treatment? It is cure and healing. But if the outcome of a course of treatment should be productive of mere diagnosis and discussion of symptoms, the abolition of it is evidently preferable. In this sense, abandoning religion would be a step toward unity.

5—Religion Must Be in Accord With Science and Reason

Religion must be reasonable; it must agree perfectly with science, so that science shall sanction religion and religion sanction science. The two must be brought together, indissolubly, in reality. Down to the present day it has been customary for man to accept a thing because it was called religion, even though it were not in accord with human reason.

6—Equality Between Men and Women

This is peculiar to the teachings of Baha'o'llah, for all former religious systems placed men above women. Daughters and sons must follow the same form of study and the same education. Having one course of education promotes unity among mankind.

7—Abandonment of All Prejudices

It is established that all the prophets of God have come to unite the children of men and not to disperse them, and to put in action the law of love and not enmity. Consequently we must throw aside all these prejudices—the racial prejudice, the patriotic prejudice, the religious and political prejudices. We must become the cause of unity of the human race.

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8—Universal Peace

All men and nations shall make peace. There shall be universal peace amongst governments, universal peace amongst religions, universal peace amongst races, universal peace amongst the denizens of all religions. Today in the world of humanity the most important matter is the question of universal peace. The realization of this principle is the crying need of the time.

9—Universal Education

All mankind should partake of both knowledge and education, and this partaking of knowledge and of education is one of the necessities of religion. The education of each child is obligatory. If there are no parents, the community must look after the child.

10—Solution of the Economic Question

No religious books of the past prophets speak of the economic question, while this problem has been thoroughly solved in the teachings of Baha'o'llah. * * * Certain regulations are revealed which insure the welfare and well being of all humanity. Just as the rich man enjoys his rest and his pleasures surrounded by luxuries, the poor man must likewise have a home, be provided with sustenance, and not be in want. * * * Until this is effected happiness is impossible. All are equal in the estimation of God; their rights are one and there is no distinction for any soul; all are protected beneath the justice of God.

11—A Universal Language

A universal language shall be adopted which shall be taught by all the schools and academies of the world. A committee appointed by national bodies shall select a suitable language to be used as a means of international communication, and that language shall be taught in all the schools of the world in order that everyone shall need but two languages, his national tongue and the universal language. All will acquire the international language.

12—An International Tribunal

A universal tribunal under the power of God, under the protection of all men, shall be established. Each one must obey the decisions of this tribunal, in order to arrange the difficulties of every nation.

About fifty years ago Baha'o'llah commanded the people to establish universal peace and summoned all the nations to the "divine banquet of international arbitration" so that the ques-

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tions of boundaries, of national honor and property and of vital interests between nations might be decided by an arbitral court of justice.

Remember, these precepts were given more than half a century ago. At that moment no one spoke of universal peace, nor of any of these principles; but Baha'o'llah proclaimed them to all the sovereigns of the world. * * * They are the spirit of this age, the light of this age; they are the well being of this age.

The Bahai Revelation is not an organization. The Bahai cause can never be organized. The Bahai Revelation is the spirit of this age. It is the essence of all the highest ideals of this century. The Bahai cause is an inclusive movement: the teachings of all religions and societies are found here. Christians, Jews, Buddhists, Mohammadans, Zoroastrians, Theosophists, Freemasons, Spiritualists, etc., find their highest aims in this cause. Socialists and philosophers find their theories fully developed in this revelation.

The cause of Baha'o'llah is the same as the cause of Christ. It is the same temple and the same foundation. In the coming of Christ the divine teachings were given in accordance with the infancy of the human race. The teachings of Baha'o'llah have the same basic principles, but are according to the stage of the maturity of the world and the requirements of this illuminated age.—Abul Baha.

SPRING RAIN

"O, the rain," you sigh,
"The dismal rain!
"I'd rather have all sunshine!"
"But, no!" I cry,
And, when you ask:
"Why?"
I reply:
"Because, I love to watch the tender leaves
"Unfold;
"Because, I love the brown, moist, warm earth's generous
"Promise
"Of posies sweet and gay,
"In May.
"That's why!"
I reply.

Helen Wendell.

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Bahai Activities

The centre of the Bahai Cause in New York City has been very active during the past month in spite of the warm weather. A huge bulletin board at the door draws many strangers within, and though the schedule of meetings is not so full as during the winter months, the activities still go on.

July 19th, which is always a gala night at the Centre, Roy Wilhelm gave a talk about the Building of the Temple of great eloquence and power of conviction, with the result that more than sixteen hundred dollars was subscribed and contributed by those present to the completion of the edifice. Mr. Wilhelm himself gave a check for One Thousand Dollars. Urbain Ledoux, who is in New York, talked in his best vein, and offered to go upon the streets and ask for a penny from every citizen for the erection of this mighty structure, which will be the first place of worship ever erected, free to all religions. Mr. Ledoux will begin a series of open air meetings in New York for this purpose. He believes that such an appeal to the country would bring a generous rseponse and the pennies of the world would easily build the first great temple of mankind.

On July 24th a very joyous party was held at the centre in which many shared. It was a masquerade in which only one person was really masked, though all were curiously and sometimes fearfully costumed. Ledoux appeared as Chantecler, and was a huge and befeathered rooster of the most noisy variety. Refreshments were served, including a marvelous and fragrant punch, and every one present made a talk according to his or her inspiration and inclination, after which there were games and dancing.

The "Knights and Ladies of the Round Table" had charge of the entertainment, and its success was such that they decided to repeat it at the same date each month. The Rainbow Circle Friends participated in the entertainment and all were very happy.

A series of street meetings in the populous and business centres is to be inaugurated and this has been prompted by the article by Dr. Frank Crane in Current Opinion, in which he suggests that the Bahai Teachings hold the panacea for the unrest of the world and asks what is the matter with the Bahais that they are not more active.

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Give 'Em What They Want

By Dr. Frank Crane of New York Globe

God forbid that I should even own a newspaper or attempt to manage one! It takes vaster quantities of both courage and tact than I possess.

But if I did own a newspaper, or have the say over one, I would have a department in it devoted to the oldest known subject of human interest,, a subject upon which the entire population of the earth is thinking about every day of the world.

I mean the Soul, which implies God.

There is no one human being who reads these lines that within the last twenty-four hours has not interestedly considered some such matters as these:

Why was I born?

What will become of me when I die?

How can I attain self-mastery?

Am I doing right or wrong?

Ought I to be ashamed or proud of myself?

Am I doing the square thing by my family and my friends?

How can I get poise, avoid worry, be happy, and be decent?

What can I do to make amends for my mistakes or deeds of selfishness or other evil?

Now, all of these questions are distinctly spiritual; that is, they have to do with us as spirits, or minds, not as animals.

And they are thought about by the fifty millions of Americans who do not regularly go to Church as much as by the others who do.

Everybody thinks about them. Even burglars, chicken thieves, harlots, gamblers, and confidence men think about them.

The newspaper has its financial page, its sporting columns, its society rubric, and its political section; but each of these appeals to a Class, while the things of the spirit appeal to All, and are of a true democracy.

There is no reason why the Church should monopolize them. They belong to the human race.

I would run such a feature in my paper, not to do good,

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nor to uplift, but for the same reason anybody publishes a paper at all, which is to make a living, to make money; and you make money by interesting people, by printing what they like to read.

In other words, I would do this because the public would like it.

Of course such subjects would have to be treated by the best writer I could hire, a man with wordcraft enough to write entertainingly, and skill enough to keep any one from accusing him of being a propagandist, whether Jew, Catholic, Protestant, or Free Thinker.

He should ignore all such distinctions, and write straight to human Spirits and give them the help they need.

Such a man would need to be sincere, truthful, sane, frank, clever, and have a sense of humor and a deal of sound common sense.

People want faith, courage, beauty; why not give it to them? They don't want pessimism, cynicism, and smart aleck talk; why give them so much of it?

We herewith reprint an article that appeared in THE ENTERPRISE NEWS, of Cambridge Springs, Pennsylvania, and we are sure that the friends of REALITY will read it with great pleasure.

"Universal Education—the Four Ways of Acquiring Knowledge" was the subject on which Miss Martha Root spoke, Saturday evening in the Chamber of Commerce room. She said there are only four methods of comprehension known to man. The first is by the senses, the eye, the ear, the taste, the smell, the touch, all of which can only be relied upon in part as they commit errors. Sight was mentioned, the greatest of the senses how it sees the mirage as real, the sun in motion while the earth appears to stand still, the whirling point as a circle. One cannot trust absolutely to the senses.

Second, the reason as a method of understanding is not always infallible. The want of stability and the variations of philosophers' opinions prove this.

The third method of understanding, she pointed out, was by tradition, that is through the text of Holy Scriptures. For people say: "In the Old and New Testaments people spoke thus." This method equally is not perfect because traditions are understood by reason. The reason is liable to err—the

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reason is like a balance and the meanings of the Holy Books are like the thing that is weighed.

But God has given one standard of comprehension which never fails—the help of the Holy Spirit. Through the help of Holy Spirit certainty can be attained.

The speaker said God's greatest gift to humanity is this Bounty of the Holy Spirit. It is when, through meditation, the Holy Spirit shines on the intellect that the human spirit catches the reflection of the Divine, Cosmic Spirit and then through comprehension, meditation, and action the greatest discoveries, art, books may come into reality. Human spirit inspired by the Holy Spirit will be able to educate a nation. Read the Holy Word, pray, meditate and then act, Miss Root said was the way to progress.

She gave lines from the Wisdom of the Ages, a few are these:

"In the Silence characters are formed and developed.

"In the Silence geniuses are born.

"In the Silence great truths shall come to thee, and thy soul be blessed with the rich increase of celestial knowledge.

"In the Silence all perplexities shall vanish, all troubles shall cease, all sorrows be assuaged.

"In the Silence the clouds shall lift and the light that is ineffable encompass thy soul.

"Into the Silence and commune with self, find there thy mission in the world.

Miss Root also quoted Abdul Baha that there is a sign from God in every phenomenon: The sign of the intellect is contemplation and the sign of contemplation is silence, because it is impossible for man to do two things at one time—he cannot both speak and meditate. When one meditates he is speaking with his own spirit. The spirit answers: the light breaks forth and the reality is revealed."

"Through the faculty of meditation man attains to eternal life; through it he receives the breath of the Holy Spirit—the bestowal of the Spirit is given in reflection and meditation.

"Meditation is the key for opening the doors of mysteries.

In that state man abstracts himself; in that state man withdraws himself from all outside objects; in that subjective mood he is immersed in the ocean of spiritual life and can unfold the secrets of things-in-themselves. To illustrate this, think of man as endowed with two kinds of sight, when the

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power of insight is being used the outward power of vision does not see.

"This faculty of mediation frees man from the animal nature, discerns the reality of things, puts man in touch with God."

This faculty brings forth from the invisible plane the sciences and arts. Through the meditative faculty inventions are made possible, colossal undertakings are carried out; through it governments can run smoothly. Through this faculty man enters into the very kingdom of God."

The vast wealth of the Promises of Christ to those who turn to the Holy Spirit was cited. Miss Root said eleven men so lived by the Power of the Holy Spirit two thousand years ago that they changed the whole thought of the world—and eleven men who would stand as devotedly in the Power of the Holy Spirit today could change it again to a divine civilization.

Some of the cardinal principles to which Cambridge Springs, schools, colleges and universities throughout the world hold to help bring the "Kingdom come on earth" a reflection of the heavenly are: First "Wholehearted service to the cause of education, the unfolding of the mysteries of nature, the extension of the boundaries of pure science, the elimination of the causes of ignorance and social evils, a standard universal system of instruction and the diffusion of the lights of knowledge and reality. Second: "Service to the cause of the students, inspiring them with the sublimest ideals of ethical refinement, teaching them altruism, inculcating in their lives the beauty of holiness and the excellency of virtue and animating them with the excellences and perfections of the religion of God. Third: "Service to the oneness of humanity; so that each student may consciously realize that he is a brother to all mankind, irrespective of religion or race. The thoughts of universal peace must be instilled in the minds of all scholars—in order that they may become the armies of peace, the real servants of the body-politic, the world. God is the Father of all. Mankind are His children. This globe is one home. Nations are the members of one family. The mothers in the home, the teachers in the school, the professors in the college, the presidents in the university must teach these ideals to the young from the cradle to the age of manhood."

This lecture closed the series of three, the other two being also on educational lines, the harmony between science and religion and spiritual proofs of immortality.

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A Crying Need of the Hour

The Laws of Life which govern man are great impersonal Forces which can be used either constructively, or destructively as he wills; thus the greatest blessing may be turned into the greatest curse. The wire which carries the electrical power and light into the home, may also become an instrument of death as well.

One of the blessings of this age to humanity is the Moving Picture. If it be true that "the pen is mightier than the sword," then it is also true that the Moving Picture is mightier than the pen. Through this marvellous invention humanity at large is being educated along all lines. Pictures are the universal language of the world, which every race and nation can understand.

As it's power for constructive enlightenment is unlimited, so in the same ratio is it's power of demoralization. God has placed in the hands of man through this channel a means of universal good, or the opposite. It is in reality a sacred trust. It is the missionary of the gospel of light, or enlightenment, and should be held to it's high calling.

What one sees is recorded upon the records of memory much longer than what one hears, and it's psychological effect is far more lasting; because of this the responsibility of a producer of moving pictures is doubly great.

Suggesting that the Motion Picture could be a mighty factor in helping to establish arms limitation and eventually universal peace, Watterson R. Rothacker, head of the Rothacker enterprise, in an open letter to American directors wrote in part:

"From an American statesman has come a proposal which may mean the starting point of world peace. From an American Motion Picture director can there not come a picture which will make the world peace a fact?

"Diplomats alone cannot bring about universal peace, because there will always be certain interests capable of thwarting diplomats. Only the peoples of the world can limit the size and uses of armed forces.

"War will be ended only when the people acting collectively

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demand it. The people can have anything they demand. Thus far in history they have never demanded anything; as yet no great percentage of them have ever thought collectively in any one direction.

"Is there not an American director who, speaking the universal language of Motion Pictures, can sell the people of the earth the IDEA of world Peace? No mere propaganda picture will do it. It will have to be a bigger picture than any made thus far. But the man who succeeds in making such a picture will go down into history as one of the immortals."

The moving picture industry needs that a Joshua arise with a vision clear enough, moral courage strong enough, and willingness to sacrifice the commercial interest, for the good of humanity great enough, to lead those connected with it, out of the wilderness of the sensual and material, into the "promised land" of the Good, the True and the Beautiful.

The public, to a great measure, has grown tired of feeding upon husks, it wants that which will not only entertain and relax, but will feed it's spiritual hunger as well, that which will elevate and inspire to nobler thoughts and deeds.

As the Motion Picture is the chief weapon of warfare against ignorance, intolerance and superstition, so is it the chief examplar of that which is highest and best in the nature of man.

We hear so often—"but the public demands that we give it, by way of photoplays, that which deals with the sensual, the nude, the sensational and the morbid, and we are but the servants of the public," as having been stated by some of the producers and distributors of such creations. This may be true of a small percentage of the public, but not so of the greater majority who often remain away from the motion-picture theatres, because of the general class of pictures exhibited. What if there are those who "demand" the above mentioned class, does the Government lower its standard of temperance because there are those who still demand to have liquor and narcotics?

The intemperance of low passions, animal lust and seduction, and the narcotics of sensual luxury, are equally deadly and destructive to the moral nature of man, which are introduced into many of the so-called "great photoplays" of the day. Raise the standard of pictures and the best of our American

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people will attend the theatres, and the others be educated up to this higher ideal.

It is true that here and there appears a worth-while picture, which is soul refreshing, as well as entertaining, which flashes as a brilliant star upon the horizon of the night of the common place. There are comedies which are as wholesome as the breath of a June day. But the majority of photoplays are either "flat, stale, and unprofitable," or unfit for our young girls and boys to see.

Again it is true that the purpose of many is to "point a moral," but the end does not justify the means as a general thing. It is like writing the wrong way of doing an example upon the blackboard to impress upon the mind of the student that "this is the way you must not do it."

As Carnegie donated vast sums of money to establish libraries to further education, is there not some one with the same noble ideal in this great America who will through endowment produce picture libraries for international use? Truly the one so inspired will be a universal benefactor. If a small part of the money spent for war, and implements of war, could be invested in this way, the peoples of the earth would "learn war no more," for the ideals and benefits of Peace would be visualized and better understood by all nations.

Greater than educational institutes, greater than lectures and greater even than the church today is the moving picture, for its influence is universal and its message encircles the world.

It is fear of commercial loss that is clogging the wheels of progress in this great industry at the present time, therefore the "Joshua" needed must dare to take the initiative and holding fast to his vision, press forward to higher and nobler things.

Truly the producer, or director who can accomplish this will as Watterson Rothacker has foretold, "go down in history as one of the immortals."

Louise Waite.

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REALITY

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

For Progressive and Constructive Thinkers

THE GENIUS OF SERVICE
Luella F. Phalen

THE ATTITUDE OF THE MAHATMA GANDHI
Dr. Harrison G. Dyar

MEN FAMOUS IN OLD AGE
Uriel Buchanan

A NOTE ON PROPHECY
Horace Holley

Vol. V SEPTEMBER, 1922 No. 9

PUBLISHED MONTHLY — 25 CENTS

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17 West 42nd St., New York City, N. Y.

THE ONENESS OF MANKIND

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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.

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

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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 Núri 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 suprress 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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Editorial

THE MODERN

The average human being thinks of God as a superstition to be done away with, or as an idea of the churches, which cannot be allowed to enter too much into the counsels of a reasonable being, or as an object of fear which causes one to shrink from the dark and avoid walking through a narrow street or past a cemetery late at night. Some people declare that they do not believe in God or in immortal life, but in the place of belief, in either, they secretly cherish a fear. They do not like the mention of God or the mention of death though they profess indifference to both. They absorb themselves in the merest trivialties to escape consideration of what would create untold happiness. Meanwhile there is within them a hunger, a spiritual craving which can only be satisfied by a knowledge of God, and which constantly unfed drives them to suicide, to insanity or breeds a darkness within them which nothing can penetrate and which transforms the most lovely outward environment into tragedy.

The poet Shelley felt himself a fragment of infinity, broken from the great block; but recognizing his kinship with the source from which he sprang he was not lonely nor unhappy. He hungered to know how to be fed, because within him was the spiritual knowledge the poet feels, that the source of life is not separated from him and he is never alone.

The average man has not this feeling. He has been taught that God is a gigantic mysterious being with arms and legs, and that heaven is a place. When he learns to think, he realizes that such things are incredible and casts them away, but discovers that he cannot live without them and be happy. The infinite pursues him, he belongs to it. He cannot remain solitary in his fraction, and so the Hound of Heaven seeks him, hunts him, drives him, and as he falls panting at last the voice

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whispers in his ear, "I was all these things from which you fled, I was the fever, I was the pestilence, I was the bankruptcy, but I was also love, I was the morning sun and the moonlight, why did you not recognize me?"

The business man at his desk, the woman at her work or at her club, hears the voice, but habit has taught indifference to it and its plea is unheeded. The human machine has become so complex today that it is difficult to keep all its parts in perfect co-ordination. The modern creature is intense, self-centered, and egotistical, hence the widespread race hatreds and national jealousies, the individual irritations and tragic disturbances. Everyone feels within an intense loneliness, which cannot be assuaged or comforted and which produces untold suffering. A society has been established in Italy, called The Lampbearers, the members of which must seek out the spiritually deprived as well as the economically destitute and carry light unto all the dark places. Would that every city and hamlet might have its lampbearers, and every heart might find its friend.

For the fraction cannot live alone. It is a broken bit, ragged, sharp cornered fitting nothing, tearing every contact. Only the infinite can soften its corners, cement its splinters and lend it roundness; it must lose its angles in Oneness and learn thereby that God is not a being with arms and legs, that heaven is not a place which one attains after the judgment. God is the Oneness of whom we learn through his messengers. He is the Divine Nearness, which comforts the soul, the voice of the loved one, the Tenderness in the heart after a kindly deed, the pressure of the hand in a moment of unspeakable grief. He is sweetness which renders a harsh word impossible the fellowship and counsel which alone make life endurable.

And Heaven? It is in your soul and mine through the richness of service through deeds in which the self is submerged and forgotten. It is here and now as we discover it and in a few years' time it will be shining through a new world built from the ruins of the old one, and radiant in every heart. Through many manias the world lost God and forgot Heaven, but like the faithful knights who sought the Grail, the True Ones restore the treasure, and peace lives once more in the heart.

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THREE BAHAI DISCIPLES

By A. K. Manucher

The three shown in the photograph are, from left to right, Golam Ali Davachi, Amin, and Dr. Moosa Khan.

These men have made themselves dear among the Bahais of Persia by pure love and service. American Bahais are familiar with the name of Davachi, because all the letters and cables to the East come and go through him.

A picture of Amin appeared in the "Star of the West" some time ago with a chain around his neck. This Bahai lived in the time of Baha'o'llah, and has been in prison many times, often facing death. But here he is alive, full of energy, and still with a sense of humor. He collects all the funds for charity work, and has proven to be "amin," which means honest.

The third is Dr. Moosa Khan, who was the beloved of Abdul Baha, and well known all through Persia. His house is open to the Bahais every day like a great inn, indeed. Always at least one hundred people sit at his table. It was he who was so generous that he gave all his property for the Cause. When the people asked him why he did not keep some for himself, he said that they did not understand the secret, which was that he was doing a profitable business with God, for the more he gave, the more he received.



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TALK GIVEN BY ABDUL BAHA AT THE UNITARIAN CHURCH

15th and Girard Aves., Philadelphia, Pa., June 9th

I have come from distant countries, from the Oriental climes, from countries where the lights of Heaven have ever shone forth, from climes wherein the Manifestations of GOD have ever come forth, countries wherein the radiance and power of GOD have become manifest, and my intention and purpose of this visit is that perchance a bond of unity and agreement might be established between the East and the West, the Divine Love may encompass all, the Divine Radiance shall enlighten both continents, and the bounties of the Holy Spirit shall revivify all. Therefore, I supplicate the Threshold of GOD that the Orient and the Occident may become as one, that these peoples shall become one people. That religions may become unified and that all souls may become one soul, so that they may represent the waves, which represent in turn the one sea. May they become as trees which adorn and beautify the same garden.

The realm of Divinity is an invisible oneness and wholly sanctified above human grasp, for the intellectual grasp of creation is finite, whereas the subject to be comprehended is infinite. Now can the finite comprehend the infinite? We are utter poverty, whereas the reality of Divinity is absolute wealth; how can utter poverty ever grasp absolute wealth, we are utter weakness, whereas the reality of Divinity is absolute power; utter weakness can never grasp or comprehend absolute power. The phenomenal beings which are captives of certain limitations are ever subject to transformation and change from one condition to another, how can such phenomenal beings ever grasp the eternal, heavenly reality? Assuredly, it is an utter impossibility, for when we study the creational world we see that the difference of degrees is a hindrance to comprehension. An inferior degree can never comprehend a degree superior thereto; for example, the mineral can never comprehend the vegetable, no matter how far it shall advance, and the vegetable, no matter how far it shall advance, cannot comprehend the reality of the animal kingdom. In other words it cannot grasp the world that is endowed with the power of hearing. The animal reality, no matter how far it shall advance, cannot grasp the human reality, the power of

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intelligence and ideation in man is not grasped by it. Hence it becomes evident that a difference in degree is ever an obstacle to comprehension, an inferior degree cannot comprehend a degree superior thereto. This flower, although it is so beautiful and fresh and fragrant, in the vegetable kingdom it has attained perfection, nevertheless it cannot comprehend the human reality, it cannot possess sight and hearing, so it is unaware of the world of humanity, whereas both men and the flower are accidental or conditional beings, the difference is the difference of degree and is the cause of that, because the human degree is superior, whereas the flower degree is inferior.

Even so, how can human reality, which is limited ever comprehend the eternal unmanifest creator, how can limited man ever comprehend the unlimited Lord? There is no doubt that he cannot, he cannot grasp that, for whatever comes within the human power of ideation, within the mind of man, is a man's conception and limited, whereas the Divine realm is unlimited, infinite, but the reality of Divinity has bestowed all the phenomenal world with its bounties, the Divine spiritualities are to be witnessed even in the contingent world, its lights shine upon the world of man like unto the sun which shines gloriously with all its effulgence upon the world of man. The sun of reality is one, its bestowal is one, its heat is one, its rays are one, it shines upon all the phenomenal world, but the world being composed of different degrees their comprehensions differ, each one according to its comprehension receives the light and bounty of that eternal sun. The black stone receives the light of the sun, the trees likewise receive that light, the animals are recipients of that sun, they are nurtured by the heat of that sun, for the sun is one and the bounty is one, and the perfect soul of man, that is to say, the perfect individual is like unto the mirror wherein that sun has become reflected, the perfections of the sun have become reflected therein, the image and light of the sun have become reflected therein, the heat and illumination of the sun are manifest therein, it is a perfect prototype of the sun. These mirrors to which I refer are the messengers of GOD, who tell the story of Divinity just as the sun which becomes manifest in the mirror, which is the image and light of the sun in the skies, likewise the image and light of the Sun of Reality are manifest and evident in the mirrors of the reality of the Manifestations of GOD. That is what His Holiness Jesus Christ meant when he said: the Father is in the Son. The purpose is that that reality of that Eternal Sun has

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become reflected with all its glory in that Son. It does not signify that the sun has descended from its place in Heaven or in any way affected an entrance into the mirror, for there is no entrance or exit for the reality of Divinity there is no ingress or egress, for it is holy above all things and ever occupies its sanctified station, because change and transformation are not of the reality of Divinity, change and transformation, transference from one condition to another applies to contingent realities.

At the time when there was the greatest strife, there was warfare and animosity, the strife between religions and sects was rife, the races were warring with one another, when the differences were very great, at such a time as this. His Holiness, Baha'Ullah appeared from the Eastern horizon, promulgating the oneness of the human kind; the oneness of Divinity and the oneness of humanity. He taught that all humanity was the servant of One GOD, all have come into being through the bestowal of the one Creator, who is kind to all, GOD nurtures all, GOD provides for all, He rears all, He protects all, and He deals lovingly with all races of people. Inasmuch as GOD is kind to all, why should we be unkind? Inasmuch as GOD is loyal to all, why should we be disloyal? Inasmuch as GOD deals with all in mercy, why should we deal with animosity and hatred? This is the Divine policy, and surely it is greater than human policy. For no matter how sagacious humanity may be it can never attain to any policy that can be superior to GOD'S. Therefore, we must emulate the Divine policies. We must love all nations, all people, we must be kind to all. We must consider all the leaves and branches and flowers of one tree, we are one household, because all belong to the progeny of Adam. We are the waves of one sea, we are all the grass of the same meadow, we are the stars of the same Heaven, and we will find shelter, all of us in the same Protector.

At most one may be sick, that one must be treated; he may be ignorant, he must be educated; he may be asleep, he must be awakened; he may be dead, he must be made alive.

So Baha'Ullah promulgated the oneness of human kind, likewise the fundamental oneness of religion; that the fundamentals of all the religions are one, reality is not multiple, reality is one. The foundation underlying all the Divine precepts is that reality, it must needs be a reality, and reality is one, it is not multiple, therefore, the foundations of the Divine Religions are one. At most we can see that certain forms have

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come in, certain initiated forms and ceremonies have crept in. They are a heresy, they are accidental, because they differ, hence they cause differences among religions, but if we set aside imitations and seek the reality of the foundations we shall agree, because it is one, it is not multiple.

Likewise Baha'Ullah promulgated the oneness of mankind. He taught that man and woman were both humankind, there is no distinction between them, the only difference which exists now is due to education. If womankind be educated equally with man, there is no doubt that no distinction will remain, for the world of humanity has two wings, one is the female and the other the male. A bird cannot fly with one wing, and if one wing be defective, the strong wing, the perfect wing, will not be capable of flying. The world of humanity has two hands, if one hand be defective, the hand which may be complete is also hindered because it will be unable to discharge its duties.

GOD has created all humanity, He has endowed all with perfections and intelligence. He has given all two hands and two feet, He has given all two eyes and two ears, no distinction has He made, no differentiation, and therefore, why should womankind be inferior to man? The justice of GOD will not accept this. The justice of GOD has created them equal. In the estimation of GOD there is no gender. He whose heart is purest, he whose deeds are best, in the estimation of GOD is acceptable, be he male or female. How often have certain women been the very pride of men, for example, there was Mary, the mother of Jesus, she was the pride and glory of men, Mary Magdalene was the pride of men, Ayesah, the daughter of Nero was the pride and glory of men, Sarah, the wife of Abraham was the pride of men, and so on, they are innumerable. In this day there are certain women among the Bahais who far surpass men, they are wise, perfected, well informed, very progressive, most intelligent and men's glory. They are far more courageous than any man. In meetings when they speak, the men have to listen to them. Furthermore, the education of women is much more important than the education of men, for these daughters e'er long shall be mothers, and children are reared by mothers. The first teachers of children are mothers. Therefore, they must be in a state of utmost perfection in order to be able to educate the sons. There are many provisions in regard to this.

Likewise Baha'Ullah promulgated the oneness of education, that is, there is need of one curriculum to be followed by

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mankind, men and women. Daughters and sons must follow the same form of study. The same education, one course. Having one course promotes unity among mankind, and inasmuch as all mankind shall receive education of the same kind, and the equality of men and women be realized, the foundations of warfare will be utterly destroyed, and without this it is utterly impossible, because differences are conducive to warfare. Equality between men and women is conducive to the abolition of warfare, because women will never be willing to have warfare. Young men are very dear to their mothers. They will never allow them to go to the battlefield and spill their blood. A young man who has been reared for over twenty years, would she be willing to have him torn asunder on the battlefield? No mother would ever be willing, no matter in the name of what superstition they may ask her to separate her from her son, such as patriotism, etc., the oneness of race, the glory of war, the oneness of politics. Mothers will not allow this, therefore, when the equality of men and women be perfectly realized and women shall obtain their rights, there is no doubt that warfare shall entirely cease, there shall be no warfare among mankind.

Among the other principles which Baha'Ullah inculcated was this, that science and religion must coincide, and religion must be reasonable, it must perfectly agree with science, so that science shall sanction religion and religion shall sanction science, the two shall be brought together, indissolubly, and that is reality, but if a question of difference arise, which is both unreasonable and unscientific, that is imagination, it is pure imagination. How many superstitions of this character have arisen in past ages. Consider the imaginations and superstitions of the Roman people, which were the foundation of their religious beliefs. Consider the Greek nations and the superstitions which were the foundations of their religion, consider the superstitions of the ancient Egyptians, which were the foundation of their religion. These are contrary to reasonableness, contrary to science, therefore now it has become evident that they were superstitions, but in times past they held to them most tenaciously, for example, the ancient Egyptians, when a certain idol of their many idols was mentioned, it was to them as a perfected miracle, whereas it was just a piece of stone, and science cannot sanction that, that a piece of rock is a miracle perfected, therefore, it is superstition, now it is evident that it is superstition. Therefore, we must cast aside superstí-

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tion, we must investigate reality, that which we consider as reasonable and real, that shall be accepted, and that which science cannot accept, that which reasonableness cannot accept, is not a reality, it is imitation, and these imitations must be cast aside and we must hold tenaciously to reality, agree with science, agree with reasonableness and when we do that, differences will utterly cease, all will become as one family, one people, one nation, and the same susceptibility and the same education shall obtain.

BENEDICTION

O Lord, O Thou hope of people! Thou art the shelter of all these, Thy servants. Thou knowest the secrets and the mysteries. We are all sinners, and Thou art the shelter of sinners, the Merciful, the Clement. O Lord, look not at our shortcomings. Deal with us with Thy grace and bestowal. Our shortcomings are many, but the sea of Thy forgiveness is boundless. Therefore confirm us and strengthen us, and aid us in that which will make us acceptable at Thy Threshold. Illumine the hearts, make the eyes to see, render the ears attentive, resuscitate the dead and heal the sick. Render the poor rich and the fugitive confident, and accept us in Thy Kingdom. Illumine us with the Light of Kindness. Thou art the Generous. Thou art the Clement. Thou art the Kind.

SHUT IN—SHUT OUT

"Shut In," the sympathizers say:
Shut out from crowds and rush and din,
Shut out from labor and from play,
From nagging trials every day,
With Love shut in.

Shut out from worry, toil and care,
Shut from temptation, crime and sin,
Shut in with pain, in sickness snare,
Shut in, but girdled eased by prayer,
With peace shut in.

Shut out from service till too late,
Shut from the prize we longed to win,
The Master's hand is on the gate,
"They also serve who stand and wait,
With all His love shut in.

Emma Playton Seabury

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The Genius of Service

To sound the depths of a brother's mind, to see his eye kindle with the light of understanding, or glow with the inspiration of a new thought, to rise with him to the heights of lofty aspiration and to strive side by side with him to realize great ideals—surely this is the Genius of Service, and no joy more nearly complete is to be found anywhere! To foster this, to help discouraged human beings to this, to partake with them of it, verily this is to practice the Genius of Service in the highest and noblest sense—that of affection and love.

Genius is a mental endowment peculiar to an individual: frequently working through the imagination with existent material as the intuition—working as an exalted, often supreme, native endowment in Creative power. We ordinarily associate genius with the Fine Arts. It becomes a transparent fact that when we apply it to the Fine Art of Living it takes on a more significant meaning; since within each life there is enthroned the Presence of the Living God.

Service is the act of serving—the performance of labor for the benefit of another. It is an office of devotion. It is the act of helping another or promoting his interests in any way. It is the spirit of altruism; the instinct and emotion which prompts to effort on behalf of others. Not for self but for others is the Watchword.

The altruistic spirit leads to the discovery of those principles of co-operation and of compensation out of which are developed the Kingdom of Heaven; or love and harmony.

When man begins to reach the divine and higher forms of expression, he first begins to ask himself, "What can I do? But as he constantly uses his growing powers and answers every call for Service, he will come to the place where he will ask, "What can't I do?"

One of these calls given by Jesus of Nazareth was, "Go ye into all the world and preach the gospel." The law of Life in Him was daily living conscious oneness with the Father. Thus He did His will, spoke His words, and lived in His spirit of Service and He had power over all things.

True service is spiritual. The highest motive of life is to serve others; the noblest purpose of life is to serve, and the manner of service reveals outwardly what is potentially in man.

The gifts of God are not given in reward for faithful ser-

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vice, as a mother gives sweetmeats to her child for being good; nevertheless they are a reward, inasmuch as that Service is one of the steps which lead up to the place where the fullness of God awaits us. And while Spiritual Understanding is in reality a "gift of God" it comes to us more or less quickly in proportion as we use the light we already have in helping others.

Faithful service for others hastens the "day dawning" for ourselves.

The theory and practice of every system of metaphysics depends upon the principle of a knowledge of the Truth concerning yourself and the world in which you live.

The first law of success is Service, and he is most successful who has achieved a recognition of the fact that it is just as essential to give as to receive—and a lot more blessed.

Service is the secret of Power. Why? Because we get what we give. When we give most we get most.

Service renders back more dividends than any stock or bond; and he serves best and most who has the open mind; and is serving because he is pushed on by great Ideals. He enjoys pursuit more than possession for others rather than self. Selfishness contains the germ of dissolution.

Our greatest happiness is found at the point where we leave ourselves for something or somebody.

Man cannot live unto himself alone. He thinks he is separate from his fellows but he is not. Just as the Islands are joined together under the sea through the medium of Mother Earth, so is man united to his fellows in the common brotherhood of "The Man of Sorrows" and the Fatherhood of God.

We are all brethren; therefore let no queries arise as to, "Who is greatest." Let us serve instead of rule. Knock instead of push at the door of human hearts. "They also serve who only stand and wait."

Man cannot help himself nor better his condition without serving his fellowman, neither can he serve his fellowman without helping himself. Man is indissolubly knit to his fellows and the sooner he realizes this, the sooner he arrives to the High place in temporal as well as spiritual affairs.

Transgression of The Principle of Service will wreck the Self, the Nation, the Race and all Institutions. Every business organization, every system of education and every branch of organized effort, will strew the shores of history with its wreckage, if in the battle for existence they violate the fundamental laws of human relationships.

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Unity, co-operation and Fellowship is the crying need of the world today. Selfishness is the road to destruction.

Man is not a mere money-making machine. True it takes money to meet obligations as society is organized today. Money justly made is the pay for service rendered—so you see it is the Spirit after all.

Money is the Universal symbol of values, but in REALITY it is the result of stored up human service, or the head, heart and handpower of man.

Think for a moment upon the meaning of a man's business. Is it built with conscious Understanding of the value, dignity and glory of rendering service to human society or is it for the single purpose of money-getting? The answer is obviously important.

Now let us think about the Fine Arts, painting for instance. The Artist's picture is a state of consciousness whose lines of perspective and harmony are clearly perceived from within before they find objective expression. A painting must symbolize Life as a beautiful picture of experience, the background of which we will call heredity; while the background is based upon heredity, it must reflect environment. The foreground represents human relationship, while the perspective must reveal achievement ascending to the climax of honor which leads to Life's dearest and noblest desire.

Sculpture reveals the spirit of the man in marble and its expression tells the ideals of the man. It is the man himself sending his message to the world.

Dancing is the poetry of life—the embodiment of eternal youth and joy.

The speech arts represent the highest culture—TRUTH. Truth speaks no evil; it lets kindliness control; it refrains from belittling censure.

The Art of Citizenship is built on the foundation of Brotherhood, after the model of "The World Prophet"—exemplar of the Golden Rule.

Music is not in the organ but in the soul of the player. All of man's wonderful works are ideas growing out of a state of consciousness, and when that consciousness is permeated with the spirit of Service, the Work endures and becomes an inspiration to those who follow in his footsteps—and woe betide him who causeth his brother to stumble.

John Ruskin has classified Agriculture as "The Art of Kings; Weaving, the Art of Queens; and Architecture, the

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most enduring of all Arts." Are the Kings of agriculture fulfilling their highest service to the world when with all the uncultivated lands of the earth that could be sown with life-giving seed, they let the poor of the world die of starvation? Are the Queens of weaving, the women appointed by God to clothe the naked, satisfied while thousands are naked? Have they made practical the Theory of Service? And what of the builders?

The Architect's plan must include not only the lines of the foundation, which determines largely the form and capacity of the building, but also the character of material entering into it. The material used determines its utility, appearance, durability, and general value.

So it is with all the arts. Unless they serve mankind and his generation they are worthless and will not get the approval of the Master-Builder, GOD, and the Master-Servant, Jesus Christ, the Beloved Son who served, that men should be saved from DEATH.

Choose you this day when you will serve; for a man can rise no higher than his vision. Will you serve the divine nature and do good to your fellow-man, or will you serve the Amorite consciousness of ungodly ambition; seeking only self aggrandizement, forgetting that you are the temple of righteousness in which dwells the living presence of God?

Remember the Great Overcomer and Way-shower said, "I am among you as He that serveth."

Luella F. Phalen.

THE ATTITUDE OF THE MAHATMA GANDHI

The revolution of Gandhi has this in its favor, that it eschews the doctrine of force and slaughter; but the pertinent question arises, Why a revolution at all? Against whom, and to redress what grievance? Apologists for Gandhi are wholly silent on this part of the subject. We are asked to visualize an oppressed and suffering country, struggling for freedom; but nothing is given us to show that this picture is not wholly imaginary. How may we paint the effect of British rule in India in a few broad strokes? A country once divided, now made a consistent whole. Perpetual warfare from without and within wholly abolished. Stability and order in the place of anarchy, order firmly maintained by the British Lion, though

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those may shriek who would infringe it, and feel the gash of his fangs. Roads and railroads in what was a trackless waste. Modern farming with modern machinery, whereby the stalking specter of periodical famine is forever banished. Modern sanitation, with the matchless work of the Indian Medical Service. No more burning of widows. No more writhing of self-immolated victims on the relentless hooks. The Juggernaut a museum relic.

Do British merchants make a profit in selling goods in India? These goods must be useful to the purchasers, or there would be no sale; and is this the only basis of the charge of tyranny? There must be more. There must be the stirrings of a national spirit, a national consciousness. India was never whole till Britain made her so, and now, feeling whole, she would strike at her creator. This may not be gratitude, but is, we think, the basis of Gandhi's revolt. India is whole, but not free. India shall be free—**and remain whole.** Unfortunately for Gandhi's theories, the heavy type words are a pure assumption. India may be free, but she will immediately fall to pieces again. This may be stated rather as a necessary corollary to the facts than a prophecy. For whole India is not self-made. India was made by Britain. Essential India is unchanged. The visible India is held together and made the admirable whole that it is by British strength and British wisdom. Remove these, and essential India becomes essential India again. Away with British goods, roads, rails and modern ideas, and this is what Gandhi specifically advocates. Back to the methods of our ancestors, back to essential India. Well and good. Away with them, away with all British control and influence, back to essential India.

And so back comes division. Prince once more wars with Prince, while the foreign soldier of fortune despoils them both. Back comes the plague, the pestilence, the famine. Once more the widows burn, the cruel hooks tear their victims, the Juggernaut crushes down the street. It is the logic of the case. India has not risen to her present heights by her own ability and foresight, but by those of Britain. She is not of vigorous maturity, but is still rocked in the soft cradle of another's tending. It is only those who gain eminence by their own virtue that can maintain it unaided. India alone must inevitably tumble and fall.

We see in Gandhi a man in a dream. He visualizes India as a tall stately figure of white marble, but supported on all

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sides by iron braces made in England. "What," he cries, "these supports but mar the statue. Away with them." Then down comes the crumbling figure and crushes Gandhi, and he awakes —perhaps. **Dr. Harrison G. Dyar.**

AN EPISTLE FROM ABDUL BAHA

O ye, who believe in the Spirit of Christ, in the Kingdom of God!

The body is composed, in truth, of corporeal elements, and every composition is subject to decomposition, but the Spirit is an Essence, simple, pure, spiritual, eternal, perpetual and divine.

He who seeks Christ from the point of view of His Body, has in truth debased Him and has gone astray from Him, but he who seeks Christ from the point of view of His Spirit will grow from day to day in joy, attraction, zeal, proximity, perception, and vision.

You have then to seek the Spirit of Christ in this marvelous Day.

The heaven where Christ ascended is not an infinite space. His heaven is much rather the Kingdom of His Lord, the Munificent. As He said: "The Son of man is in heaven."

It is known, then, that His heaven is beyond the boundaries that surround existence, and that He is elevated for the people who adore.

Pray GOD, ascend to this heaven, to taste of Its food: and know thou, that the people have not understood to this day the Mysteries of the Holy Scriptures. They believe that Christ was deprived of His heaven, when He was in this world: that He had fallen from the heights of His elevation, and later He ascended to this elevated pinnacle: that is to say, toward the heaven which does not exist, for, there is only space. They expect that He will descend from this heaven seated upon a cloud. They believe that there is in the heavens a cloud upon which He will be seated and by which He will descend: while in reality the clouds are vapors, which rise from the earth, and which do not descend from the heavens.

The cloud mentioned in the Holy Scriptures is the human body, because it is a veil for them, like a cloud which prevents them from seeing the Sun of Truth which is shining in the Horizon of Christ.

I pray GOD to open to your face the gates of revelation and of vision in such a way, that you may learn the Mysteries of GOD in this known Day.

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God As Person and Law

God is Consciousness, and therefore is infinite Ego, incorporeal Person, though the word "person" is not properly so used in its derivitive sense, "a mask," but only by usage, at the highest level, as meaning the inner, essential Self.

God is both Truth and Love, according to what those words signify to English speaking humans; and, therefore, God is both male and female, and equally so, in the mental sense; and "the flesh profiteth nothing," and signifieth nothing, in this connection. Accordingly, God is both Father and Mother, and the pronoun He-She properly applies.

Since practically all up-to-date students of Truth believe and expect that the end of human attainment is gaining unity with God, it is a far more inspiring, and therefore a far more energizing, prospect to look forward to finally becoming identified with infinite Consciousness, infinite Self-Consciousness, infinite Consciousness of Self as All, than to look forward to finally attaining unity and identity with dead, unconscious law, as the statement that, "There is nothing but Law," would imply.

The infinite Consciousness, God, knows nothing of the changing order, or of the affairs of humans, outside the realm of Spirit, and He-She does not consciously interfere in or with the affairs of humans, and is "no respector of persons."

This infinite Consciousness sets, and is, the Standard of Perfection for humans, and thus is to humans Law, unvarying and inflexible; and those humans who look to God for "special providences," or who expect God to interfere in their affairs, because they beg Him-Her to do so by prayer, will find themselves sadly mistaken and disappointed—except that earnest prayer, even the prayer of petition, often has a remarkable effect in turning a darkened mentality toward Light, which is God, and thus may rightly relate to God, Good, a mentality which was formerly wrongly related. If so, a wonderful change in any or all departments of a human's life may be wrought by even the prayer of petition—not because Law, or infinite Consciousness, has changed, but because the petitioner has changed his relations thereto and therewith.

G. A. Kratzer.

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Men Famous In Old Age

By Uriel Buchanan

What are you planning to do at eighty? Many famous men have achieved success at seventy and eighty years. If these men whose names remain to posterity had subscribed to the theory that man is incapable of new and unaccustomed endeavor after middle life, they would have cut off from us a magnificent heritage of law, arts and letters.

If Titian had discontinued work at 60 the world would have been without his wonderful masterpiece, "Venus," and other of his famous paintings. He painted until his ninety-eighth year.

Gladstone was eighty-three when he swept the opposition from Parliament, and became Prime Minister of England.

Verdi wrote "Othello" at 74, "Falstaff" at 80 and the "Ave Marie" at 85.

Between the ages of 70 and 83 Cornelius Vanderbilt increased the mileage of his road from 100 to 10,000 and added $100,000,000 to his fortune.

Hokusai, the great Japanese artist, said: "All that I have produced before the age of 70 is not worth taking into account. At 75 I have learned a little about the structure of nature. In consequence, when I am 80 I shall have made more progress. At 90 I shall penetrate the mystery of things." He died at 96, and the trend of his work was constantly toward higher perfection until the very end.

Thomas A. Edison, who recently celebrated his seventy-fifth birthday, is still youthful in spirit. His enthusiasm in his work has never diminished. He is as responsive to all that is good in life today as when he started on his great career of service to mankind.

When questioned concerning the creeping on of old age the inventor said:

"If man delighted in studying the natural element in which he exists, and if he used this knowledge to protect his body against the malignant action of his environment, I think that he would live at least twice as long as now with his mentality unimpared at the end of life."

Grim, bull-dog like, flint faced, with jaws clenched, lips set, hand steady, keen, watchful, intellectual, the very incarnation of the great soul of France—Georges Benjamin Clemenceau, Prime Minister of France during the world war, whose will was

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law, was born September 28, 1842, aged in years 80 and in heart 50. His epigrams are pointed. His metaphors are still vivid. His gestures accentuate his points. The large dark eyes flash. He has a keen, wonderful memory, and speaks without notes. He is a brilliant conversationalist. He has published several books of philosophical research, and two volumes of anecdotes and essays. He has an excellent sense of humor. It must be true that there is no sense in growing old, for he doesn't. He thinks young, and is young, because he believes in youth. There is power in his eyes, keen, clear, menacing and unwavering; power in his voice, and power in his few but impressive gestures.

Clemenceau ascribes his extraordinary physical vigor to methodical and abstemious habits and the persistent cultivation of a variety of intellectual interests.

"I have come to have you tell me just where you have found that fountain for which the poor Spanish adventurer so vainly searched," said a correspondent to Madame Sarah Bernhardt, when she was on a tour in America during 1913.

"It is all about," she answered quickly; "if you love life, life will love you. No, I do not mean the love of life which is only a wish to live long years at any cost, but love of what life brings—its joys and its sorrows; its long, hard work and stretches of happy idleness; its splendid great experiences and even its little annoyances. Above all, the ability to feel, to know what a glorious thing envelopes one, makes life worth living."

"The secret is enthusiasm," the writer exclaimed joyously.

"Perhaps," she answered. "Only to those who are enthusiastic can come ecstasy of living. Only to the enthusiastic does the horizon of the future show always red and gold. Always the future. Keep your eyes turned that way. Live every moment to the fullest, but do not forget that the next one will bring you redder, richer wine."

Bernhardt, at the age of 67, had defied time. We cannot say she looked 40, or 60, or 70. Such uninteresting things as years were not for her.

The tangle of beautiful hair, the bright eyes, the unlined face, whose contour of oval chin was still perfect—the peculiar, wide smile, which, given with the turning of the head a bit to one side and a slantwise glance from the eyes, was not without coquetry in its brilliancy—made her a woman of all time and of no age.

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When the writer saw Mme. Bernhardt in Chicago again during October, 1917, she looked as young and was as fresh in spirit as when she appeared here several years ago. She was a miracle of energy, possessing the power to make her voice, famous for many decades, sing through the spaces of the auditorium. It chanted in gentler keys than of old, lingering on the notes of tenderness and the other subdued emotions, but it still charmed the ear; and the personality, of which it was the symbol, still fascinated the imagination.

If men like Edison and Clemenceau and women like Sarah Bernhardt can by their mental vigor and enthusiasm, defy the years and rob them of their destructive powers, others can also check the ageing processes of body and mind, maintain health and prolong life for many years of useful activity.

Every human being is born, inheriting all this earth as his domain, all its wonders, all its accumulated wisdom, science, art, music and literature. A magnificent intellectual fortune is ready for every one of us and not one in one thousand ever has any notion of what life might be.

For ten thousand years men have believed that, somewhere, some magic fountain could be found, its waters offering youth and other blessings. The magic fountain was sought in every newly discovered land and strange stories were told and believed of fountains close at home.

The only fountains as science, time and experience prove, are within ourselves. The fountain of pleasure for which youth longs is within ourselves, easily reached, always accessible. Good work, sincere friendship, good thought, high ideals, use of today in earnest preparation for more useful years to come. These are things worth while, the things that make youth what it ought to be and old age what it can be.

Our minds are dominated by the race belief that the physical body in flesh and substance must become decrepit with the passing of years. The body is composed of an aggregation of cells continually changing in structure. Our thoughts are ever expressing themselves in the body. If we hold persistently to the thought of an ageing body, the time will come when the living cells will begin to ossify and the symptoms of age appear. Nature expresses herself in all renewing and growing forms. Nature gives health and youth and beauty. We should realize that every moment of our existence we are absorbing vitality from an inexhaustible source and renewing the body with creative forces fresh from the heart of life. The body is composed

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of ever-changing units and is plastic to the molding of the mind. We may replace weak and diseased cells and reconstruct our bodies with cells that are fresh and vitalized. There is an indwelling chemist in charge of the human laboratory. It knows our needs and is working ceaselessly to build and rebuild our bodies perfect in every function. If we do not hinder it by erroneous methods of thinking and living, it will do its perfect work and keep us in health and perpetual youth. We should become more efficient, more brilliant in intellect, more useful to the world, because of the unfoldment of our faculties and the inspiration that comes from accumulated knowledge and experience. Our minds should remain plastic and responsive to the ever-changing influences that create new impulses and new conditions and make possible continued advancement.

ANNOUNCEMENT

Mrs. Mary Hanford Ford, resigns her position as editor of REALITY and will henceforth have no connection with the magazine. This has been rendered necessary by a complete change of policy in the conduct of REALITY with which the previous editor is not in sympathy.

Personal Statement of the Management

It is with deep regret that we announce to our readers the resignation of our editor Mrs. Mary Hanford Ford. Mrs. Ford has worked tirelessly, ceaselessly, and lovingly for REALITY (without compensation), REALITY must grow and attract new Bahais. REALITY must make the glorious Bahai Message ring around the world. REALITY has many problems to solve, of which the most important is to make the publication more progressive.

Mrs. Ford has unfortunately misinterpreted the future policy of the magazine; and while there may be Bahai magazines, and we hope there will, the constant aim of REALITY will be to spread the Bahai message everywhere.

We sincerely hope to have the pleasure of Mrs. Ford's contributions in the near future, and we will leave it to our readers to judge the future numbers of the publication.

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A Possible Primary Cause of Insanity

By Ronald V. Garratt

The problem of insanity is one of ever recurring interest. For this reason that insanity attacks all classes of humanity, and like the angel of death it comes often where least expected. To say that one is insane or that his forbears were insane is today even a gratuitous insult or a recognition of great misfortune. One hears often the easily flung taunt, "Out of his mind" or still worse, "Non Compos Mentis."

Here we are faced with a really grave problem. By "we" I mean all those who dare to survey the problem from the wide standpoint of brotherly understanding and sympathy. What is involved in this strange fact of being "out of one's mind"? From the standpoint of the physician and the man in the street it is a condition in which the mind functions at low potential, that is to say the mind lacks the ingredients in it to make the native more than an adult child.

The writer has studied this problem from an astrological hilltop. He has studied many a score of charts of men and women of ordinary sanity and many more of those upon whom the great misfortune has fallen either at birth or during the course of the present incarnation. The studies on this basis proved more than usually interesting. They have invariably shown that either the planet MERCURY, the significator of the MIND or the three major planets, URANUS, SATURN or NEPTUNE have been evilly aspected, that is to say in evil relationship toward each other or toward other Heavenly bodies. And in many cases either the NINTH sign SAGITTARIUS or the NINTH house has harbored planets in evil inter-relationship. This is interesting since this NINTH HOUSE (either by sign or position in the chart) denotes the higher mind. In some cases the chart of birth has given no indication of the misfortune, and it has been necessary to have recourse to the prenatal epoch, the chart of conception, a study which has produced results worth while.

But, more interesting, perhaps, than anything else has been the discovery that practically always the chart of the imbecile or the lunatic has shown mental unbalance proportionate to the

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malady manifest. Often the chart has denoted tendencies decidedly destructive and cruel, and always so far removed from the channel of true balance as to be dangerous to the welfare of any community.

Let us take for instance the chart of a semi-imbecile known to the writer. Her chart shows an overbalancing of Martian tendencies functioning through the sign SCORPIO, the sign of the monster, the merciless murderer, the butcher or, on the other hand of the great server of the race. The chart also shows the planets SATURN and MARS and URANUS in strong enmity with other planets and each other, with SATURN in an important point in the chart. This denotes a grim touch of cruelty in the nature which if permitted to function on the earth plane would work irrevocable harm either to individuals or to a community. It happens that the outward and visible sign of this inward form of the nature is deadened in its power of receptivity, therefore does not respond to the vibrations from the within.

One of the most noteworthy signs astrology can give of clouded intellect or weak brain is the evil relationship of SATURN to the ASCENDANT and therefore to all the important points of the horoscope. The ASCENDANT in a nativity is that point in the horoscope which represents the sweeping down of all the Heavenly influences due East of the place of birth at the moment of birth. The East in the religion of Christianity stands for WISDOM, and in ASTROLOGY it stands for the potential faculties of the native. Therefore, it can be readily understood that if this seat of the potential faculties of the individual is in evil relationship with the planet SATURN the consequences must necessarily be important. They are. SATURN is the influence of repression, of melancholy, of a lowering of mentality when in evil relationship. Hence when SATURN is in evil relationship with the ASCENDANT the potential faculties of the individual are repressed and the mentality is lowered. In other words the response of the brain the physical organ to its mentor the soul is weak and erratic or totally inactive.

All this is true more or less when URANUS or NEPTUNE are in evil relationship with the ASCENDANT, but in the case of those two Heavenly bodies the mind may be active, therefore more dangerous to the community at large, and if the evil influence of an adverse MARS be added one may have all the necessary ingredients for the true criminal.

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These facts of ASTROLOGY are indisputable, and only require patience and convenience to admit of proof. But, they provide a basis for discussion as to the probable primary inner cause for insanity. We may take as proven the axiom of all medical authorities that insanity and imbecility form factors in which the brain refuses to respond rationally to ordinary human impulse by virtue of definite lack of necessary brain cells or their parts. This is an ordinary pathological statement which needs no explanation. What concerns the broader field of thought is that factor which must be primary to all others, and which may prove to be of the soul and not of the brain.

Insanity is an evil of varied strength. In some musicians it shows itself through the channel of quaint childishness allied to grim cruelty, in which case one sees the influence of NEPTUNE at work. In other cases it shows itself as an overbearing temperament obsessed by religious mania, in which case MARS may be affected in the NINTH HOUSE, the home of the HIGHER MIND. Again it shows itself in a total lack of the moral sense combined with an undue egotism, in which case VENUS UNCHASTE may prove to be the unhallowed influence involved. In many other cases pure imbecility will be noted, in which case the ASCENDANT will be strongly affected, or the two homes of the MIND, the HIGHER and the LOWER will be at war. In any case it is an incontrovertible fact that insanity represents a lack of balance, either overbalance or under balance.

If, then, we take it for granted that insanity is a sign of over or under balance we may travel a step farther. We may postulate for the soul not an over or under balance but rather an over or under development. This may bring us nearer the real seat of the misfortune, and if so recognized will be realized as not a misfortune but merely a condition through which the soul is traveling in its evolution onward and upward. If it be true that there can be under development it must necessarily be true that there can be perfect or rational development. Therefore two conditions are possible here: 1, underbalance with every chance through grim experience to attain balance, and 2, overbalance, with equally good chance through this same medium of grim experience to attain balance.

Therefore it may not be an extravagance on our part to postulate a condition in which the soul is traveling through a grim Gethsemane in course of which it is brought face to face with itself under terribly unhappy circumstances. Let us sup-

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pose that the brain and the body are but vestments worn by the soul in the course of these travels. It is easy to realize that if the brain is diseased, the life giving principle over exuberant, the gait and mien shambling and lowering the anguish to the soul must be very keen. It is as though the Conde di Asturias were forced to travel through his native country in a dirty, greasy shirt and a filthy collar, with a pair of brogans slithered at the sides, and ill kept socks showing through the slithers, a truly deplorable misfortune. Every soul is to its outer vestments the brain and body as the Conde di Asturias, born of the essence of purity yet often wallowing in the filth of either circumstance or choice. If by choice then the pristine purity which sprang from some ray of the GODHEAD has been cast to the winds; if by chance, then the suffering must be very keen.

If this soul is wallowing in impurities by choice then indeed balance is seriously affected and over-development runs side by side with under development to the detriment of a family or an entire community. The true criminal is wallowing in the mire by choice; the imbecile is wallowing in the mire by chance, perhaps the victim of an inexorable law of FATE whereby some grim cruelty or rebelliousness of the past is being atoned for.

Finally it may be definitely assumed that all of us are primarily of the GODHEAD, and that the varied grades of intelligence with its ramifications are merely so many steps along the path of evolution toward the goal of perfection, with the brain and the nerve centres as vestments worn and cast off as occasion warrants.

All of which provides a lesson well worth repeating. This is the lesson of tolerance, sympathy and fellow feeling allied to forbearance and patience. This sums up the sermon on the mount and the length and breadth of Bahaiism; it is all inclusive, all loving. And a proper appreciation of the varied conditions and symptoms of insanity is but one of the many channels through which this education of the soul is gained.



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A Note On Prophecy

The impression, so generally held, that prophecy is the foretelling of events, weakens religion at its very heart. It makes the prophetic function only a little more profound than palmistry or the "science" of the flight of birds. Such an impression can only arise at times naturally more receptive to the palmist's art than to the religious mystery. It defines religion not from the intent of its founders, but from its effect among people themselves.

We should not call it "prophecy" if an engineer described the completed machine from its beginnings in a few gears and levers; nor is it a case of "prophecy" when an architect points out the finished structure from a pile of stones. A gardener explaining the development of the seed into the flower and the fruit does not "prophecy" to the child. This is but a knowledge of conclusions and effects preceiving the end clearly enough in the beginning. But in the same way religious prophecy is only indirectly concerned with future **time**—its direct concern is with inevitable **effect.** The prophet knows his own medium of spiritual sequence as thoroughly as the engineer knows his medium of construction. His knowledge, however, is as mysterious to his contemporaries as the gardener's knowledge is to children. He stands utterly alone in his spiritual maturity, compelled to translate his knowledge into one-syllable words. It is our childlike inexperience of **reality** which permits us to identify the prophet with the diviner of events.

Just as there is but one natural world and process to the scientists of all time, though each scientist perceives that process at a different stage, so all the prophets have contributed to the revelation of but one spiritual world and process, though each prophet has contributed his own perception to that process at a particular stage. Each has drunk deep of the Will which is the causer of all causes; each has experienced the perfect fulfillment of that Will independent of events; and each has brought forth his vision of fulfillment to awaken and inspire and urge on the imperfection of events in his own time. Prophecy itself is dependent upon events; it is a cryptogram whose only decipherment is time; but the prophet's own vision is independent of events, just as the artist's vision is independent of paint and canvas.

But the artist's influence—the effect of his vision—depends

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on how completely it becomes rendered upon canvas. To deprive the artist of his **medium** is to destroy the possibility of his vision registering any influence upon others. It is to deprive an athlete of his physical freedom; but deprived of physical freedom his athletic power gradually seeps away. The athlete without freedom becomes no athlete, just as the artist without paints becomes, for the world, no artist. If we can consider **events** as the prophet's medium—his paint—then we can realize how events have always apparently belied the religious vision. For events have ever been under the control of the unreligious.

If in the artist's pigments some substance were mingled by the enemies of art, so that every picture, after a little, became distorted, hideous, untrue to its conception, this condition would correspond with the condition in which the religious prophets have always labored. They have been witness to the soul of events, the purpose and intention of life, but their vision, in the actual sequences of history, has been falsified by the body in which the soul, as it were, is contained. Thus our history records the rise and fall of nations, the making of wars, the struggle of entrapped classes, the change of economic factors; and religion is a mere foot note to it all. History, in fact, has been made by those whose first care was to slay the prophets as they came.

Yet history is the supreme falsehood encountered by the mind throughout its search for experience. It is the very first and last lie that must be overcome by the mind intent on finding truth. It is the most subtle of all those illusions the tired heart seizes to narcotic its own despair.

For history is the record of what men have done, and not the record of what men wanted to do. It contains only the concerted events, the final outcome of great struggles and doubts and hopes; the things that remained possible after faith and desire had guttered out. History has no mention of the thing **almost** done—the conviction **almost** held to—the faith **almost** steadfast—the dream **almost** realized in deed. The surface of history, therefore is a smooth, glassy surface, reflecting an unbroken expanse of reality, but that unbroken surface conceals a fierce fever of desire, unsatisfied passion, even as our own.

Even as our own. For the lie of history is plain enough once we know that history is but biography, auto-biography, writ in terms of deeds. There is never a deed in a man's life

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that contains the whole measure of his faith and desire. There never was a deed that represented an inner vision in perfect fulfillment. Deeds contain only a fraction of our hopes; they represent only partial fulfillment, fulfillment unsatisfying, fulfillment so unsatisfactory that when the best in us rises dominant we look back upon ourselves and shudder at the caricature. No man above the level of the complacent fool is satisfied at the record of his events. We do not even remember events—we remember the spirit behind events; and actions linger only as they hold spiritual elements in solution.

The prophets bore witness to this order of reality. The prophets testified again and again to the meaning and the power of the meaningless, impotent resolves in men that never quite overcame the domination of events. In proportion as men clung to their own visions, religion has been real for them. It has been more real than history itself. But as men derived their motives from without, religion became cloudy; "history" a closed circle round about experience, hemming it in.

And the prophets bore witness also to the reassurance that events themselves would one day justify faith. Their first and last utterance has been that those who slew them did not slay them at all. They testified that those in control of events would be confounded by the deeds of their own making—that the smooth, glassy surface of reality would one day break utterly through, as the hypocrite's face is at last scored with the lines of his own craft. The prophets successively described that surface more and more nearly cleft and destroyed. They knew that the creation of the world was in peace and in joy; that for peace and for joy the world was created.

It is when the tower rears against heaven itself that the pride of Babel falls.

If we can imagine art always falsified by corrupt pigments, the artist's vision always betrayed in its projection upon canvas, so that men at last took the distorted picture as the measure of beauty; but one day there came to artists a true pigment, holding the passion of color firmly and the significance of form clearly, so that beauty stood revealed at last—if we can imagine this, we can realize the undeviating conviction at the heart of all prophecy: that the time would come when the prophet himself would directly mould the course of events. When the prophet—the divine Will—would be king, and Caesar unthroned; when divine Love would be judge, and the common law forgotten; when God would be the glory of existence, and

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money put under foot; when men would increase by the expression of their real desires, as the sail swells with the wind. This is the history, the process, revealed by the prophets symbolically, and by our own hearts mutely; the pressure of things in these very times, when events crumble like decayed walls, is that muteness escaping the burden of its own doubt, so that the return of God is likewise the return of mankind.

Horace Holley.

What Is Democracy?

By Dr. Frank Crane

(From New York Globe)

The definition of Democracy that we are considering is as follows:

Democracy is (1) a Force (2) of Opinion (3) and of Feeling (4) operating within the People (5) enabling the Majority of them (6) to Get what they Want (7) by means of Organization (8) and to make these gains secure by Laws, (9) for it is only by making its own Mistakes that a nation can (10) achieve its destiny, which is To Grow.

We have considered the first five points and come now to the sixth.

This is the most important item of all.

It is that the purpose of a Democracy is to give the people what they want.

Its aim is not a perfect Government.

There have been many schemes of Government proposed by thinkers, from Plato to Karl Marx. Almost any of them on paper is better than anything Democracy can produce at present. There is only one trouble with them all. People do not want them yet. And what they do not want, and what they are not ready for, they cannot operate.

The world is young, it is inexperienced, and it is far from settled in its ideas. And the only kind of Government under which they can correct these delinquencies is a Government that is imperfect as they are.

Almost anybody can sit down and devise an ideal State, in which all the present wrongs should be righted, and in which there shall be no poverty and no injustice. But he could not

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make it work with people as they are any more than one could govern a boys' camp by the rules of the Senate.

Very often, of course, the people want what is bad for them. But it is much better for them to get even that, if they want it, than to get what is good for them if they do not want it.

We cannot understand this unless we keep in mind that the whole object of Government is to enable the people to grow, to develop.

And with a nation it is just as with an individual. When you get what you want, you very often find out what a fool you are. When you never get what you want, you never know what a fool you are, which is a much more dangerous state.

In other words, by getting what we want, we amass that most necessary thing for the strengthening and maturing of life—Experience.

Democracy is a series of unending experiments.

We might say that it is a series of continual failures. And yet that is the only way to progress. For walking is no more than a series of falls forward.

The only way to improve a Democracy is to improve the people who compose it. In the long run it does no good to make better laws and elect better officials and build up better institutions except in so far as these shall have their bearing upon making the great mass of the people better.

For Growth, real Growth, from imperfect adolescence to adult-mindedness, does not consist in acquiring more knowledge, or learning better manners; it consists primarily in getting better wants. There is no genuine culture that is not an improvement in our desires.

And about the only way people improve their desires is in the rough-and-tumble school of experiment.

Democracy, therefore, gets the people what they want; not every Saturday night but in the long run. And by this means, and by this means only, is the quality of the wants of the people improved, and thus Democracy is improved and its Government is improved.

And there is no possible progress any other way for the people who compose a nation.



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GOD'S STEWARD

By Ella Wheeler Wilcox

(From N. Y. Journal)

To you who pray by night and day
That wealth may be your share
And give no place to God's good grace
I say beware, beware!

The fattened purse can bless or curse,
And this we know full well,
Gold paves the street for idle feet
And speeds them fast to Hell.

For Hell is not that final spot
That waits for sin's redress,
It is the sphere all souls find here
Who dwell in selfishness.

Nor, hoofed and horned, by mortals scorned,
Do devils skulk below,
But crowned with pelf and love of self,
Purse proud, through earth they go.

They beggar toil, they seize the soil
(God's gift to one and all),
They sing loud psalms and scatter alms
That blight where'er they fall.

With greedy lust and might of trust
They take the laborer's bread,
Nor understand his lifted hand
When offered alms instead.

The thirst for gain blunts heart and brain;
The gold-mad mind is cursed.
Oh, you who pray for wealth today,
Seek God's large wisdom first.

No mortal mind alone can find
The gold-paved path to right.
With reverent mien, ask Powers unseen
To lead with love's great light.

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THE SUNRISE OF A NEW DAY

There is in every one an inner cell, a deep recess of the mind which is quiet, which is wise, and in which one hears a voice that is unselfish and pure. This quiet spot is not easy to discover in the turmoil of every day life, but when one has once found it, one never entirely loses it. To linger within its sanctum gives peace and there one escapes the strain and anger of life, even more perfectly than on the mountain summit. One might call it the vacation spot of the soul and it is possible to reach it on the top of a Fifth Avenue bus or even in the rush and rattle of a subway train.

There are certain associations and moments which one connects always with this inner cell.

For instance, no one who has heard the long song of the thrush at dawn can ever forget it. In that serene and dewy hour when the sense of mystery quickens and the sordidness of life disappears, the birds twitter gently as if saying good morning and then suddenly there rises the pure ethereal song of the bird. It is an anthem, with something of the gurgling richness of a nightingale's note, but it has more variety and a wider range. He sings for several moments his exquisite greeting to the sun and while he sings every other bird is silent.

It is as if all paid this homage to the beauty of his song. The last note is uttered, and there is silence before any bird speaks and then the entire bird chorus breaks forth in gayety and abandon. Only once in the twenty-four hours does the thrush sing his great anthem. In the stillness of the deep woods it is heard with greatest perfection and so heard it becomes a symbol of communion with God, of that ecstasy, which is incommunicable, but which one needs to feel at times, to retain certain elements of the life, which belongs to eternity.

In the vibrant stillness that follows the thrush's song, some things are particularly intolerable. One cannot bear to think then of twelve hours work in a steel mill, or of that peculiar race hatred, which stirs illogically because an obstructive individual is not an American. An altercation rose recently in an afternoon meeting and a burly individual rose menacingly with clenched fists and exclaimed, "Say, you aint American! You are German, aint you?" The offender was a very gentle Dane, and the assurance of her nationality proved quieting.

August is the month when vacations seem especially necessary. The hot streets of the city, with its rush and noises be-

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come intolerable, but flight to the mountains top or the seashore is not really so necessary as the mental vacation which one finds in the white spot of the mind. The world is just now vastly in need of this vacation from violence, prejudice and passion, a vacation in which all statesmen forsake the paths of intrigue and all legislators forget greed and what is called patriotism in the vital good and real need of mankind. Can you imagine the refreshment of such a vacation to the average citizen?

Most people have acquired certain mental habits to which they are so addicted that they follow them as a matter of course, inducing a nervous strain that is most injurious. Some people talk too much, and chatter on and on until they become hysterical, through the provocation of their own reiteration. Others have habits of anger, over irritations which they provoke themselves. Others have become accustomed to autocratic rule which isolates them from their fellow and shuts them away from sympathy and comprehension on every side. There is no habit so prevasive as that of bossing and no one so lonely as an habitual boss. Many a case of nervous prostration arises from this habit of always taking control of every situation. With such a person the mental habit is so strong that he bosses his outing party as he does his office and gains no relaxation even upon the mountain top. He would find his true vacation in becoming a servant and taking orders from his fellows. Then would come into activity certain cells in his brain, certain nerves and muscles of his body which were entirely unaccustomed to exercise and he would find himself rested. Such a vacation is economically inexpensive. One does not need to leave one's ordinary habitat. It is only necessary to remove the crown from the head and replace it with a felt hat, to turn away from the habit of criticism and put on that of love to learn the blessing of silence and the wonderful potency of submission.

There is no doubt that the world needs a vacation from imperialism and high finance and this vacation is undoubtedly planned in the divine scheme of evolution. It is not a dangerous radicalism to conceive a state in which the legislative representation arises from vocation instead of locality so that legislators would be chosen from workers, thinkers, artists and financiers, and would be masculine and feminine, representative of the people from whom they spring. In such a state the financial and commercial activities would be managed by the

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shop committee system, so that labor difficulties would disappear, and suspicion would give way to confidence and mutual friendship.

Financial profit would not be the ruling desire in such a community, but the association of all classes would become so natural and free, artificial habits would so generally disappear that the welfare of all would be the first essential in the mind of each and the community mania would replace the money mania. Each individual would pursue his vocation, with the idea of the advantage and happiness to be gained from it for the community as well as himself and selfish and egotistical habits would quickly disappear. Life in such a community would be most wholesome for the typical autocrat. Everybody would be serving, and he would find himself serving others in spite of his established custom. He would discover gifts in his companions which he never suspected and would wake up to the realization that he was not so remarkable after all. There is no burden more dangerous and difficult to bear than a consciousness of great superiority. Think of shuffling it off suddenly when you have carried it for a life-time! The succeeding lightness might almost produce insanity. In the New Day the growing feeling of brotherhood will replace egotism and man and woman will at last find an association of friendship based upon true sympathy.

Cinderella.

EDITORIAL

We present in this issue a sketch by Beulah Storrs Lewis, which vividly portrays the attitude commonly adopted as between capital and labor, and generally assumed, even by themselves, to be founded on facts. Our article shows one of the assumed facts to be a fallacy, namely that warfare between classes is justified. We had almost come to believe it was so. Yet there is another fallacy. It is often assumed that men are equal, and it is not realized that our society is founded on the opposite principle, namely the inequality of men. Evolutionists tell us that man is descended from animal ancestors. If this be so, and we must accept the conclusions of science, man differs from the animals only in brain power. Strength of brain is synonymous with the human race, not strength of muscle. In the latter, the ox, horse and elephant excel us. Strength is characteristic of the animal as is the brain of man. In perhaps unconscious recognition of this fact, our society has

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been so constructed that the chief rewards of life should go to those individuals of strongest brain power, not to those of muscle only. Intelligence, ability, brain power command the rewards of life, not muscle, work, labor. That labor now rebels, is based upon a fallacy, and any rebellion is only logically justifiable upon the fallacy that men are fundamentally and intrinsically alike and equal, the apparent differences being traceable to casual factors of environment. That this assumption is a fallacy is obvious to even a casual student of the subject. We would do well to ponder over this principle before accepting the current theories of the rights of labor too wholeheartedly. As to the legal and ethical doctrine of the equality of man, that is another matter. We refer here to the economic doctrine of equality, which is always at least tacitly assumed in advocacy of theories of labor, socialism or communism.

Supervising Editor.

* * * *

FUSES BURNING IN THE DARK

A Fantasy in One Act by Beulah Storrs Lewis

Characters Are:
WEALTH, SERVANT, SLAVES OF PASSION
——and——
LABOR

Time: TODAY

THE SCENE

The chamber of WEALTH is hung heavy in the drapings of time. His couch of imposition is draped in the silken covers of ambitious greed. WEALTH, king of this scene, lies upon this couch covered in his agony of unrest, his SLAVES OF PASSION idling about his throne of ease and comfort built at the expense of his impoverished soul. He calls in murmers of discontent for his slave of pleasure to write a book of interest that he may forget his fevered state and rest in the excitement of life. But this SLAVE, weary, worn out by the call of his whims, has fallen asleep upon the dais of attention, exhausted with the strain. Discontented WEALTH calls in angry tones of impatience and rises from his couch. As he does so the SERVANT of his establishment of order enters, a troubled look upon his face of care—he speaks——

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SERVANT—Sir: The kitchen of peace is being robbed by the ruffians of the street. They have broken into your cellar of choice wines and through the power of their thirsts made empty its bottles of fame. They respect not your orders—they laugh at your signs—and tear down all your barricades of glass. I can no longer suppress their emotions or satisfy their demands.

WEALTH—By what right do these ruffians pass and ravish in my cellar of WEALTH? With what password do they enter my door and make themselves free?

SERVANT—Beg pardon, sir—by the right of the sign of Jehova's equality among men. They say: Our stomachs have been empty; our bodies exposed; our mouths parched for drink, while your master sups from the daintily prepared goblet of plenty and gluttens himself in the pastries of life. Beg pardon, sir—but they are a mournful lot and determined are their jaws. What are your orders, sir?—I must have help. I can no longer carry the order of your house. The storm of the mob is too fierce for the schooled SERVANT of WEALTH to battle or meet. I wish to resign my place.

WEALTH—You poor relic. Your education is lacking. You were able to stand your post as long as convention and respectability acted their part as guests, but when they were forced to leave through the back door you lose your poise of veneered command and are ready to escape through the loophole of fear. Huh! Be gone! I'll fight this pack alone. Tell them to send their stronghold—the speaker of their order of hell. He upon whom they have pinned their colors of red. I'll meet this pack of wolves at their own game and force a settlement in my favor. Awaken these sense-crazed lackies and lock them in the chamber of neglect until my battle is won. I'll have no time to play upon their instruments of temptation until the music of my victory is heard. Away! Prepare the reception room for war.

As the SERVANT leaves the room WEALTH takes from under his pillow the weapon for his defense—a money bag—which he fondles lovingly, as a smile of satisfaction plays upon his face.

End of Scene One

SCENE TWO

The curtain rises showing the huge reception room of WEALTH'S palace. Photographs of his ancestors are

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hung conspicuously upon the walls. The place is filled with the incense of power. WEALTH, in evening dress, stands facing the door, from which the cries of the mob can be heard and from which a commotion is raised. The door is thrust open, and LABOR enters. His hat off, his shirt turned low and he carries in his hand a club. For a moment WEALTH and LABOR stare at each other, neither giving ground.

WEALTH—I have tried to avoid this open battle with you thinking my action plain and my thought read. But you have forced this reckoning—this balancing of the ledger of grief. At first you only snored in discontent and murmured in your awakening. Now your howls disturb my peace and interrupt my pleasure. Once and for all, LABOR, let us settle this dispute of our strength. Since your growth from the slave period when your respect of me was much and marked by obedience to my command, I have striven to quell your outbreaks by compromise; by paying you a little more from my generosity, until you reached the state of impudence where your breath smelled of demand. Then I withdrew my compromise, my leniency, and placed the screws of opposition upon your thumbs of power. Today I say to you that you and your order of unrest have got to be placed in the deadlock of poverty and your flag of equality burned. I am WEALTH, powerful and mighty, and I swear to you, LABOR, if you do not draw in your horns of egoism and accept my plan of commercial welfare, I'll close you out and hang the crepe of bankruptcy upon your door. I'm through listening to your labor unions and reading your trade bulletins of command.

LABOR, unconcerned, unperturbed, unabashed, walks straight up to WEALTH, a smile upon his face, swinging the club carelessly in his hand.

LABOR—Brother, if I didn't know all this you've just threatened, to be the truth, I wouldn't be here in argument. I wouldn't have had to approach you in this compelling manner and accompanied myself with my weapon of war. But your actions, along with the proclamation of your household of wits to force me to submission, has aroused in me the power of my manhood and I am ready to make this a duel to death. Life no longer holds any inducements or encouragements for me,

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crushed as I am under the wheels of your chariot of power. Since slavery of my soul you can no longer hold, I have grown; expanded in the knowledge of my strength and with each new impact of injustice I feel my indignities burn at my altar of independence. WEALTH, I have learned to read in clear tones the scriptures of life and reason in an honest manner the place I hold in earth's house of affairs. I am the seed from which you grow all your wealth—the tree from which all your harvest comes. Through all seasons of production I cultivate my roots of power, feed my mouth of pain, sow my own death harvest, and all to no effect except the effect of your idleness and ease; your ambition satisfied with gain. Now that I stand up in my war clothes ready to fight for a portion of what I produce and earn, ready to demand justice in my name of honor, you place the bulldog of opposition at your gates of pride and sharpen his teeth with the file of hate. You set him upon me to tear down my ideals of justice and destroy my honor as man. Strange that in creation we are the same; governed by the same law of life; given the same expression; produce the same kind—and yet my offspring, brought forth through my loins must suffer, starve, endure the vicissitudes, all because my brother, WEALTH, enjoys seeing me in the stocks of his power and pride. Justice? You have been justice until today. Your wealth has ruled the universe of law and the jurors of time have been your slaves to command. What you decreed was followed—what you condemned died. Now the seed of revenge is sown in the field of my heart, the cry of my household sharpens my hatchet of demands, and the suffering of my community of pain urges me on to victory or death. My ultimatum is issued in the name of justice and my decree of self-preservation is signed in the red blood of hate.

He throws open the door and calls out to the mob—

LABOR—WEALTH takes his stand in his old armor of opposition and pride. Let it be war to the end.

The mob howls its threats. WEALTH, his jaw set, closes the door, locks it—and the curtain falls upon the condition that threatens to destroy the house of man.

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EPILOGUE

Attention, Trustees of Humanity's Fate

Strength comes from co-operation and oneness—not in division and separateness.

To have a house of strength built upon a rock you must have a foundation of perfect harmony and a confidence born of friendship and love.

LABOR AND CAPITAL:—

Your house of strength is divided—built upon the sands of contention and woe, where the waves of emotion thrash against its structure and threaten its life. If you do not turn about face and join hands in brotherly love and look upon each other as friends necessary for the other's welfare and growth, you will find yourselves shipwrecked upon the ocean of disaster and your golden industry, the monument of your strength, destroyed by your own breath of egoism and lust.

LABOR—Force will never open the door to your ambition nor rock your cradle of acquired station and trust. It will cause your downfall, your ruin, and place you in the deadlock of criticism and make you a villain at the gate of fate. It will rob you of your honest coat of arms and place the red sign of injustice over your ranks of light. Oh LABOR—for years you have represented the heart-beat of the nation, the pulse of its song of pride. Do not let hate, fanned by the fires of emotion, urge you on to commit that for which your children would blush in the future and your conscience burn in the judgment house of life. Nay, Oh LABOR—sheath your sword; put back into the scabbard of reason your ambition to destroy what you created and built in the hours of honest service with the tools of honest trust. Look about you! Upon every corner of observation stands a monument of your name. Do not in a moment of heated passion destroy your children of power. Your brother, CAPITAL, is not so bad as you think him. He is just misinformed, uneducated, unaccustomed to your voice of newly acquired sound. So long has he dictated, ruled, controlled the house of affairs through his megaphone of gold, that he has forgotten that you are his partner, his charge—and not his slave of command. He has forgotten, in his vision of control, the vital fact that you are his partner in wealth or poverty and that without you his plans and blueprints of action are useless

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and without form. He has forgotten that you are both the children of the one Father—GOD—and that under God's eye of justice you are equal and one—that your family is part of God's family and your needs are the needs of God's own. That between you there is no difference except that difference which money and environment has woven and that you both entered this world through the same door of expression and that a mother's heart was swelled in pride at your birth. You are not strangers—you are not separated—you are not opposite—you are one, as the parts of the body are one and the drops of the sea are one.

If one is sick, indisposed, weak—then you both feel the pain and suffer the consequence of that condition and both pay the price in woe. You are each the custodian of the other's happiness in life, and though you fight and deny this, FATE will write the verdict of truth before your eyes at a time when your souls will quake at your ignorance and shame.

Brothers! Men of creation—take your places upon the platform of unity and draw up a constitution of oneness and sign it in the name of justice and brotherly love. Humanity begs you to close your feud of tears and make a universal effort for peace—and humanity is YOUR child, LABOR; and YOUR child, CAPITAL—and will enjoy your wisdom or drink the poison of your lust.

This is no time to fight and decry each other's evil in the face of revenge. It is the time to clasp hands over the grave of differences and raise the standard of oneness in the world of your desire.

Give and take. Learn this truth: It is more blessed to give than to receive—and it is more blessed to die in honor than to live in disgrace.

There is no excuse for you brothers to fight. This is the age of education, and knowledge is power. Your feud is a war of prejudices and misunderstandings. You are the well-wishers of the other, could you see beyond the vision of your ambition and greed. There is room for both of you upon the ladder of success and there is wealth enough for all under the law of justice and brotherly love.

Place your cards upon the table of arbitration without holding up your trump card of selfishness and see how smoothly the game of life will go. If you do not play this game under the guidance of good will and friendship your house of power will become a burning mass of discard and the flames of hate

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will destroy your treasury of trust and make of humanity a crying, begging object of woe and despair.

Gentlemen: In the name of Him who suffered upon the cross of man's sin to liberate the world from hate, justice asks that you meet upon the door-step of arbitration and settle your differences in the cause of the life of man. Take up your cross of differences and burn it at the altar of trust, that God may recognize your stations and unite you under the flag of bounteous mercy and power of omnipotent love.

Bow your heads at the altar of reverence before Him who said: "Forgive them, Father, they know not what they do."

Words of The BAB in five sentences in reply to the question

WHAT IS TRUTH?

Truth is the revelation of the splendors of Divine Majesty without a sign.

The effacement of the conjectured and the clearing of the known.

The rending of the veil by the triumph of the Mystery.

The attraction of the Divine Unity through the nature of the apprehension of Its Oneness.

A light shining from the Morning of Eternity and irradiating the temples of the Unity.

A prophecy of The Bab, taken from his revealed book the Beyan, in which he heralds the appearance of BAHA'ULLAH and ABDUL-BAHA, in the following words:

"All the divine names and attributes revealed in the Beyan, in their primary sense revolve around 'Him, Whom GOD shall manifest,' and in their secondary sense around, 'The Branch extended from the Ancient Root'."



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Current Art

There is a room in the Metropolitan Museum which should rouse extreme interest in the American mind. It is devoted to the exhibition of paintings, which illustrate the evolution of American Art during the preceding 50 years and the eager student can trace here the struggle of the radical against the academician and decide for himself whether he prefers the careful drawings of Eakins to the vivid movement of Whistler, whether he approves the cold correctness of Kenyon Cox or the free outlines of John Sloan.

The sympathy of the museum management for the work of the younger artists seems manifest and there are frequent changes in the paintings usually for the benefit of the younger contemporary man or woman, thus recently a bit of spring green with blue water by Allen Tucker refreshed the eyes of the visitor and a canvas by Guy Pene du Bois which had graced the walls of an exhibit during the winter, appeared in this chosen room. It is called the Doll and the Monster, and is a dramatic hit along the line of the social nature to which this painter has recently devoted his art.

The Eakins numbers and those by Kenyon Cox illustrate the distinctively academic tendencies in contrast to the free brush work of Whistler and others in the room. There was always life in the rather hard drawing of Eakins and it is this hard and correct outline which is easiest to understand and execute. The lover of art however, is apt to shrink from its direct statement and prefer the poetic independence of Delacroix to what is often the clear prose of Ingres. The room shrines at present a large landscape by George Inness, one of the finest painted in his earlier manner, which will delight all devotees of the conventional landscape school.

It is a pine grove at the Barberini Villa in Italy and despite the hard and definite handling which Inness abandoned completely at a later date, the canvas is full of poetry and local feeling. One can scarcely believe that the same Inness who painted this picture painted the heavenly blue landscape of the adjoining room almost twenty years later—yet the dealer who sold the first one, it is safe to suspect would have been tempted to pronounce the artist insane for painting the second one. The Whistler paintings in the room are an endless source of joy to the student. There is the caricature of Whistler by William M.

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Chase for instance, painted after the two men returned from a little jaunt in Italy together, during which the heart of Chase must have burned with envy of his more gifted friend. Each was to paint a portrait of the other, but Whistler refrained while Chase unable to repress his smouldering irritation, perpetrated this audacious caricature, which renders immortal the cane, the long tight coat, the artificial manner, and the curious white lock over the forehead. This had always been distinctive in Whistler's mass of brown curls, and when they began to grey, he was tempted to dye them to preserve the contrast of the white lock. It was a harmless vanity at which a friend should not have felt annoyed.

The Whistler canvases in the room completely discountenance the caricature and acquaint us with the real man. The two exquisite paintings of Cremorne Gardens, one in the afternoon and one at night, illustrate perfectly the magical treatment of values, which gives this artist his unique place among the painters of the world. The same point is felt in the exquisite little portrait of the Grey Lady and in all of these, one feels that **double entendre** in fine shading which in showing us every delicate tone of color does not forget to give us an equally sensitive one in character. Whistler was unwearied in following this subtle mystery of light upon color, but in another mood, he could swing his brush with as bold a touch as Veiasquez or Goya. This we see in the famous portrait of Theodore Duret, which hangs on another wall. It was painted after a discussion between the friends in which Whistler declared that an artist could make a colorful and charming painting out of anything, even a man in a dress suit! Whereupon Duret clothed himself in this hopelessly unattractive costume, and Whistler took up his brushes. It was certainly difficult, only black outlines and no subtleties. At last the artist cried "go and get a pink domino!" and Duret returned presently with the mass of soft pink texture over his arm and a fan of deeper tint in his hand. Behold the masterpiece is born! But one is compelled to ask, which won in the discussion? in looking into the imperturable face of this clever Frenchman for certainly the portrait would lose greatly in charm deprived of the mass of pink tissue and the pink fan and does one always carry a pink domino in evening costume? For many months a canvas has hung in this brilliant room which has delighted many eyes. It is the famous Auctioneer's Daughter by George Luks. It is a half length figure of a girl against a warm golden background. She comes for-

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ward graciously and softly bearing a bluish-green jar from which her bluish draperies float back. She is blonde, alive, her lips are about to speak and Whistler never did anything more subtle than the mystery of colors in this exquisite canvas. It has a warmth also which is never found in the Whistler paintings for if Whistler had a fault as one hesitates to hint it was a slight over cleverness as a result of which he sometimes just escaped being abstract and cold. But Luks is never cold. On the same wall with the Auctioneer's Daughter hangs The Duchess, a type from the east side of New York City. While this canvas has not the marvelous glow of color so significant in the other, it has that marked delineation of type which is only possible to the great portrait painter. One finds it always in Holbein, in Goya, in Velasquez and it never fails in the portrait studies of George Luks.

On another wall is a very different painting by a younger painter. It is Christ in the House of Matthew by Augustus Vincent Tack. It is an old subject painted from a modern view-point but with a unique and jewel like beauty of color, and a spiritual touch which renders it poetic and lovely. The theme has been painted many times, but never quite like this, and one must confess joyfully that the painting does not suggest any masterpiece of the 15th century, but has the feeling of the 20th.

There are many other charming paintings in this room, such as Sargent's Hermit and Brother Sebastiano, Winslow Homer's Shooting the Rapids and the Brighter Side, Mary Cassatts adorable old lady drinking tea, Jerome Myers Children, Arthur B. Davies, the Refluent Season, etc., and last but not least the delightful bronze bust of John La Farge by Edith Woodman Burroughs.

Mary Hanford Ford.

The Holiness of Beauty

The old world idea of detachment, renunciation and "sackcloth and ashes" as a means to spiritual attainment, finds no place, or part, in the Glad Message of Life and Beauty which is sounded throughout the world today. The great Master—Abdul Baha—has said: "Not by renunciation, but by Radiant acquiescence, do we enter the Kingdom."

In the old dispensation man has felt that to be "spiritual"

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he must shut out all beauty and loveliness from his life, having come up through savagery where the carnal self was all, in many instances he has swung too far to the extreme where he has become unselfed, a mere negative, nothing, of no good to himself or to the world at large.

The idea of sacrifice was first manifested in the sacrifice of the animal to gain a personal blessing. It was later transferred to the carnal self of man. Priestcraft then entered, the idea of celibacy, of "mortifying the flesh" by torturing the body, of long fasting, followed; all as a means of gaining spiritual power. The old Scottish Presbyterians reached the top notch of so-called "puritanism"; women were compelled to plaster their hair back, braid it tight, and then bind it with a hideous head covering. RENUNCIATION was their cry, or more truly speaking, DENUNCIATION. Stamp out all beauty all joy, all song and dance, every tie of love, every wholesome desire. They followed this rock-ribbed, iron-jawed path devoid of all beauty and harmony, with "kill out self," "kill out beauty," "kill out all loveliness" as their creed. At every step along the Path of this so-called "renunciation" they broke a great Cosmic Law. It was not holy, but unrighteous living, for Beauty and Harmony are as deep as life itself. All of these crimes were committed in the name of Religion. We have no divine authority for calling anything "religion" the direct aim of which is not to perfect our whole being physically, mentally and spiritually. Men get what they call religion, and become both less men and less related to God and man for their new acquisition. They eliminate half of the forces of their nature in becoming "spiritual" and their own idea of religion thus plays the tyrant over them and they become an offense to all well-balanced minds, the Pharisees of the earth, hardening their faces and their hearts. Christ, because of His human love and compassion, His spiritual completeness, had no religion according to such as these. The Spirit of God, or the Holy Spirit from whence all Beauty and Harmony spring, would lead man to an appreciation and admiration and gratitude for every innocent and joyous pleasure. It has been said: "Among the evidences that the Holy Spirit is in man, we ought to require that simplicity, gentleness and sweetness of Christ should manifest and over all the Robe of Beauty. Let mellow wisdom full of all Grace and loveliness and clothed with humility be our religion and let the Beauty of the Lord our God be upon us."

Spirituality is human wholeness, rather than monotony,

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solemnity or intensity. If man desires to attain to the spiritual heights, all creation cannot be too broad for his foundation. With the greatest jealousy he should guard against all oppression and distorting of his nature, and cultivate a harmonious relationship with all Truth and Beauty, ever avoiding every phase of "one-sidedness" and thus seek to bring out an exquisite atonement with all things in the universe for all things are latent in him. When he joyfully accepts and honors his body, when in Love and Reverence he keeps to the "Royal Road of Holiness and Power" steadily ascending and transmuting, he attains at last to the heights which are sunned by the Glory of God.

The old idea of "unselfing" has spiritually drugged and stupified the race. It is true that out of this old idea many have come up into real unselfishness, but it has been in spite of the method rather than a result of it. The call of this Glad New Day is to awake and find the Divine Selfhood, the son of God, all glorious—that consciousness of oneness with God, which fills life with the Radiance of Spiritual Beauty, and that divine "Acquiescence" to the Divine Will which brings forth the Harmony of being; this is spiritual attainment. The spirit of real self-sacrifice is twin brother to JOY; to joyfully give that another may be blest, this is in no way related to that self-tortured idea of compelled sacrifice, it is rather the very spirit of joyous giving.

The detachment and renunciation which the heart of man needs today is the renunciation and "unselfing" from the idea of a self apart from God and this is but finding the True Self—"he that loses his life shall find it." The more one realizes within and without the Beauty of Holiness—or wholeness of Beauty—the greater is his spiritual evolution. Harmony, Beauty, Freedom and Abundance but give more life and abundance. Jesus said: "I came that you might have Life and Life more abundant." Desire in the human soul for Beauty and Perfection is but the God-push from behind, and such desire holds ever within itself the prophesy of fulfillment.

One of the handmaidens of Beauty is Music, and the new music for this Great Day of Beauty will be touched by the Holy Spirit. The slave of the latter is strictly speaking no musician, he knows not how to awaken out of the silence the melodies of the heavenly spheres. It has been said: "Music should be a spiritualization of matter and the substantialization of Spirit." Master cannot teach, nor pupil learn this divine

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gift; it comes alone from the Holy Spirit of Love and Beauty which quickens the soul. Without this a musician's work is void of the first essential of true art. Mechanical souls may be excellent workmen, but artists they can never be. Possibilities the artist can never fulfill lie within him, as desire and effort, and he is ever greater than his greatest work, for there is throbbing in his soul that which is the Pulse of the Supreme Artist. The new art of the New Day must go forth on a loving quest for that Spiritual Goal where Love, Freedom, Beauty and Harmony, Purity and Immortality dwell. Without desire and transcendental ideals the artist can only imitate, he can never create, and a work which is not a creation is not immortal. If immortal it springs from the fountain-head of Immortality, which is Love and Beauty.

It is the very end of a Manifestation of God, a Christ-Man to kindle anew the spirit of man and to open in him the fountain of endless life. By His touch the soul is quickened and intensified. Nobler and purer concepts spring from the depths of his heart and his whole life glows with a serener beauty and out-pictures a higher world of art.

We need to be detached from holding to old ideas, dogmas and creeds. Stagnation is ever the death blow to all Beauty. Keep seeking in new fields and pastures this is to grow. To be adaptable and to build up new brain cells of consciousness is Beauty's way. Those who cling to one idea, or form, become atrophied, narrow, set and altogether unlovely. Seek, Listen, Assimilate and Grow—this is the Law of Beauty. Let us never fear to make a mistake—Truth is ever the same, we cannot change it, we can only change our minds about it, that is all. Not resistance, antagonism, hatred and condemnation of the world, not the old idea of renunciation, but "Radiant Acquiescence" is the "Shining Pathway" today. True will power is adaptability; degenerated will power is obstinacy; the first belongs to the spiritually awakened, the second to immaturity, or senility. One is immovable, hard and set, the other is trained to responsiveness and increased power—this is "Radiant Acquiescence," which is the mystic pathway to all Beauty.

To transmute the material expression into its heavenly Reality, to be detached from all material things, as material things, as something apart from the One Creator of all things, and to have and to hold as spiritual symbols that which make for Beauty, Wholeness and Perfection, to live in radiant acquiescence with the Divine Laws, this is true detachment.

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Abdul Baha has said: "May the Light of divine advancement shine upon you; this is the Glory and progress of man; this is eternal Life, and "Attach not thyself to any thing unless in it thou seest the Reality of God. This is the first step into the Court of Eternity." With this spiritualized vision we may translate all material things into spiritual Realities.

Some one has said: "I do not want to be reconciled to life, I want to be glad of it." The spiritually awakened knows, and places all things in their true relationship to Spirit. Where Love is, there is Beauty, Harmony and Life, and this Light glorifies everything it shines upon, and lifts the material to the divine—"O worship the Lord in the Beauty of Holiness—give unto the Lord the Glory due His Name."

The glorious title given to Baha'o'llah of "The Blessed Beauty" and the "Blessed Perfection," belong to this New and Radiant Age, that is dawning upon the world, when the "King of Beauty shall ride forth." In the Hidden Words—revealed from the pen of Baha'o'llah—we read: "O Son of Spirit! Lift up your heart with delight, that thou mayest be fitted to mirror forth My Beauty."

"O Son of Man! Neglect not My laws if thou lovest My Beauty and forget not My Counsels if thou art hopeful to attain My Will."

"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, and upon thee I laid My Image and to thee revealed My Beauty."

This is the mystery of the mystic's path, which in truth is no mystery. Yet the world asks: "What is it?" and "How is it revealed?" Man today is slowly rising because these things are being made simple. David Starr Jordan has said: "Abdul Baha will unite the East and the West because he travels the mystic's path with practical feet." This is the Glad New Day of revelation, it will come quickly, and men will awaken from the dreams of the sense plane and will no longer question these revelations—their larger spiritual sight will be their unanswerable evidence.

Let us awaken from the old world idea of "unselfing." The Prophets and Seers are ever those who seek to de-hypnotize us, to point us to the Holiness of Beauty and Life. Let us never be afraid that we can love Beauty too much, or make life too beautiful, and thereby offend God. Is it not written: "Eye hath not seen nor ear heard, nor hath it entered the

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heart of man—the things (and beautiful things we may be sure) that God hath prepared for those who love Him and this Love gives spiritual understanding and unfoldment and the discovery of the Divine Self, which is one with all Beauty. God is not Beautiful—He IS BEAUTY, and His Kingdom is of Love, Joy, Beauty and Wholeness—of body, mind and estate. Let us revel in the joy of music, color and form, not crucifying the flesh by hideous inharmonious garments and gloomy faces. Behold the lilies, the myriad flowers, what a carnival of color! What beauty of form! Behold the plumage of the birds, the gems of the earth! Look where we will there is a glorious unity in diversity. The joyous songs of the birds; the mystery of color in the dawn, the splendor of color in the sunset sky—all things are proclaiming the law of Harmony and Beauty; yet man, who should have dominion over all transgresses these divine laws. All ugliness, discord and ungracefulness manifest a lack of spiritual understanding and not "Spirituality." When asked by a pilgrim "How shall I attain to the spiritual life?"—Abdul Baha replied: "Characterize yourself with the characteristics of God and you will know the spiritual life," and Harmony and Beauty in sound, form and color, yes, in all things are essentially His Characteristics as are Love, Justice, Peace and Mercy. The mother of Beauty is Love, and where Love is there God is, and the Law of Love is an eternal state of unfoldment from "Glory unto Glory."

We are done with the past and its Godless ugliness, let the dead bury its dead, and pressing forward, let us become detached from our burdens of preconceived ideas and prejudices, and love in a great universal way, that we may touch the hem of the Mystical Garment of Beauty and know its Power.

Love is the breath of the Holy Spirit of God, the very pulsation of His Being, the fulfillment of His Joy—and Love alone is the web and texture of the Garment of Beauty and of Immortality.

"Sing unto the Lord a new song. Let Israel rejoice in Him that made him. Let the children of Zion be joyful in their King. Let them praise His Name in the dance. Let them sing their praises unto Him with the timbrel and harp. For the Lord taketh pleasure in His people. He will make beautiful the meek with salvation."

"Thou hast turned for me my mourning into dancing. Thou hast put off my sack-cloth and girded me with gladness. To the end that my glory may sing praises to Thee and not be

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silent. O Lord my God! I will give thanks unto Thee forever."

A poem by the gifted poet Beatrice Irwin—which the writer holds in manuscript form and which is a rare gem, too rare to be kept in the casket of silence, is herewith given, though permission has not been asked. It adds a touch of poetic beauty to our subject and will linger long in the mind to make glad the heart. It reads:

The season of Glory is here;
Daisy and sun, their discs of gold
Divulge unto the eyes of man.
O Sea of Crowns! that rise and fall
To breezes of that Greatest Name,
Whose music fills the universe;
Uplifting all things to their state,
The hands of men, the hearts of flowers
Alike outspread to claim their Spring.
Pass on! in pageants of the Sun,
Ye who with starry heads upthrown
Are gazing towards the fields of space,
Where planets float in rhythmic tread.
O man! pass on—become as they,
Be BEAUTY—knowing naught save Love.
From calyx unto star-dust, CROWNS.

The title of the poem is "CROWNS" and in it we catch the glory of Isaiah's vision when he wrote of this great day on earth: "In that day shall the Lord of Hosts be for a Crown of Glory, and for a Diadem of Beauty unto the residue of His People."

May the Beauty of the Lord shine upon us, now and forever more.

Shahnaz Waite.

Gandhi and the Revolution In India

Love is the cause of life.—From Unity of Mankind in Abdul Baha's Talk in Paris.

The great moral leaders and teachers of mankind have preached the beautiful doctrines of returning good for evil, and

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loving our fellow brothers. Universal sympathy, fellowship and love make for a larger life, whereas narrow-mindedness, prejudices and hatred make for an empty life. Therefore are we called upon to bear love to our fellowmen. But the question arises: What is one to do, if one is forced into the company of disintegrating forces, like tyranny, hate, exploitation, etc.? The answer offered to this question by Mahatma Gandhi is: Non-Violent Non-Co-operation with the disintegrating forces. It must be a non-co-operation with the system without involving any hatred for the other party. We have had in the world's history many revolutions, many wars and battles fought in the sacred cause of liberty and justice, but in all those events, glorious as they were, there was involved the shedding of the blood of the innocent as well as the guilty. The cause of Right has always been decided by the aid of Might. Now here comes along Gandhi, the exemplar of Non-Violent Resistance and says to his people that they should not think of hurting or killing the Englishman—aye, not even of hating him. The British domination in India must cease.

Gandhi has been attempting to mend the heartless system of British administration in India. If it cannot be mended as it has not been—the inevitable result must be the ending of the system. To that end, Gandhi launched his famous Non-Co-operation program, whereby the Indian people are boycotting government schools and colleges, law courts and reformed councils, government offices, civil and military, titles and honors conferred by the government and British-made goods. India is determined to free herself, not at the point of the bayonet, however, but at the point of the spindle. People are setting up national schools and colleges, people's arbitration courts, Panchayets (ancient republican institution of India: Council of Five) in every village, and the spinning-wheel and hand loom in every home. They manufacture their own goods and are thus attempting to paralyze England's economic hold over India. If profit is taken out of "protection," England will be glad to go away from India bag and baggage. The economic rehabilitation of India along the ancient lines will automatically lead to political independence. But more important than political independence will be the spiritual liberation of the soul of India from its bondage of many centuries. A free India will be a source of immense strength and vitality to the world. By nature the Hindus are peaceful, peace-loving and non-violent. The restless nations of the West need the help of Eastern

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philosophy in the readjustment of world order. Gandhi's movement, national in its design, is international in its scope.

The great success of the non-violent movement has been demonstrated by the fact that ever since Gandhi's arrest on March 10, 1922, India has been observing a peaceful and non-violent attitude in the struggle. India's freedom by non-violent methods will mean a great strengthening of the cause of Peace. From behind the prison-bars, this Savior of India, a Saint wearing the guise of a politician, is preaching the message of non-violence and love to his people. India is silent today. It is the silence of the break of the New Day.

Hearidas Mozoomdae

The Drama

Frances Eveline Willcox

September will see much activity in the make-believe world. It may be considered the real beginning of the theatrical year. As a prologue, we all know, is brief and contains scant material, yet it serves to create interest in what is to follow—so the prologue of the current season, struck the key-note last month with a limited number of new productions so successfully that there is every reason to hope for even better things to come. Producers and writers alike seem to be putting forth their best efforts. There is no doubt that the selection of Mr. Augustus Thomas as the bright and shining light to lead the drama to a higher standard has had something to do with inspiring the entire profession to make a showing worthy of that endeavor and lend every assistance.

Judging from announcements and rumors there will be plenty of variety for the entertainment of theatregoers and one may elect to enjoy a mystery play, a problem of the times, a musical extravaganza, domestic comedy or tragedy, or a farce. This should satisfy the most vascilating public.

"Whispering Wives" at the Forty-ninth Street Theatre with Bertha Mann, Ben Johnson, Malcolm Duncan, George Howell, Willard Robertson, Olive Tell and Paul Kelly is a thriller and Miss Kate L. McLaurin's dramatization of Henry Leverage's story had the best interpretation possible.

"Shore Leave," on the other hand, a comedy by Hubert Osborne, at the Lyceum Theatre, is Frances Starr's new starring vehicle and is a story of simple life somewhere along the

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Atlantic Coast, with plenty of comedy and a role for Miss Starr well-fitted to her talents. James Rennie gives an effective performance of the sailor sweetheart and other important members in the cast are Mrs. Jacques Martin, James Barlow, Schuyler Ladd, Nick Long, Evelyn Carter Carrington, Audrey Hines and Audrey Baird.

"The Monster" at the Maxine Elliott Theatre has a notable cast in Wilton Lackaye, McKay Morris, Marguerite Risser, Frank McCormack and others. The play is by Crane Wilbur.

"Manhattan" at the Playhouse, brought forth a new producer in John Cromwell and a new co-author in Henry Hull, the actor. Norman Trevor has the leading role. The play is an American comedy written around a literary man who finds life is losing its interest for him until a friend introduces a new element, that of a girl with a personality unlike any the literary man has before encountered. In extricating himself from the complications which follow, the writer finds there is still sufficient interest in life. Hilda Spong, Greta Kemble Cooper, Mary Blair, Albert Gran, Hubert Druce and Marguerite Maxwell lend beauty, talent and charm to the production which was staged by Mr. Cromwell personally.

"The Woman Who Laughed," by Edward Locke, produced by Wallace Eddinger, also an actor, has but three characters, including Martha Hedman, Gilda Leary and William H. Powell.

"Lights Out," at the Vanderbilt Theatre, brought Mrs. Henry B. Harris back to the fold as an active producer. The comedy is by Paul Dickey and Mann Page and has to do with the production of motion pictures. Robert Ames, Francis Byrne, Beatrice Noyes, William Ingersoll, Marcia Byron, Lorin Baker, William B. Morris and Olive Harper Thorne are in the cast. Walter Wilson directed the staging of the play under the supervision of Mrs. Harris.

The reopening of "Blossom Time" at the Ambassador and "Tangerine" at the Casino have revived their popularity and the houses have been crowded.

Space will not permit a longer comment upon the new productions but at least this will serve to show that there are interesting entertainments to be enjoyed at the theatres.

* * * *

The ambitious new playwright is with us again and there seems to be a vast amount of material to be written up for like "the oak and the little acorn," so does a great play oft

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times develop from a small idea, a stray news item in the daily paper or the chance remark of a friend. The interesting phase of dramatic writing lies in the fact that one never knows when or where a drama story or a comedy will spring up, nor who will receive it. Whether it ever reaches the stage is another question, for it is not always the able playwright who captures the fertile seed. Some of our best plays have been suggested by men and women, consciously or unconsciously, who move in entirely different spheres from that of the stage. Therefore, it is well to make a note of any complex situation, unexpected combination of circumstances or unusual problem in the course of human events and if you cannot elaborate it yourself, get in touch with a dramatist who can, for unlike the imaginative plots and characters of long ago, the stage of today must have real flesh and blood people and live stories. An author once remarked, on being asked what particular place he sought to get material for his stories: "I never go to any special locality to get my ideas, I just stand on the corner of a busy thoroughfare and seldom have to wait long before I discover my leading character, or main situation. Then I go home and develop the plot." That is why he writes about real human beings. For after all it is the appeal of humanity that counts and furnishes the themes upon which to build.

R. H. Burnside is a busy man these days putting the finishing touches to the new Hippodrome production, "Better Times." Everyone is hoping the title will prove true in the box office.

George Broadhurst's play, "Wild Oats Lane," with Maclyn Arbuckle as the featured member of the cast, opens at the Broadhurst Theatre. The piece was tried out of town and the presumption is that Mr. Arbuckle will find this the best role of his entire career.

Bahai Activities

Events in New York have been of very great interest during the last month. The march of the Peace Parade was something not easily forgotten by those who took part in this demonstration, and the banners carried by the Bahai section attracted the attention of every one. The beautiful banner bearing the decorative Greatest Name now adorns the library

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wall at 115 East 34th Street. When the marchers reached Columbus Circle, the Bahai group held an open air meeting, the first of a series which have been continued since then, and a great crowd attracted by the banners gathered to hear the speakers and lingered until 1:30 A. M. when the Police dispersed all the listeners.

Since that time weekly meetings have been held at 2nd Avenue and 10th Street, in front of St. Marks Church. Every Wednesday evening a big table is brought out and placed under a tree, electric lights are turned on the spot from the front of the church and a large and attentive crowd gathers. Another table is placed at the iron gate of the church enclosure, laden with Bahai literature and at this table Miss Jean Silverberg drives a brisk trade in books and pamphlets.

The crowd at this point in the city is a radical and very intelligent one, free from all religious prejudice, except a prejudice against accepted orthodoxy in various lines. It is rather a socialist crowd, but not as a rule violent or red, accustomed to thinking out all subjects along rational lines, but strange to say, eager to know something about spiritual truth, if it is presented without superstitions and though generally agnostic, frankly desirous to learn the reality of GOD. It is a crowd trained in competitive ideas and convinced that nothing can be gained in business without competitive force.

To this crowd Solon Fieldman spoke last Wednesday night upon the comparative value in Force of love and hatred. His words were like blows, and he showed this eagerly listening group that hatred is absolutely powerless in this world in comparison with love. The people were very angry with him, because he silenced them, so next week his principal opponent will address the meeting on **Hatred**, Ledoux will follow on the End of the World, and Mrs. Ford will explain the mission of the messenger of God.

After the street meeting finishes at 10:30 the listeners troop inside the church enclosure and gather on the wide porch of St. Marks where they talk pro and con very intimately for two hours longer and in this aftermath of the street meeting the spiritual topics always become the most absorbing. Here in the obscurity of the big veranda men speak their hearts out and the talk becomes most interesting.

At the Library the daily hours of meditation and prayer become constantly more attractive. Lunch is served at one o'clock after the noon meditation and as every one is welcome

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to this simple lunch it becomes a very popular function. All sorts of people sit down together in such friendly fashion that one is constantly reminded of the free masonry and hospitality of Abdul Bahah's table. Black and White, Hindus and Persians are frequently together with all classes of Americans, and there is much gayety and good talk.

There is a huge bulletin board at the entrance door at the foot of the stairs and this draws a constant stream of strangers to the Bahai Headquarters. They come to inquire and they usually return to meetings, many come from the street meetings and it is surprising that more men than women mount the stairs but perhaps this is because men nowadays are secretly hungering for spiritual truth, and seldom talk about it. Therefore when they meet an invitation outside the familiar avenues, they accept it. Thus the stairs are kept warm by the feet of the mounting seekers.

Talks of Abdul Baha to Miss Barney

October, 1900

Grace and welcome unto you. I wish you not the temporal strength of the passing body, but the eternal strength of the immortal soul. Some can be compared unto prepared lamps, only awaiting the Spirit's breath to illumine them, while others are still unprepared. There is some wood that is inflamed at once; there is a damp, wet wood that has to be warmed before the flame can penetrate the heart; again, there is a wood as hard as stone and, verily, in vain the heat and flame caress it.

Some earth must be tilled before the seed can be planted. Some plants absorb water in the earth, and others remain dry. Open your hearts that they may be filled, open your souls that the divine Light may shine therein. Strive, strive to receive the Spirit of Truth. Truth awaits your call.

Some with serious ills go from celebrated doctor to celebrated doctor, but they all fail to cure, for the Power is with the Divine. So it is with the soul. Your heart is pure and the Spirit can enter therein. Cut yourself from the world. Pray in the Greatest Name, then the Breeze of Truth, the flood of

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Light will enter your searching soul. There is nothing else to be sought on earth or in the universe.

Yes, remain here. Your room will have no worldly comfort, but will be filled with the Love of GOD.

During a terrible storm Christ wandered on the mountain seeking a shelter—a den of wild beasts was all He found—and that was the beloved Son of GOD. All the world was His, but no worldly riches. You bring me your soul and I take it, for you will learn that it is mine. The spirit will come to you with increasing force, for your being must become as a temple in which the Truth of GOD can dwell.

* * * *

Last night, did you rest in peace? I dreamed of you. It was a beautiful vision and I pray unto GOD that it may come true. Yesterday your greatest wish was to remain by my side; now you say that your greatest joy is to sacrifice this desire to follow my bidding. I promise to send for you by a special messenger. The Spirit has entered your soul; but cut your body from the world, then you can grow rapidly. Verily, the spirit is strong, but the weak body must be cast aside. Soon the light in your eyes will be luminous. You should praise and thank GOD, that He has allowed you to reach this sacred mount, and as you are turning with warmth, so do I love you deeply. It gives Me joy to see you approach, and from My heart I bless you. I wish you rest from the tormenting Spirit. Beware of false seditious rumors. I pray that your faith will withstand all. You are like a lamp, and your flame will be protected from a too violent wind. Christ mounted on an ass—Christ crowned with thorns—shows that suffering and humility cannot stay the Light of the Spirit.

* * * *

Welcome to the Kingdom of GOD. Even if in every minute you thanked GOD a thousand times for the grace of being born in this, the most marvelous century, and for the great favor of being allowed to reach the Promised Land, even that would not be sufficient thanks.

Your faith comes like rain—the first drops are far between, but soon it will pour in torrents. Your faith is also like a seed that will bear its fruit. In a tree we judge its life and vigor by the way it grows. So it is with man.

The knowledge of GOD rises in the heart like the sun; it mounts, mounts, always casting an Immortal Light.

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You must be reborn by the Spirit. A child in the womb has eyes and ears, but only learns their use when it is born. Man cannot comprehend the Spirit before he has put aside the earthly.

All the centuries are the bringing forth of the twentieth. The deepest wish of many great men was to live in the latter days. Blessed indeed are you who belong to the high time of the Manifestation. In past ages people esteemed themselves blessed to live in the same time as one of the Saints. How much greater is your privilege. To the people then a candle was given, while to you the Sun!

The Spirit resembles a rivulet; when the earth fills the soul, put away the terrestrial, and the mighty torrent of living water will rush through your freed body.

* * * *

During an illness for a certain time, the body can go without nourishment, and the will itself keeps the life. With how much more force can the Spirit sustain it? In past years some of the believers held the fortress of X———— from the pursuing enemy. During twenty days the believers went foodless. Seing that it was impossible to take them by force, their enemies decided to use treachery. They bade the believers to come and sign a treaty under the flag of truce. Once in the Camp, they were invited to dine, and as soon as they were assembled, they were slain by the enemy. A man can only walk a few miles through weakness; if the Spirit strengthens him, he will find fresh energy to continue the road.

The body may be compared to a piece of glass which can be shattered by a mere stone, but if the Spirit be in the form, and electricity in the globe of glass, it will lighten the darkest of cities. The body must decay and become dust. At the mere approach of a decomposed body, the friends of the world will turn away. Why bestow effort and vanity on that which passes!

A child must leave the womb to see the earth and sky; so must you cut yourself from the earth to see the Spiritual. In the mineral state, there is no conception of the qualities of plants, and the sensibility of the animal state is incomprehensible to the vegetable; the animal cannot comprehend the state of man; and man cannot, until he has entered therein, comprehend the Spiritual Life.

How many queens have lived and died, and their memories

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passed away, while St. Barbara lives on with the sceptor of martyrdom in her hand. The names of the children of GOD shine through eternity regardless of the world's recording.

If a bird's wings are covered with mud, it cannot fly. Wash the earth from your soul, and the freed wings will lift you upward towards the Ideal.

A beautiful young man of twenty years had been taken prisoner on account of his belief, and his death-warrant had been brought to the Shah for his signature. But every one around the young man supplicated him to abjure his belief, for they felt sorrowful to think that so much perfect grace would perish through their condemnation. They even went to beg his poor old mother of eighty years to go to her son and to try to persuade him to renounce his faith. When she had entered the prison cell, she said: "Son, even before the flash of one hundred bayonets, keep thy faith from troubling." She was at the execution. The assistants were shocked to see a mother go to witness the killing of her son. They tried to make her leave by clubbing her away, but all was useless. For nothing would she have missed seeing the triumph of her son, dying for the upholding of the Truth. In any other circumstances a mother could not have witnessed such a sight, but with the Spirit comes unlimited force. Even the unbelievers in Persia have recorded the astonishing bravery of the believing woman.

The sting of a mosquito irritates the body, but if the Spirit is strong nothing can torment it. The Spirit has reached you, and will teach you wherever you may be.....



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THE PROBLEM OF THE COAL MINES
CYRUS A. SMALE

VOL. V OCTOBER, 1922 No. 10

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THE ONENESS OF MANKIND

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.

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

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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 suprress 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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Editorial

Mr. Lloyd George of England has charged the Christian Churches to prevent a recurrence of the Great War. It has seemed to many others, too, that Christianity has failed of its mission in that it could not prevent this terrible conflict. Were not the nations on both sides Christians? Where is the strength of this religion which they both vaunt?

But could Christianity as such have prevented the war, and can the Churches, however hard they may try, prevent its recurrence? Has not this burden and responsibility been unjustly placed at their door?

Mankind is a social animal, but not the only social animal. The wolves hunt in packs. Wild horses gather in herds, placing the females and the young in the center for protection. So early man found that there was safety in company. The family stuck together for mutual protection and support. From this grew the clan, the tribe, the nation. At the same time the idea of religion grew, and men faced two standards of authority, the Church and the State. An age-long contest for supremacy ensued, and the Church lost. The Pope of Rome is shorn of temporal power, while the Sultan in vain calls the faithful to a Holy War. The nation is supreme. It may grant religious tolerance or it may establish a State Church, perhaps Catholic, perhaps Protestant; but the point is that it does as it chooses. The State is our unit of authority. The churches are powerless; Christianity, Mohammedanism or Judaism are without potency. Call upon the nations of the earth, gentlemen, if you would address those who hold our destiny in their hands.

And what is the stand of the nations? Each against the other, and the devil take the hindmost. The nations are like individuals in an early state of society before law and order have been established. They must be banded together, organized, subjected to law and custom. An American President pointed the way—the League of Nations. It is not too late to blot out the stain from America's fair escutchion, that she still stands outside.

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The Twelve Basic Bahai Principles

By Harrison G. Dyar

It is impossible to discuss any set of religious principles without some sort of a philosophy or theory of the universe, a conception of matter and of life. Generally this philosophy is included in the principles themselves and made an integral part of them, so that it is impossible to separate the principles from the philosophy. As knowledge grows, philosophies and theories change, but not those which have become imbedded in a religious formula. This tends to make religion appear ridiculous, for no matter how fundamental and important the religious principles remain, they are inextricably bound up with abandoned philosophies and exploded theories, which are as zealously cherished by the advocates of the religious system in question as the very principles themselves. In discussing the Bahai principles it is hoped to avoid this pitfall, and it is therefore important to consider what philosophy to adopt.

Invariably, in religious discussion, a dualistic theory is invoked. Two entities are postulated, mind and matter, the former essentially imperishable, the latter subject to change and dissolution of form. This conception makes easy the idea of the human soul, not simply as a term for the subjective consciousness, but as an entity, capable of life apart from and after the dissolution of the body, and also in some views, of existence before that of the individual body. Interesting speculations without end may be indulged in as to the interrelation of these two essential entities, mind and matter, and religious discussion generally takes on the character of a comparison of some of these different views, without changing the common basis of them all; but in the present instance they must, unfortunately, all be laid aside, together with the philosophy on which they are based. The Bahai principles contain the unusual one that religion must not be contrary to science, and science has not adopted the dualistic theory. Science gets along without the assumption of mind as a distinct entity, parallel to matter, and so must we, if the Bahai principles are to be discussed consistently with themselves. The present is an attempt

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to see if they can be discussed and remain useful for the guidance of men.

It is not claimed that the Twelve Basic Bahai Principles are complete, equal in value, or even stated in the best form. The advantage in taking them unaltered is that they are taken from the utterances of Baha'o'llah himself, many years ago, and are therefore free from the charge of alteration or adaptation. They will, however, require explanation, especially from the point of view here intended to adopt.

In saying that religion must not be contrary to science, we are not expected to assume that present day science is final. Science has always grown, and will doubtless continue to grow. All that we believe today may be obsolete in a century. Nevertheless, religion of today must agree with the science of today, both to remain flexible and capable of parallel growth. This is our understanding of the Bahai principle which compels the present form of discussion.

* * * *

1—THE ONENESS OF MANKIND

It is admitted by all save those who have a special purpose to serve in the denial, that mankind is but one of the animals that this fertile earth has produced. His origin and development have been governed by the same laws as those which produced any other species. His development has been that of any other dominant species, up to a certain point. That is to say that in prehistoric times the species, **Homo sapiens**, spread all over the earth; then, following the general law, began to divide up into different forms in different regions. This is a common method pursued by evolution in the making of species. Parts of a once uniform species, geographically separated, come to differ more and more. At first only varietal differences are apparent, then racial, and these merge, almost imperceptibly, into specific. With time enough, and depending upon the plasticity of the form in question, generic and even family differences may arise. Mankind at first pursued this course, and we find today five well marked races of men. The differences are not generally considered specific, but that is more or less a matter of opinion. The point is that we have five kinds of men.

This brief consideration shows us that "The Oneness of Mankind" is not intended to be a statement of fact. Mankind is not one. The principle, rather, is an ideal to be aimed at. Mankind is to be made one.

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This statement, thus briefly made, is ambiguous. Is physical unity meant? If so, the present five races of men must be done away with. There are two methods by which this object could be attained, one by the slaughter of all the individuals of four of the races; the other by the amalgamation of the five by general intermarriage. The former represents the German idea of race-supremacy advocated before the war, which is abhorrent to civilization, much more so to religion. The latter is objectionable from a scientific point of view, inasmuch as a mixed race would undoubtedly show atavistic characters, and be deficient in the more recently acquired characteristics of the human race, especially in brain power. Moreover, there is nothing in authentic Bahai utterances indicating that a physical mixture was in mind. Physical diversity is even praised in well-known passages. It is therefore evident that the "Oneness of Mankind" does not mean physical unity.

In mankind there is another kind of division, not seen in any other animal. This is the division into nations. It is true that nations may belong to different races; but they may also belong to the same race. The idea of nationalism is not dependent upon race. Nations may belong to the same race and still be enemies. In fact, the national idea presupposes enmity, or at least indifference on the part of each nation toward all the rest. Patriotism is the defence and advocacy of your own nation as against all others, right or wrong, and is considered the highest of virtues. It is plain that the idea and practice of nationalism is a potent cause of the division of mankind. Does the Bahai Revelation, as its first principle, aim to do away with this? Is political oneness intended?

At first sight it may seem to be so. The League of Nations has been highly commended, presumably as a step in the direction of "the parliament of man, the federation of the world"; mankind would be politically one, the universal super-nation divided into nations, as these are now divided into States or Provinces. Yet would this be unity, oneness? This Super-nation would have to be a republic, running on the representative system, and this implies the existence of parties. Men as they exist do not think alike on any subject, that is, all of them do not. For every great question there are always at least two sides, and this explains the necessity for the existence of the party system in all representative governments. Those who think one way separate themselves from those who think the other way, and decide which is the stronger. The division is

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now by majorities instead of by physical force; but the system implies difference, contention, victory of the one over the other, slight among States, greater in the Nation, and presumably great in the Super-nation. This is not a principle of unity, oneness, "The Oneness of Mankind."

There remains another source of division among men, namely religion. It is true that a similar stage has been reached in religious thought among most men. Our species originally possessed but an animal mind. As intelligence increased, the idea of the supernatural arose. This advanced through animism into polytheism. The Romans and Greeks were polytheistic. Their contemporaries, the Jews, were of like mind. They believed themselves a special people, guided by Jehovah, who was the greatest of the gods, though there were many others. Jehovah was a jealous God, in their conception, and there was no surer way of incurring His wrath than that of following after false gods. The teaching of Jesus gave the idea of one God, but this has been modified by conventional Christianity into the idea of the Trinity, one God, but yet divisible into three parts. The idea represents a mystical transition between polytheism and monotheism. The Mohammedan conception is purely monotheistic. "There is no God but God, and Mohammed is His Prophet." Nevertheless, these differing conceptions of the Godhead, have not proved an essential cause of division. Religions have not contended over the idea of God, be it One great among many, Three in One, or Single. The differences have been over theories of creation and the personities of the Prophets or Messengers. "God spoke through Moses," say the Jews. "God gave us His only begotten Son," cry the Christians. "And Mohammed is His Prophet," the Mohammedans assert. Strangely enough, these ideas are held to be mutually antagonistic, and the battle is on.

The reconciliation of these points of view seems easy from the Bahai standpoint, and we think we see in Religious Unity "The Oneness of Mankind." That this is not new, that religious unity has been striven for and is being striven for from many angles and by diverse means and for many centuries need not deter us. The Bahai method is a different thing.



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THE DAWN

The giant trees loom black againt the sky,
They reach out tender arms and pitying hands
In benison above all stricken lands.
Their heads are sunset crowned, and rising high
They hold prophetic council. Shadows lie
Around their feet, bound with earth's granite bands;
Thrones, nations pass, a golden age expands,
They catch the surf of glory sweeping by.
Out from the gloom of chaos, war, and night,
They vision stars in majesty divine
Shine on benignly through millennial years,
Praying and pleading for the dawn of light
In human souls along life's battle line,
Singing harmonious anthems of the spheres.

Emma Playton Seabury

TO THE CENTER OF THE COVENANT

Abdul Baha

Once, methought that I was strong,
And so I was, dear Lord!
But only in mine own conceit,
Not with Thee in full accord.
Experience taught me better;
Through prayer was Truth made known.
Then I, a lonely beggar
Came nearer to Thy Throne.
O, Blessed One, O, Treasure!
I learned that I am weak;
To do Thy lordly Pleasure
My soul doth daily seek.
Abide with me, God's Spirit
In all the worlds to come,
Within Thy Tent of Unity
My everlasting home.
Accept this supplication
From a contrite lowly heart;
Make me a "new creation,"
Of Thyself a tiny part.

Marie A. Watson

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ETHICS

The Temple of Right Action

By Luella F. Phelan

Reviewing history and the story of evolution we find that Man's highest ideals in his savage state were but little removed above those of the lower animals. As the race evolved and unfolded, these ideals enlarged and grew higher. Even in our own day we can see a difference in the ideals that are held by men and women in different stages of unfoldment.

The average intelligence and conscience of the people are represented by their laws and public opinion. Public opinion is moulded by mass-intellectual pressure and when laws are wrong it is because the mass-thought is wrong. Any general condition can be changed by changing the mass-thought. The problem is to find a code of Ethics from which to deduce the laws of life and the condition of existence. We may agree on the main points of ethics, but we, as people, differ materially on the minor points; inasmuch as we differ in points of religion, race, politics, and education.

The province of Ethics is to promote the science of conduct and to determine what kinds of action necessarily tend to produce happiness; and what kinds tend to produce unhappiness. Having done this, its deductions are to be recognized as laws of conduct.

Psychology teaches us that the laws of life must be generalizations from the facts of life.

In dealing with the animal side of man's nature we find much from which to derive benefit. We also learn much of the harm such traits can do unless they are controlled wisely and courageously. In controlling the animal traits we advance a step higher and can see a better part of man's nature; where we do what seems right, for Right's sake.

The advanced man will always be a little ahead of the average conception, never behind it.

The rule of life should be: To live up to the best in us. The purpose should be to set the standard so high that it stretches the utmost reaching of the soul, to attain it. "A man's reach should exceed his grasp, or what's a heaven for?"

Cast out the wild beasts—these relics of the past. Learn the meaning of growth, development and unfoldment until the ladder of attainment that leads to the REAL SELF is reached,

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and things are seen as they REALLY are; not as illusions that deceive and destroy. Learn to make profound obeisance of the soul to the dim Star that burns within, and become what GOD fashioned you to be. This is the ultimate end of Ethics—The Science of Conduct which treats of the desire to render harmonious the relationship of man and his fellows.

Symbolizing Ethics as "The Temple of Right Action," consider as example for illustration, the wonderful Temple of Solomon. Look with the spiritual eye at the magnificence of that Temple. Use your most creative imagination and grasp the real meaning of the achievement. Call into play your highest dramatic instinct and visualize the gorgeous spectacle that has no equal in the history of the World.

Jewish and Moslem legends gave Solomon sovereignty over the demons and powers of Nature which he owed to the possession of a Seal on which the "Most Great Name of God" was engraved. The Ineffable Name, the unspeakable Name of God. Mysterious names of the Deity occur in many religions, but all have some term that expresses belief in His power.

King David had it in his heart to build the Temple but God said: "Thou shalt not build a house for my name; because thou hast been a man of war, and hast shed blood . . .. Solomon thy son, shall build my house and my courts." The Lord said to David: "Forasmuch as it was in thine heart to build a house for my name, thou didst well in that it was in thine heart."

Is it not comforting to know that God gives credit for the good thought—the good intent within the heart? No good is ever lost.

How did Solomon dare to undertake so huge a task? Where could he find the people to build it? How could he command them? How could he get them together? First, he had David's pattern—and used it. David had the Vision—Solomon followed it. Every little detail of the plan had been wrought out in David's mind; even the way he should get the workers; all the Kings and Princes of all Nations; all the men who could hew stone or cut timber; all the Artisans of every land skilled in the cutting of fine stones, and the polishing thereof; all the skilled mechanics; all workers in precious metals; every creature—high and low—alien of end and aim—adverse each from the other. All were called to build the Temple for the glory of God. They were brought by the power of the INEFFABLE NAME—GOD; through which Solomon called them.

Where did Solomon start? With Obedience to David's ex-

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hortation. Obedience to Authority is the keynote to success.

What was Solomon's next step toward the accomplishment of the great plan? He went up to the altar and offered a thousand burnt offerings; this was Preparedness. Preparedness is the prerequisite to all great accomplishments. Thorough equipment is the first step in all worthy Undertaking.

But there was something else to be done. . . . . In that night did God appear unto Solomon and said unto him: "Ask what I shall give thee." When we have done our smallest thing that indicates true desire, God always comes to help finish the task, no matter how big the plan.

What did Solomon ask for? "Give me now wisdom and knowledge that I may go out and come in before this people; for who can judge Thy people that is so great." God said: "Wisdom and knowledge is granted unto thee." Then Solomon began to build the Temple that was to hold the Ark of the Covenant of the Lord.

The Temple of Ethics may be completed with credit to the builder or it may be marred. It is all a matter of unfoldment, development, and progress. Many are called but few are chosen. It is for each individual to determine whether he is called merely, or whether he is the elect to bear the light.

Solomon's first victory was through obedience to the Call; then he kept his eye on the pattern. His next step was Sacrifice. It costs many and great sacrifices to finish any piece of Life work; whether it be marriage, religion, politics, education, industry, science, music, painting, writing, or any and all forms of the Art of Living.

The world hates a quitter—Nature hates a vacuum.

Humility played a great part in the final point of Solomon's success. Notwithstanding the fact that by the decree of God he had been chosen to build the Temple, and by virtue of that had every reason to believe that he was fitted for the mission; yet he fell upon his knees and asked God for wisdom and knowledge. No vain-glory there.

In building our Temple of Ethics, let us see if we are building it after the one that is so fit to be copied. Let us consider each room of our Temple and see what kind of material we are using. Consider first, the Porch or entrance. Are we building it upon the foundation of obedience? Are we building into it the enduring substance of humility, sacrifice, courage, optimism, faith and self-reliance?

Into the Main Hall or House, let us build hospitality, toler-

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ance, fellowship, neighborliness, friendship, kindness, sociability, self-control, understanding, hope, and inspiration.

The Inner Parlors should hold courtesy, which is the first law of the Christian religion, affability, grace, ideality, politeness, approbation, simplicity, affection, perception, frankness, justness, equilibrium, serenity, poise, and majesty.

The Upper Chamber will require more discriminating search for the material needed to make it Right. There must be light, truth, love, progression, spirituality, veneration, sublimity, conscience, magnetism, self-mastery, and brotherhood.

There must be a Treasury. What shall be put into it? Wisdom, talent, service, purpose, honesty, character, joy, health, good deeds, helpfulness, energy, trust, breadth, and personality.

Upon the Altar there must be built the fire that will consume hate, fear, envy, jealousy, low desires, slovenliness, vanity, deceit, false-pride, hypocrisy, destruction, criticism, gossip, slander, radicalism, avarice, greed, covetousness, and gluttony.

Every Temple must have a Mercy Seat. Let ours be made of compassion, forgiveness, sympathy, charity, altruism, and the spirit of Him whose touch is as soft as the dew and as light as the morning.

When we have built our Ethical life upon these lines; when we have demonstrated our courage to progress; when we have determined to do the worth-while, and to perservere and persist in our efforts to construct abiding things, and to become an essential factor in the life about us; when we become necessary to the scheme of things and our worth is shown by our activities, then and not till then will the obstacles against which we have been blindly stumbling, yield before our determination. Then will we get our reward. Then may we enjoy the possession of riches, honor, and glory. Then may we be clothed in the royal robes of purple, blue, and scarlet; then shall we be given the jeweled staff, and upon our breast we shall wear the insignia of Kings.

The source of supply is with us in every need. We have only to reach out and accept the riches that are ready to fall into our life. Solomon met the requirements and was given sovereignty through Wisdom and Knowledge. Solomon went to the well-head of life; he was ready to receive the glory; he was courageous enough to dare to command the forces of Nations, and wise enough to use the materials he commanded.

It is man's desire to grow beyond the narrow confines of small things; he wants larger vision, new viewpoints, more fel-

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lowship, more handclasps—for handclasps are the electric wires that set in motion all the finer things in life. We are vitalized, redeemed and inspired to do or die, by the new courage found in the magnetism of a sympathetic handclasp.

No man so smirched or low, but remembers the touch of an anxious loving mother's hand; the thrill of a lover's handclasp, or the touch of innocent, soft baby fingers. All, or some of these have written their message on every human soul. To some it meant only a mood of passion, to others, love, life and joy—and to others—death. But whatever the mood, the fellowship of understanding handclasps will kindle the embers of dying hope in the heart bowed low under the lash of Circumstance and will Resurrect the bright, beautiful soul beneath the soiled surface.

Let us keep our Temple door open and stand in the broad doorway with outstretched hands to welcome any wayfarer who may be seeking warmth and light upon the path of right action.

The Passing of the Master

By Lady Blomfield and Shoghi Effendi

(From Bahai News)

Out of the vast number of telegrams and cables of condolence that have poured in, these may be mentioned:

His Britannic Majesty's Secretary of State for the Colonies, Mr. Winston Churchill, telegraphing to His Excellency the High Commissioner for Palestine, desires him to convey to the Bahai Community, on behalf of His Majesty's Government, their sympathy and condolence on the death of Abdul Baha Abbas, K.B.E.

On behalf of the Executive Board of the Bahai American Convention, this message of condolence has been received:

"He doeth whatsoever He willeth. Hearts weep at most great tribulation. American friends send through Unity Board radiant love, boundless sympathy, devotion. Standing steadfast, conscious of his unceasing presence and nearness."

Viscount Allenby, the High Commissioner for Egypt, has wired the following message, through the intermediary of His Excellency the High Commissioner for Palestine dated November 29, 1921:

"Please convey to the relatives of the late Sir Abdul Baha Abbas Effendi and to the Bahai community my sincere sympathy in the loss of their revered leader."

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The loved ones in Germany assure the Greatest Holy Leaf of their fidelity in these terms:

"All believers deeply moved by the irrevocable loss of our Master's precious life. We pray for heavenly protection of the Holy Cause and promise faithfulness and obedience to the Centre of Covenant."

An official message forwarded by the Council of Ministers in Baghdad, and dated December 8, 1921, reads as follows: "His Highness Sayed Abdurrahman, the Prime Minister, desires to extend his sympathy to the family of his Holiness Abdul Baha in their bereavement."

The Commander in Chief of the Egyptian Expeditionary Force sends through His Excellency the High Commissioner for Palestine these words of sympathy:

"General Congreve begs that you will convey his deepest sympathy to the family of the late Sir Abbas al-Bahai."

The Theosophical Society in London communicates as follows with one of the followers of the Faith in Haifa:

"For the Holy Family Theosophical Society send affectionate thoughts."

One of the foremost figures in the little and hallowed town of Nazareth wired the following:

"With the profoundest sorrow and regret we condole with you on the occasion of the setting of the Day-Star of the East. We are of God, and to Him we shall return."

The thousands of Bahais in Teheran, the capital of Persia, remembering their Western brethren and sisters in London assure them of their steadfast faith in these words:

"Light of Covenant transferred from eye to heart. Day of teaching, of union, of self sacrifice."

And lastly, one of the distinguished figures in the academic life of the University of Oxford, a renowned professor and an accomplished scholar, whose knowledge of the Cause stands foremost among that of his colleagues, in the message of condolence written on behalf of himself and wife, expresses himself as follows:

"The passing beyond the veil into fuller life must be specially wonderful and blessed for one, who has always fixed his thoughts on high and striven to lead an exalted life here below."

On the seventh day after the passing of the Master, corn was distributed in his name to about a thousand poor of Haifa, irrespective of race or religion, to whom he had always been a

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friend and a protector. Their grief at losing the "Father of the Poor" was extremely pathetic. In the first seven days also from fifty to a hundred poor were daily fed at the Master's house, in the very place where it had been his custom to give alms to them.

On the fortieth day there was a memorial feast, given to over six hundred of the people of Haifa, Acre and the surrounding parts of Palestine and Syria, people of various religions, races and color. More than a hundred of the poor were also fed on this day. The Governor of Phoenicia, many other officials and some Europeans were present.

The feast was entirely arranged by the members of the Master's household. The long tables were decorated with trailing branches of Bougainvilliers. Its lovely purple blooms mingled with the white narcissus, and with the large dishes of golden oranges out of the beloved Master's garden made a picture of loveliness in those spacious lofty rooms, whose only other decoration was the gorgeous yet subdued coloring of rare Persian rugs. No useless trivial ornaments marred the extreme dignity of simplicity.

The guests received, each and all, the same welcome. There were no "chief places." Here as always in the Master's home, there was no respecting of persons.

After the luncheon the guests came into the large central hall, this also bare of ornament, save only for the portrait of him they had assembled to honor and some antique Persian tapestries hung upon one wall. Before this was placed a platform from which the speeches were made to the wrapt and silent throng, whose very hearts were listening.

The Governor of Phoenicia, in the course of his address, spoke the following: . . . . "Most of us here have, I think, a clear picture of Abdul Baha Abbas, of his dignified figure walking thoughtfully in our streets, of his courteous and gracious manner, of his kindness, of his love for little children and flowers, of his generosity and care for the poor and suffering. So gentle was he, and so simple that, in his presence, one almost forgot that he was also a great teacher and that his writings and his conversations have been a solace and inspiration to hundreds and thousands of people in the East and in the West.". . .

Others who followed spoke in appreciation of the work and life of Abdul Baha. The following are only a few extracts from their addresses:

"A voice calling aloud from Teheran, echoed from Iraq,

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sounding in Turkish lands, swaying the Holy Land which harkened to its melody, and wherein it rose, developed and deepened, till at last its reverberations resounded throughout Egypt, stretched across the seas to the West and thence to the New World.

"A voice summoning mankind to love, to unity and to peace; a voice the source whereof, had it been anything but purity of motive, could in no wise have succeeded in sending its waves with the swiftness of lightning throughout the World.

"Hail to Abbas, the pride and glory of the East, in an age that has witnessed the rise of knowledge and the fall of prejudice; he who has attained the glorious summit of greatness; he whom the Standards of triumph have hastened to welcome; he whose star arose in Persia, shedding its light upon the minds of men, the signs of which have multiplied in the heaven of glory till it set in full radiance on this our horizon; he whose principles have humbled the peoples and kindreds of the worlds even as Baha himself had done before him . . . .

"I believe and firmly believe, that he whose loss we now lament, having lived eighty years in this world below counselling the peoples of the world with his tongue, guiding them by his pen, setting before them a goodly example by his glorious deeds, has now chosen to lead and guide them by his silence.

"Let us then in our thoughts and meditations pay our tribute to him. And though the other day at his door I made you weep, yet now it is my duty to appeal and ask you to forget your sorrow and refrain from lamentation and cease from shedding tears. Truly, Sir Abbas hath departed from us in body, but he ever lives with us in his abiding spirit, in wondrous deeds. Though he has passed away, yet he has left for us a glorious heritage in the wisdom of his counsels, rectitude of his teachings, the benevolence of his deeds, the example of his precious life, the sublimity of his effort, the power of his will, his patience and fortitude, his steadfastness to the end."



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The Masons and the Bahai Revelation

It is not generally supposed that there is any connection between the Order of Masons and the Bahai Revelation, and the fact would perhaps never have come to light except for an occurrence, which may be described as an accident, coincidence, psychic phenomenon or revelation, according to the taste of the reader. Mrs. Louise R. Waite relates the story as follows:

It was Friday, in March, 1909, just two days before the first, and most wonderful Temple Unity Convention, held in Chicago. I had been keeping the nineteen-day fast, and had just prepared luncheon for my laundress, a young woman, who was then wiping up the kitchen floor. I told her that lunch was ready, and she said: "Aren't you going to eat anything?"

I answered: "No, I am keeping a fast."

She asked: "Are you a Catholic?"

I replied: "No, I am trying to be a Bahai."

She looked up from her work and said: "What is that?"

I answered: "A believer in the Message of Baha'o'llah."

She had raised on her knees as I had spoken, and at the mention of the name, she sank down and exclaimed, "That name again!"

I said: "Julia, where did you hear it?" Then she told me this experience:

It seemed that her husband was a Mason, and a deep student of the spiritual side of the Masonic teachings. Three years before, he had awakened in the middle of the night and called out: "Julia, wake up. I want to tell you something." She awoke, and he said: "Julia, I've seen the Lost Name, that name which the Masons are searching for. I saw it in letters of white light, and I must get right up and write it down," which he did. She said it was the name that I had just mentioned. The very next day, he had received through the mail, a card, addressed to him, and it had that name on it and some of his words. I asked her to bring me the card the following Friday, which she did. This is what was on the card:

20TH DEGREE

Ponder on these words of Baha'o'llah, the Persian Prophet:

"Utterances descended from the Majestic Might.

"O Son of Man! Thou hast been in My Ancient Identity

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and in My Everlasting Being. I know My Love in thee, therefore I created thee, and laid upon thee the Garment of My Likeness, and manifested to thee My Beauty.

"O Son of Man! Because I loved thy creation, thus I created thee; therefore love Me, that I may mention thee and in the spirit of life confirm thee.

"O Son of Spirit! No peace was ordained to thee save by cutting thy ego from thyself and depending upon Me, for thy glory must be in My Name and not in thy name; and thy dependence on My Face and not on thy face; for I alone wish to be beloved above all things.

"O Son of Existence! My Bowl thou art and My Light is in thee; therefore be enlightened by it and seek not any beside Me, for I have created thee rich and bestowed abundantly grace upon thee.

"O Son of Spirit! I have created thee rich; how is it that thou art poor? And made thee mighty; how is it that thou art cast down? And from the Essence of Knowledge I manifested thee; how is it that thou occupiest thyself with some one else? Turn thy spirit to thyself that thou mayest find Me standing in thee, Powerful, Mighty and Supreme!"

I am forever yours, in Holy Fellowship,

(7354)

These words of Baha'o'llah can be found in the Arabic version of the "Hidden Words," almost exactly as written on the card. Thus the Masonic Order makes use of Bahai texts, constituting a very close connection indeed with the Bahai Revelation. Mrs. Waite goes on to tell how she explained this to Julia and her husband, who immediately accepted the Revelation on the strength of it. She also corresponded with Abdul Baha on the subject, and he told her the meaning of the numbers at the end, 7 and 3 being 10, or 1, and 4 and 5 being 9, making 19, the Bahai mystic number, thus completing the connection with the Bahai Revelation.

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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ABDUL BAHA ON EVOLUTION

It has been thought in some quarters that Abdul Baha was not an evolutionist; but the following extract from a letter written by him to Mrs. J. Isbrucker of the Hague, Holland, throws an interesting light on his views. Abdul Baha appears to have been a most pronounced evolutionist, tracing the ancestry of man backward not only to the animal kingdom, but to a vegetative state and even back to the mineral. His analogy with a still more advanced future state is interesting. The translation is by Azizullah S. Bahadur, and is given without emendation.

Mount Carmel, Palestine, October 15, 1920.

HE IS GOD

O thou who art searching for truth:

Thou hast written, "How is it possible to imagine a life after death?"

Verily, verily, life after death is not imaginable. But do thou observe that it is evident, man has evolved from the mineral world. As long as he was in the mineral kingdom, he could not imagine the vegetable kingdom. He was transferred to the vegetable kingdom. Before he emerged from the animal kingdom he could not imagine the stage of human reason and intelligence; that is, it was impossible for him, he did not have any knowledge thereof.

Now this earth and these trees have, by no means, any knowledge of the animal and human worlds; they cannot imagine them; they deny existence absolutely. While the human world is helping the animal and assisting the vegetable kingdoms, the vegetable kingdom is ignorant of it. Similarly the human world cannot comprehend the world of the Kingdom; it is absolutely ignorant of it, while the heavenly spirits have influence in the human world.

Do thou observe how clear this point is, and yet the professors and philosophers of the world are ignorant of this reality. . . . But a heavenly soul, who is conscious of the Divine World, whose discerning eye is open, who is detached from the world of nature and has attained to spiritual power, is cognizant of the Divine World and those of the spirits. Reality is pure spirit; it is not physical, that is, it does not occupy space.

Unto thee be greeting and praise.

(Signed) **Abdul Baha Abbas.**

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Editor, REALITY.

The following Tablet sent by Abdul Baha to a group of Chicago students in 1897, may be of interest to your readers.

Yours sincerely,

Uriel Buchanan.

* * * *

HE IS THE MOST MERCIFUL LORD

Oh ye children of the Kingdom, let it be known that the Sultan of the Kingdom has already established Himself on the throne of humanity, and that the Sun of the Worlds of Divinity has already arisen and shone from the horizon of His Majesty.

The exaltation is to Him, the authority is to Him, the greatness is to Him and to those who were enlightened by His Light, and were flooded by the flood of His Generosity. And that the Lord of Hosts who was promised in the Bible and by the tongue of David, has already directed the multitudes of His angels and the battalions of His hosts with his blessing to the eastern parts of this earth, and to the western parts of it. And that they marched to the battlefields, and to the challenging grounds, and attacked the parties of darkness and the soldiers of infidelity by flashing arrows of light, and so they broke their lines and defeated them by thousands, and thus the different directions were lightened, the face of the Heavens shone.

He is the Creator of all the names. Oh my God, my God, how can I choose to sleep and the eyes of Thy favorites are awakened because of Thy departure, and how can I take my rest, and the hearts of Thy favorites are aching because Thou hast left them. Oh my God, I put my spirit and my soul and myself in the right hand of Thy Power and safety, and I lay my head upon my pillows under the Power of Thy Protection, and I lift it up according to Thy Wish and Will; for Thou art the Protector, the Watcher, the Almighty and the Powerful.

By Thy Glory I do not want sleeping or waking but what Thou wishest me to be.

I am Thy servant and in Thy Hand. Conform me to do that which brings the wave of the sweet fragrance of Thy pleasure. This is my hope, and the hope of every one who is near to Thee. Praise to Thee, oh God of all the worlds.



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ACCESS TO THE ABSOLUTE THROUGH PRAYER

By Floyd B. Wilson

From the records of both sacred and profane history, man was told that the only way to approach the Infinite and draw or receive help from that one Source of life was to be found through prayer. In modern times, following in many respects the ancient rituals, the ecclesiastic, by common consent, prepared the form of that prayer. Various bodies, calling themselves Christian, were organized, each prescribing its own form, and each assuming to be in accord with the teachings Jesus gave to his disciples in "after this manner shall ye pray." With time, supplements and modifications were made to the forms used, whether set forth in prayer-books or orally given in the theological schools of these various religious organizations; but all had as their distinguishing features first, a confession of unworthiness, sinfulness, and wickedness; second, an adoration of the Infinite to whom the appeal was made, third, a beseeching for the granting of the particular blessing desired, and fourth, a pleading if the favor sought be not consistent with God's will, that He make the to-be-recipient content though what he begged for were denied.

In this method or form of prayer it seems God's mightiness was always magnified by contrasting it with man's littleness and weakness—human rhetoric frequently working language up to a climax, that, in public places, evoked a murmur of applause from the listening congregation, and short-hand reporters took down the wording that the press might give these prayers wider circulation. Sometimes one has been made to feel that the purpose of the prayer was not to draw from the Infinite what the beseeching called for, but rather to display the masterly scholarship of him conducting the service. This criticism may seem somewhat severe, but it applies to the congregation as well as to the clergyman. He is giving them what they expect and pay for. Out of these methods and meetings, however, good has come—culture has been stimulated, sound morals advocated, and life's social demands were not lost sight of. Always and always an upward trend was being given toward a broader and broader intellectuality. Schools, churches, and colleges worked hand in hand to this end and accomplished, and are accomplishing, a noble work within a certain range of human unfoldment.

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My purpose herein is neither to criticize or extol that work, but to consider first how far the forms of prayer have deviated from primitive teachings, and second to discover if humanity has not so unfolded that now a better way—rather THE RIGHT WAY—may be found.

To go first to Jesus, the greatest psychic prophet and teacher of man's destined place in the universe of life that ever walked this earth, and on whose teachings (with varied interpretations) all modern Christian systems of religion have been founded, we find he left an elementary form and presented that to his disciples with the introduction, "After this manner shall ye pray." I interpret "after this manner" to indicate one is permitted to amplify this prayer somewhat in order to meet his own needs, providing he preserves its spirit. Hence, to make it more personal to me, I commence and hold throughout the singular instead of the plural form: "My father which is in heaven." Here are two words, "father" and "heaven" that I must interpret as Jesus did or the purpose of the form in the very introduction of the prayer is lost. On several occasions Jesus said: "Not I, but the Father within me, he doeth the work"; but now he addresses, as a form to be followed, the "father which art in heaven." Is there an inconsistency between this and his repeated statement that the "father within him" did the work? No, my study of this prayer tells me there is no inconsistency for "the father within me" refers to the divine selfhood—the eternal "ego," which is the ideal selfhood of our dreams. It is the real, the undying self, and each one's highest conception of perfection—"One with the Father." To that One we pray—to the Christ within us—and that One abides in the spiritual home of harmony which we call heaven. Addressing this divine selfhood with adoration, Jesus instructed us to say "hallowed be thy name." That eternal entity, being One with God, must ever receive from the intellectual selfhood adoration which begins in speaking its name with reverence. What is that name? It was given to Moses in the burning bush, I AM THAT I AM, and we mortals speak it through our own I AM-NESS. If we hallow, if we reverence that name, we must follow that "I am" always with an uplifting predicate. This in our daily life, for in naming our eternal, undying selfhood—I AM—we should combine with IT, some one of its attributes through which we see and dimly comprehend God. To carelessly say, "I am afraid," "I am ill," "I am tired," "I am worn-out," is to profane the divine selfhood—to plant the seeds of error in our sub-consciousness (rather in the sub-con-

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sciousness of the Universal)—it means to violate the commandment, "Thou shalt not take the name of the Lord, THY God in vain." Note the wording, and I emphasize one word that you may understand. If we reverence and hallow that name as we should, we never could be guilty of profaning it, for our words are seeds and we must reap as we have sown.

The next petition is "thy kingdom come," and we are here praying that in thought we may ever dwell in God's kingdom of harmony and lift ourselves above all the strifes and inharmonies of life. Why, is told in the next petition, "Thy will be done on earth as it is in heaven." That God's will may be done on earth as it is in heaven, this perfect harmony of the spiritual world must be found in our thoughts. In that world there are no wants unsatisfied—no longings unfulfilled. Harmony is found where everything is complete, and the adaptation to ends meet at every point. Entering into that thought-plane of consciousness we recognize that God's will is done in heaven the instant it is expressed—that there to desire and to realize are one. If, as in that heaven of harmony, to which we should ever be striving to raise ourselves, desire is immediately followed by realization, it is evident that we are, in this petition, thus beseeching, that that instantaneous demonstration may follow OUR WILL, as it is followed through God's will in heaven. In all Jesus' teachings he emphasized the necessity of one's finding this plane of consciousness in order that God's will might be done on earth as it is in heaven. Let me refer to one: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Note things, material things, are added unto one only by his recognizing the Law that all proceeds from spirit, through holding and speaking the right thought.

The next petition is one for the needs of the day, "Give me this day my daily bread." This includes in itself ALL the needs of the day; and, to meet one's physical requirements, the petitioner's mind should then picture all these supplied. Following this we have, "and forgive me my trespasses as I forgive those who trespass against me," implying that one's worthiness to obtain the forgiveness is due to the fact that the to-be-recipient exercises, among those with whom he is associated, the same free forgiveness which he seeks for the wrongs and follies he may commit designedly or undesignedly.

And now we come to the strange petition, "And lead me not into temptation, but deliver me from evil," as though the Father within, our ideal selfhood could lead into temptation.

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Let us see. From negative seeds we cannot expect affirmative harvests. In other words, we must reap, I repeat, as we have sown. Our words, our thoughts are the seeds, and all words expressive of, or thoughts carrying pictures of danger, fear, undesirable situations, possible illness or bankruptcy find substance in the soil of the sub-consciousness to give them root and growth. God does not lead us there, we lead ourselves by wrong words and thoughts uttered; and, in this petition, we pray these seeds may be destroyed like the tares we would destroy which are so often found in the fields among the wheat. God is impersonal, and his laws cannot be set aside, yet we can specialize on them and draw to us what we would by speaking the right word and ever holding the right thought. We perhaps would meet the truer meaning of the Master did we say, "Let me not lead myself or be led into temptation, but deliver me from evil."

"For thine is the kingdom and the power and the glory for ever and ever. Amen." That is, we ascribe to this higher divine selfhood all praise, as all we are and all we hope to be must come through its manifestation of itself in might, dominion, and power through our own I AM-NESS, spoken not idly, but from the Center of being—that "inmost center within us all," as Browning has told us, "Where love abides in fullness." To seek and find that Center, to recognize our life is ever on two planes—the material and the spiritual—is a requisite of all true upbuilding to human outreachings to a more and more abundant life.

I give in this analysis of the Lord's prayer my conception of what Jesus thereby purposed to teach those about him and all those to come after. And he also supplemented this with: "All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall receive them." This conveys to us all the one great principle of creation. Desire is the seed of an entity to be—its soil is the fertile field of the subconsciousness—it is so planted by our own volition through our word—our thought—our prayer—and we are, therefore, responsible for the bringing forth of the fruit as the seed must produce "after his kind."

We find by this study of the Lord's prayer that there is no confession of unworthiness, sinfulness, and wickedness embodied in it, and no intimation that the thing sought may be inconsistent with God's will, or that the seeker must be made satisfied whether his prayer were granted or not. (To be continued in November Reality.)

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H. G. Wells and the Prophet Mohammed

By Henrietta Wagner

The July American contained an interview with the author of "The Outline of History," in which he was asked to name the six greatest men in history. Jesus of Nazareth headed the list, followed by Buddha. The question was asked, "Would you class Mohammed and Confucius with these two? They founded great religions also."

Mr. Wells replied that we know too little of China and the influence of Confucius to include him among the six. "As for Mohammed, he seems to me to have been clearly surpassed by two of his associates: Abu-Bekr, his close friend and supporter, and the Caliph Omar, his successor. There is too much of the clay of human weakness mixed with the finer elements in Mohammed's character. He had too many wives and too much trouble with them. Allah was too often called upon to intervene with a special revelation designed to extricate the Prophet from domestic difficulties. He was vain, egotistical and filled with hot desire. I do not place him among the greatest of human figures, nor am I one of those who find the Koran wholly inspiring and splendid. I own it in two translations and I have made diligent effort to like it, but I am unable to lash myself into a glow of admiration. Mohammed was the immediate cause of calling forth a power much greater than himself—the spirit of Islam. It grew out of the character of the Arab people. It was, and is, something vastly more significant than the man who made himself its spokesman."

In forming an estimate of any religion, we must distinguish between the pure and the corrupted aspects; the pure religion as it comes from the mouth of the Prophet of God, and the corrupted form as manufactured and taught by the religious leaders who follow. Perhaps no religion of the earth has become more corrupt than the Mohammedan, and yet, with the World War still fresh in our memories, with the spectacle of the Christian nations slaughtering each other, can we boast of any superiority?

In "Some Answered Questions" by Abdul Baha, Chapter XI, is a commentary on the 11th Chapter of the Revelation of St.

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John which is very illuminating. Beginning with the explanation of the second verse, "But the court which is without the temple leave out, and measure it not, for it is given unto the Gentiles," Abdul Baha says:

"In the beginning of the seventh century after Christ, when Jerusalem was conquered, the Holy of Holies was outwardly preserved; that is to say, the house which Solomon built; but outside the Holy of Holies the outer court was taken and given to the Gentiles. 'And the holy city shall they tread under foot forty and two months', that is to say the Gentiles shall govern and control Jerusalem forty and two months, signifying twelve hundred and sixty days; and as each day signifies a year, by this reckoning it becomes twelve hundred and sixty years, which is the duration of the cycle of the Koran. * * * * These prophecies are from the time of the appearance of Islam, when Jerusalem was trodden under foot, which means that it was dishonored. (This was the reign of Omar, the 'abomination of desolation.') But the Holy of Holies was preserved, guarded and respected, and these events continued until the year 1260 (Mohammedan time, 1844 Christian time). This 1260 years is a prophecy of the manifestation of the Bab of Baha'Ullah, which took place in the year 1260 of the Hejira of Mohammed, and as the period of 1260 years has expired, Jerusalem, the Holy City, is now beginning to become prosperous, populous and flourishing. Anyone who saw Jerusalem sixty years ago, and who sees it now, will recognize how populous and flourishing it has become, and how it is again honored.

"This is the outward meaning of the verses of the Revelation of St. John; but they have another explanation and a symbolic sense, which is as follows: the Law of God is divided into two parts; one is the fundamental basis which comprises all spiritual things, that is to say, it refers to the spiritual virtues and divine qualities; this does not change nor alter; it is the Holy of Holies which is the essence of the Law of Adam, Noah, Abraham, Moses, Christ, Mohammed, the Bab and Baha'Ullah, and which lasts and is established in all the prophetic cycles. It will never be abrogated, for it is spiritual and not material truth; it is faith, knowledge, certitude, justice, piety, righteousness, trustworthiness, love of God, inward peace, purity, detachment, meekness, patience and constancy. It shows mercy to the poor, defends the oppressed, gives to the wretched, and uplifts the fallen.

"These divine qualities, these eternal commandments, will

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never be abolished; nay, they will last and will be established forever and ever. The virtues of humanity will be renewed in each of the different cycles; for at the end of every cycle the spiritual Law of God, that is to say, the human virtues, disappears, and only the form subsists.

"Thus among the Jews, at the end of the cycle of Moses, which coincides with the Christian manifestation, the Law of God disappeared, only a form without spirit remaining. The Holy of Holies departed from amongst them; but the outer court of Jerusalem—which is the expression used for the form of the religion—fell into the hands of the Gentiles. In the same way the fundamental principles of the religion of Christ, which are the greatest virtues of humanity, have disappeared, and its form has remained in the hands of the clergy and the priests. Likewise the foundation of the religion of Mohammed has disappeared, but its form remains in the hands of the official Ulama (priests).

"These foundations of the Religion of God, which are spiritual and which are the virtues of humanity, cannot be abrogated; they are irremovable and eternal, and are renewed in the cycle of every Prophet.

"The second part of the Religion of God, which refers to the material world, and which comprises fasting, prayer, forms of worship, marriage and divorce, the abolition of slavery, legal processes, transactions, indemnities for murder, violence, theft and injuries, this part of the Law of God which refers to material things, is modified and altered in each prophetic cycle in accordance with the necessities of the times.

"Briefly, what is meant by the term Holy of Holies is that Spiritual Law which will never be modified, altered or abrogated, and the Holy City means the material Law which may be abrogated; and this material Law, which is described as the Holy City, was to be trodden under foot for 1260 years."

Abdul Baha goes on to say that the two persons mentioned in the following verse (3) as the "two witnesses" are Mohammed and Ali. Mohammed is often spoken of as the "faithful witness" because he testifies for Christ at all times; he also testified for Moses, Abraham and all the prophets of God, and taught his people concerning them. Also his spiritual and material laws correspond to those of Jesus and the prophets of Israel, and for this reason he has been called a plagiarist. Would anyone think of calling Jesus a plagiarist because he taught the Golden Rule, which had been taught by Buddha,

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Zoroaster, Confucius and other messengers thousands of years before Jesus? Does it not rather prove that they derived their wisdom and inspiration from the One Great Source; that God is one, the Holy Spirit is one and indivisible, and what we call different religions is but different aspects of the one? As Horace Holley so well says in his recent article on "The Days of God," "As long as we consider that religion may be defined in terms of our own 'religion,' so long is it easy to make Christianity and Mohammedanism rival systems, in conflict like two ambitious kings. To understand that both alike are but successive intervals in religion itself is to realize that they are related not as conflicting rulers, but as ascending steps to the same universal temple of God."

The explanation of Abdul Baha of this 11th chapter is so good that I should like to quote it all in this article, but we will skip to the 7th and 8th verses: "And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the streets of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. (9) And they of the people and kindreds and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves. (11) And after three days and a half the Spirit of Life from God entered into them, and they stood upon their feet, and great fear fell upon them which saw them."

"It is said, 'The beast made war against these two witnesses'—that is to say, a spiritual war, meaning that the beast would act in entire opposition to the teachings, customs and institutions of these two holy souls, to such an extent that the virtues and perfections which were diffused by the power of these two witnesses among the peoples and tribes would be entirely dispelled, and the animal nature and carnal desires would conquer. * * * In other words, (the meaning is) that it (the beast) would destroy the spiritual life which they spread abroad in the midst of the nation, and entirely remove the divine laws and teachings, treading under foot the Religion of God: nothing would thereafter remain but a lifeless body without spirit.

" 'Their bodies' means the Religion of God, and 'the street' means in public view. The meaning of 'Sodom and Egypt', the place 'where also our Lord was crucified' is this region of Syria, and especially Jerusalem, where the Bani-Umayya then held

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their dominions; and it was here that the Religion of God and the divine teachings first disappeared, and a body without spirit remained. 'Their bodies' represents the Religion of God, which remained like a dead body without spirit." * * *

"Those two persons whose bodies were lying spiritless are the teachings and the Law that Mohammed established and Ali promoted, from which, however, the reality had departed and only the form remained. The spirit came again into them (after 1260 years) means that those foundations and teachings were again established. In other words, the spirituality of the Religion of God had been changed into materiality, and virtues into vices; the love of God had been changed into hatred, enlightenment into darkness, divine qualities into satanic ones, justice into tyranny, mercy into enmity, sincerity into hypocrisy, guidance into error, and purity into sensuality. Then, after three days and a half (1260 years) these divine teachings, heavenly virtues, perfections and spiritual bounties were again renewed by the appearance of the Bab and the devotion of Janabi Quddus (one of his chief disciples)."

The remainder of the chapter elucidates the three "woes" and the ushering in of this "universal Manifestation which will subdue the world by spiritual power, not by war and combat; with peace and tranquility, not by the sword and arms. This Heavenly Kingdom will be (is being) established by true love, and not by the power of war."

The Bani-Umayya, of whom Abdul Baha speaks, were the corrupt leaders into whose hands the religion fell after the time of Mohammed. They saw their opportunity to commercialize the religion and make it a world power, and they lost not their opportunity. The disciples of Mohammed, the Imams, 12 in number, were hounded, persecuted and put to death, even as the disciples of Christ. Chief among these corrupt leaders was Omar, who headed the invasion into Palestine, slaughtering the Jews at the siege of Jerusalem to the number of 1,100,000, and scattering the survivors to the four winds of heaven. When we reflect that in those days men fought with swords and battle-axes, not with guns and cannons, we can gain some idea of what a conflict that was at the siege of Jerusalem, when men chopped each other down, and as fast as one was vanquished, another rose to take his place. The Jews were fighting to the last man for their sacred Temple and all the traditions so dear to their hearts. The Mohammedans built the Mosque of Omar upon the site of the beloved Temple of Solomon. It was all a

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fulfillment of the prophecy of Jesus. We can hear him say, "Verily, I say unto you, there shall not be left here one stone upon another that shall not be thrown down."

In this same book (Some Answered Questions) is a chapter on Mohammed, which throws much light on the life and teachings of the prophet. It is evident that, in order to understand a reformer and appreciate the work he did, we must understand the time in which he lived and the character of the people with whom he had to deal. In this chapter Abdul Baha says:

"Now we come to Mohammed. Americans and Europeans have heard a number of stories about the Prophet which they have thought to be true, although the narrators were either ignorant or antagonistic; most of them were clergy; others were ignorant Muslims who repeated unfounded traditions about Mohammed which they ignorantly believed to be in his praise. Thus some benighted Muslims made his polygamy the pivot of their praises, and held it to be a wonder, regarding it as a miracle; and European historians, for the most part, rely on the tales of these ignorant people.

"For example, a foolish man said to a clergyman that the true proof of greatness is bravery and the shedding of blood, and that in one day on the field of battle a follower of Mohammed had cut off the heads of one hundred men! This misled the clergyman to infer that murder is considered an accessory to the religion of Mohammed! The military expeditions of Mohammed, on the contrary, were always defensive actions. A proof of this is that during thirteen years, in Mecca, he and his disciples endured the most violent persecutions. At this period they were the target for the arrows of hatred: some of his companions were killed and their property confiscated; others fled to foreign lands. Mohammed himself, after the most extreme persecutions by the Quraishites, who finally resolved to kill him, fled to Medina in the middle of the night. Yet even then his enemies did not cease their persecutions, but pursued him to Medina, and his disciples even to Abyssinia.

"These Arab tribes were in the lowest depths of savagery and barbarism; and in comparison with them the savages and wild Indians of America were as advanced as Plato. The savages of America do not bury their children alive as these Arabs did their daughters, glorying in it as being an honorable thing to do. Thus many of the men would threaten their wives, saying, 'If a daughter is born to you, I will kill you.' Even down to the present time the Arabs hate their daughters. Further, if a man wished it, he was permitted to take a thousand women,

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and most husbands had more than ten wives in their household. When these tribes made war, the one which was victorious would take the women and children of the vanquished tribe captive, and treat them as slaves.

"When a man who had ten wives died, the sons of these women took possession of each other's mothers; and if one of the sons threw his mantel over the head of his father's wife and cried out, 'This woman is my lawful property', at once the unfortunate woman became his prisoner and slave. He could do whatever he wished with her. He could kill her, imprison her in a well, or beat, curse and torture her until death released her. According to the Arab habits and customs, he was her master. It is evident that malignity, jealousy, hatred and enmity must have existed between the wives and children of a household, and it is therefore needless to enlarge upon the subject. Again, consider what was the condition and life of these oppressed women! Moreover, the means by which these Arab tribes lived consisted in pillage and robbery, so that they were perpetually engaged in fighting and war, killing one another, plundering and devastating each other's property, and capturing women and children, whom they would sell to strangers. * * * Mohammed was reared among these tribes, and after enduring thirteen years of persecution from them, he fled. But these people did not cease to oppress; they united to exterminate him and all his followers. It was under such circumstances that Mohammed was forced to take up arms. This is the truth. Personally, we are not bigoted, and do not wish to defend him, but we are just, and what we say is just. Look at it with justice! If Christ himself had been placed in such circumstances, among such tyrannical and barberous tribes, and if for thirteen years he with his disciples had endured all these trials with patience, culminating in flight from his native land—if in spite of this these lawless tribes continued to pursue him, to slaughter the men, to pillage their property, and to capture their women and children, what would have been Christ's conduct with regard to them? If this oppression had fallen **only upon himself**, he would have forgiven them, and such an act of forgiveness would have been most praiseworthy; but if he had seen that these cruel and bloodthirsty murderers wished to kill to pillage, and to injure all these oppressed ones, and to take captive the women and children, it is certain that he would have protected them, and would have resisted the tyrants. What objection, then, can be had to Mohammed's action? Is it this, that he did not with his followers, and their women and

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children, submit to these savage tribes? To free these tribes from their bloodthirstiness was the greatest kindness, and to coerce and restrain them was a true mercy. They were like a man holding in his hand a cup of poison, which, when about to drink, a friend breaks it, and thus saves him. If Christ had been placed in similar circumstances, it is certain that with a conquering power he would have delivered the men, women and children from the claws of these blood-thirsty wolves. (To be continued in November Reality.)

AUTUMN

There's a tang of the Autumn, now, in the air,
Evenings are crisp, mornings glow fair;
Asters flame in my garden, ruddy orchards gleam in the sun,
Strong, bronzed arms reap the harvest of Summer's work done.
The lamb's coat grows thicker,
Squirrels hoard up their stores,
For evenings are chill, and mornings glow fair;
Ah, Summer is fleeing,
Can't you sense it, can't you feel it, by the tang in the air?
Can't you hear it? Listen:
It's the Song of Autumn, everywhere:
Writ in words of rare beauty,
By a Masterful pen,
In the goldenrod decking country roadside, hillside and glen,
The God-given, fragrant, flaming flowers of men.

Helen Wendell

TRUTH

Whenever the truth is told
And men never lie,
Every soul who trusts in God
Will never have to die.
When every soul is free from sin
And body clean and pure
It's then he begins his life
To live on earth for ever more.
Eon! my God! a power to save,
To snatch from the grave,
Allah che Marian! the **Light**
That shines along the way,
In this new world of our God
The Abha Kingdom to stay.

(Mrs.) W. J. Copeland

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THE SUNRISE OF A NEW DAY

By Hellen Wendell

For ages past, the dawn, the sunrise following a night of darkness, has served to typify "HOPE"—dawn, the beginning of a new material day has signified the dawn of a new spiritual day. A time to commence anew fresh undertakings, a time to secure a better understanding of things distant and vague, before. So it has been for time immemorial, is now for you, for me, and for the world. "Tomorrow, with its bright promise of sunlight," we say. "Tomorrow will clear up our doubts and misgivings."

And, on the morrow, alert, with eagerness to attack our problems, our perplexities, we fare forth—sometimes to victory, frequently to defeat. Thus it is with us; thus with the world, our fellows, for in the scheme of things as they are we all have our problems, we all have our successes and we all have our discouragements, and it is in these common happenings that we all enjoy and suffer alike that we are, in the true sense, brothers.

"The world's Tomorrow is not to be ushered in altogether by conferences, or by formal agreements. It is to be solved by men and women incarnating, manifesting, spirit. And the basis for spirit is the unfailing attitude of love." So an article from the pen of one of today's thoughtful writers is concluded. What a tremendous amount of truth, truthful meaning, if you will, there is contained in this very short paragraph.

Then, it would seem, as the men and women of today we are responsible for the world's Tomorrow. How are we treating this great responsibility? Are we accepting it gladly or rejecting it pettishly, just as the mood suits us? "What, after all," we may ask, "does this writer whom you quote mean by "the unfailing attitude of love?"

Here is your answer: The unfailing attitude of love is embodied in the belief of the oneness of mankind, the equality of men and women, the abolishment of prejudice, in short the teachings of Jesus Christ were the living exemplification of this same attitude of love. Was it not God Himself who commanded: "Love thy neighbor as thyself?"

Let us suppose that tomorrow it was entrusted to you, or to me, by some omnipotent power to rearrange the world, to bring about the changes which would be of the greatest benefit to humanity, I wonder how we should go about it. Perhaps I

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would begin with that man down the street whom I suspect of being just a little bit dishonest. Or maybe I would start with that woman whom I fear to be somewhat indiscreet. With every possible good intention I would no doubt try to reconstruct their moral codes along the lines of my own belief concerning their actions. Possibly my work would bring about favorable results, probably it would not. You might have better success with your attempt at reconstruction, but the chances are you would not, for people, as a rule, dislike to have their personal liberty curtailed, and that is just what you and I would be trying to do.

On the other hand, however, suppose we undertook to reconstruct our own lives, to make them so beautiful, so full of that all-encompassing power of love, that our very beings would so radiate as to draw our fellow creatures to us, within the charmed circle of our personalities. Ah, that would be the logical way to proceed, think you not so? For, by our example we can influence many that we could not hope to move by less subtle methods. If we live what we BELIEVE and what we believe is the TRUTH then those seekers after the truth whose name is legion, must observe and observing they will ask for enlightenment.

After all, what one is there among us that is free to cast the first stone? Who am I to direct your actions, or you to direct mine? But, if we love one another, then the one will influence the other, and the good works of the other will guide the first. When this condition becomes a fact then will the dawn of the new tomorrow bring forth a perfect day for you, for the world and for me. When we understand that all the changes for better times, for actual, enduring peace and prosperity are locked up within ourselves, then we shall have awakened to the fundamental truth that we shall all come sometime to understand. When we have come to the place where intolerance has no place in our make-up, when our minds seek out and harbor only the highest of ideals, when our charity shall consist not only of alms-deeds, but also of mental almsgiving, then we shall have at last turned our faces toward the sunrise of a new day.

Here is a homely little verse of Mary Stewart's that might well be graven on our hearts, the portals of which must be opened before our faces are turned toward the East:

"Who enters here must leave without,
"All Envy, Malice, Gloom and Doubt,
"For Joy and Faith the door stands wide;
"For Grief and Need there's room inside."

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The Right To Strike

By Dr. Frank Crane

(From New York Globe)

No right exists alone. It must always be balanced and limited by other rights.

No law can compel a man to work. Every one has a fundamental right to quit work if he wants to.

The gist of a strike, however, is not the right to quit work, but the right to induce others also to quit.

But there are prior rights to this. For instance, there is the right of contract. If you agree to do a thing, you must do it, and the man to whom you made your promise has the right to force you to do it by law and make you pay damages if you refuse. This right of contract is the very basis of civilized life. Without it no business could possibly be carried on. Remove it and society would immediately revert to a state of savagery.

Workers have a right to unite and form labor unions. They have a right to quit work when they want to, and by peaceable means to urge others to join them. But with this right goes a responsibility. If a labor union is going to have this power it should be incorporated and held responsible for its use of power. Power without responsibility is a menace to democracy.

Another right that is prior to the right to strike is the right of the general public to live and carry on business.

The general public in the United States could not live as it now lives without the railroads. Therefore no organization has the right to stop transportation.

The people could not subsist as they now do without milk. Any strike that could cut off the milk supply of the city would be tantamount to the assassination of thousands of children.

Neither could the public subsist without coal nor without the postoffice. It is perfectly proper, therefore, that the government sees that such basic industries as these are carried on, and that no organization shall become powerful enough to persuade everybody from ceasing to operate them.

There are other fundamental laws that people forget. One of these is that every worker should be paid wages enough to keep him effective. Employers should seek a maximum wage as a matter of mere common sense.

Another law is that workers injure themselves individually and as an organization unless they seek maximum production.

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To regulate for minimum production and to bring a whole body of workers down to the level of the inefficient is as vicious as it is silly.

Another general law that is as important as any of these—that is, as important in the matter of production—is that without a constant effort toward good-will industry breaks down.

All this talk about fight, or theories that are based upon class opposition, or movements that depend upon anger, vengeance, and the like, cut out the very heart of industry, which is good-will. There can be no prosperity that is not based upon intelligent co-operation between employer and employed.

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The Problem of the Coal Mines

By Cyrus A. Smale

Time has worked a great change in the consideration of economic issues since the days when ancient Rome was proud of its triumvirates. Today the triumvirate that much concerns the people of the United States is not composed of three powerful individuals alone. Instead, three groups of peoples touching at pivotal points form a triangle whose sides are labeled, Labor, Capital, and the Public. It is irregularly shaped because the Public's side is of greatest dimension. Labor joins on to form an obtuse angle with Capital, while Capital, the smallest of the three component unities touches the Public at an acute angle. Diagram this for yourself and you will find, peculiar as it may seem, the Public's side of the triangle meets both Capital and Labor "acutely." The significance of this is that in a labor unsettlement like the coal miners strike recently adjusted, the more acute situation is apt to exist betweeen Capital and the Public on the one hand and Labor and the Public on the other.

It is unfortunate that a better term is not available in our English language to differentiate those who are laborers and capitalists from the loosely used word, "Public," which is all embrasive though made to describe a non-combatant group. Sometimes these non-participants are referred to as consumers but that will hardly do. It is really the Public-at-large but, for

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brevity, the shorter word is preferable so long as the distinction is kept in mind.

It is not the purpose of this article to discuss the causes leading up to the coal miners strike that began April 1st last, but to attempt to point out the possibility of prevention by constructive action before the necessity shall actually arise.

The United Mine Workers of America is on record as advocating, "A federal fact-finding agency—'a representative, technical and official commission'—to collect and analyze information and develop a permanent policy for stabilizing production and establishing better working conditions in the coal industry."

Such an agency would concern itself with the cost of living, cost of production, labor conditions, transportation facilities. It should not stop here. For out of the mass of statistics that would accumulate should be found the answer as to what is a fair wage and a fair profit.

It was one of the unfortunate aftermaths of the world-war that there were those among both the representatives of capital and organized labor determined to keep up war prices. The consumer of coal objects to unfair profits, excessive wages, unnecessarily large freight charges and extras.

The public-at-large has a right to present to a permanent government agency its demurrer to injustices practiced by either capital or labor. Furthermore, in its argument to circumvent strikes and the consequent cessation of labor, it should be allowed to adduce facts recounting the enormous economic loss to the great number of storekeepers, artisans, and others through any interruption to business.

Men must learn the value of conferring together. Let representatives of Labor, Capital, and the Public gather around the same table. Place before them the claims of all sides. Then let them decide what is just to all (for justice is impartial and always right) and be governed accordingly.

Dr. Frank Crane, as always, speaks to the point: "The interests of capitalist and working man are identical. One cannot prosper without the other. After every strike has run along for some time they invariably bow to the inevitability of this logic and get together. Why not get together in the first place? WHY WAIT?

For the five months of 1922 that the coal miners strike was in progress, there were roughly speaking 155,000 anthracite coal miners and 573,000 bituminous coal miners not at work

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mining coal. Evidence was at hand in some sections of the country as early as the latter part of 1921 that miners were reducing personal expenditures and saving against that day when they should lay down pick and shovel. In a sense, it is commendable of their foresight and reveals a lesson learned through previous experiences with periods of idleness.

Despite the enormous man power out of work this summer, impartial students of conditions surrounding the coal mining business, declare that instead of the miners losing money by the shut-down of the mines five months their wage earnings for 1922 will be larger than otherwise would have been the case. This is due to their having worked steadily the first three months of the year coupled with the expected intensive operations the last four months of 1922.

Had there been no strike the very large supplies of coal above ground early in the year would have necessitated the operators reducing the number of working days each week. On April 1st there were between 65,000,000 and 67,000,000 tons of bituminous coal above ground—an overstock of 40,000,000 tons. There were 407,000,000 tons of bituminous coal produced in the United States last year. To have continued mining throughout the summer would have required a reduction to what the miners could produce in from two to two and one-half days a week. In some sections it would have meant the closing down of the mines by the operators. In 1921 the bituminous coal miner worked between 140 and 160 days. Individual earnings varied between $700 and $900. Not at all a satisfactory return for so hazardous an occupation!

The anthracite coal industry is more stabilized than the bituminous. Here a miner works steadily five days a week and is paid from $1,600 to $1,700 in the course of a year. Out of this he must pay for tools, fuses and powder. A box of powder costing $3.00 may last three days and again it may be all used in one day. The anthracite operators had surplus stocks of 9,000,000 to 10,000,000 on April 1st. Their weekly production averages between one and three quarter and two million tons; being about one-fifth that of bituminous production.

It is an open question whether or not the coal operators have lost any money at all by the strike. Some editorial writers have variously estimated losses through the coal miners stopping work as between one and three billion dollars. In view of the facts obtainable from government sources these figures

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appear to be gross exaggeration. The money loss to the public-at-large has been great, no doubt.

The humanitarian side of the controversy should be more thoughtfully taken into consideration by the public. This falls to its portion and should not be relegated elsewhere.

Just how hazardous coal mining may be, a few figures will suggest. Quoting from an investigator, "There are more than 150,000 non-fatal coal mine injuries annually in this country." During the last nine years an average of 2,396 men have been killed annually in our coal mines. Fatalities are the result of gas and dust explosions, falling slate and coal, drowning, electrocution, mine damp, fire, mangling by dangerous machinery.

In mines where the piece-work system of pay prevails, a miner may of necessity lose much time without compensation. Faulty underground haulage systems may prevent his being supplied promptly with cars for loading the coal he has mined. Time is often lost finding a foreman with whom it is necessary to consult about the work. An inefficient underground organization breeds discontent among the men. This in turn raises the cost of the industry.

A coal miner's work is exceptionally heavy and, for the most part, is performed in the dark. Sanitation in mining settlements is notoriously bad. Miner's huts are frequently overcrowded. Housewives keep their windows shut in mining towns to keep out the grimy air. If you have ever ridden through a mining community and noticed the little houses lining the railroad track, be informed, if you do not know it already, that more than likely they are overcrowded with human beings who, like ourselves, crave some of the luxuries of life. These may be simple desires, easy of gratification under some circumstances, but perhaps not so easily satisfied in the case of the miner and his family. His wife is just as human as any other. Her children are entitled to the best and she wants them to have advantages not possible in the environment in which they live. Why charge her with extravagance if the music box will bring to her the arias and the operas others hear in cushioned seats far apart from the scenes of irksome toil! Or who should gainsay that the husband and father may not wear a silk shirt after his day of industrious application underground if it is only to yield him a few hours of satisfying comfort! Who is there that does not enjoy a little change from the extremely common place?

Let us be fair to labor; let us be fair to capital; above all

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let us be thinkers and doing constructive things for others while labor and capital serve each other fairly and generously. Once again let us be reminded that all the public is dependent for its fuel on the skill, courage, and fidelity of the miner. That alone merits our best efforts to help him solve his problems. And in solving them, may both labor and capital place the common welfare above all personal and private interests.

Cyrus A. Smale

Abdul Baha the Mystery of God

"Turn with thy breast unto the heart of Abdul Baha, and then the concealed fact will be disclosed, and the hidden mystery revealed unto thee."—Abdul Baha Abbas.

* * * *

Hast thou e'er drawn, with inhalation deep,
Into thy very soul a perfume rare,
And felt its subtle essence quicken life
And lift thy spirit as etheric waves
To higher realms of beauty, color, light—
And thereby known the mystery that lies
Close-sealed within the perfume's magic power?
Or as an Alchemist hast held in mind
The mingled sweetness of the violet
With lily of the vale and mignonette,
Of orange blossom, pure and undefiled,
Of spicy pink and subtle jessamine
And frail arbutus—harbinger of Spring,
Of apple blossom, hyacinth and rose,
And all the myriad fragrances of flowers
Which yield their sweetness to refresh the world;
And in this mingled essence found the One,
The unity of perfume, which had power
To penetrate the recess of each cell
And fill thy being with a new-found joy?
If this be true—then hast thou **faintly glimpsed**
The mystery which lies within the heart,
The Flower Heart, of Him who bears the name,
Abdul Baha, "The Mystery of God."

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Hast thou e'er listened to the song of birds,
To joyous notes of meadow-lark in Spring,
To mocking-bird and linnet, whip-poor-will,
To cooing doves and love-toned nightingale,
And all the birds that sing for latent joy
And ecstasy, which fills each feathered breast?
Or hast thou heard the ocean's solemn tone,
Vibrant with life and hidden mystery?
Or caught afar the river's murmuring song,
Or silvery tinkle of the fountain's play?
Hast listened to the music of the rill,
Or felt the awe from sound of mighty falls?
And hast thou heard the cry of pain and moan,
The love-tones, of a perfect violin
That reproduced in harmony Divine
The heart desires which fill the heart of men?
Or heard the clarion call of instruments
Which mingled with the lyric trill of flutes,
The cello, and all else that blend to make
Orchestral tones of beauty, heavenly sweet,
And through the waves of sound bring forth to man
The all-mysterious symphony of Life?
Then in the mingled tones of many birds,
Of ocean, river, fountain, merry rill,
Of perfect instruments which blend as one,
Thou hast but glimpsed the mystery of tone
Which lies within the voice of Him we love,
Abdul Baha, "The Mystery of God."

Hast thou e'er felt the warmth and blessed glow
Of golden sunshine after days of rain,
Of winter's chill, of ice and falling snow,
And leaden skies, when, lo! Spring comes again
And all things lift their heads from out the earth
And waken to new beauty and new life,
And all your being melting, as it were,
Into a Oneness with all living things,
Which filled thee with strange wonderment and bliss
Or hast thou ever felt the mystic spell
Of silvery moonlight over land and sea,
Its tenderness and beauty unsurpassed,
That pure white light of restfulness and peace
That made the lily on the river's breast

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Gleam as a pearl with halo holy, fair,
While Love's sweet pledges rose within thy heart?
Then hast thou known the glory of the sun,
Its quickening power? And all the mystery
And wonder of the moon's soft, tender rays?
Then in this knowing thou hast faintly glimpsed
The glory and the Wonder Light which lies
Within the smile of Him who bears the name,
Abdul Baha, "The Mystery of God."

Hast thou e'er felt a longing in thy soul
For some still spot away from earthly strife,
A home of rest and all that HOME doth mean
To one who wanders homeless on the way,
A holy spot, with altar-fires aglow,
Wherein thy soul may feel the o'erspread wings,
And in communion meet and greet its own,
A Fortress of True Love, a Haven calm
Where every hunger of the heart is fed,
A Trysting place of life's most precious things?
That spot of Peace, of Mystical Content,
Of hopes fulfilled and joys made manifest,
Of sweet companionship, all understood,
And all thy soul most longs for, may be found
Within the Love of Him who bears the name,
ABDUL BAHA, the Center of God's Love,
Beloved One, "The Mystery of God."

—Shannaz Waite

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CURRENT ART

(From New York Times Art Department)

Art seldom refuses a dare. Having been told repeatedly that it could not use a camera and remain art, it redoubles its efforts to prove the contrary. And now in the age of the machine it takes new courage. The present exhibition of the Camera Club contains nothing more interesting than the quiet challenge by Paul Strand to the sentimentalists who abound in the art of photography as in all the other arts.

Mr. Strand, working with a machine, chooses a machine for his subject, and deliberately, intelligently, turns it into a work of art by selecting from among its qualities those that arouse esthetic feeling. The fan belts of an automobile are photographed and photographed beautifully, with firmness and clarity and breadth.

The artist has known just the angle, the distance from the camera, the method to use to gain a general effect of simplicity and retain all significant detail. He has been interested in the directions, the straight lines and perfect curves, the brilliant certainty of construction upon which the science of machine building insists. And he has been interested in the contrasting textures of the different surfaces. The kind of tactile stimulus Picasso attempted to give by pasting bits of sandpaper and cloth on the surface of his canvases, Mr. Strand succeeds in giving more naturally and simply. We are at once aware of the soft tough fibre of the leather belt, of the corrugation of the metal chain, of the polish of smooth metal and the dull glow of painted wood.

Painters like Alfred Stevens have given much of their energy to making us aware of just such stimulating contrasts, but seldom have narrowed the field so expertly to give their significance full play. By thus narrowing it and excluding all that would make for disorder in our impression, making the elements of his composition large and undisturbed, linking his work with the knowledge of principles and technical points gained by the study of form and composition, Mr. Strand produces a work of art in the manner of artists, by constructing from a mass of diverse appearances a unified impression, purified from the extraneous fragments threatening its unity. Also we have the character of the subject—the clear-cut mechanical character of the machine subject. There is no doubt that photographs are art. And it is interesting to have the photographers enthusiastic over their quality as photography.

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Nikolas Murray's dancing girls adjoin Mr. Strand's severely disciplined arrangements, showing also the characteristics of art; flowing rhythms introducing motion into the composition, plasticity emphasized by shadow, dramatic feeling in the arrangement of the draperies, a sculptural linear effect that any artist would recognize. Yet, oddly to the casual observer, the personality by which art is made interesting is less apparent in the photographs of these lovely dancers than in the photographs of the machines. Possibly because the artist, leaning more heavily upon nature and seeking less ardently to heighten esthetic significance, has managed with less art. The art is there, however, and the photography is good. Which leads to the important point that making an artistic photograph does not involve neglecting its character as photography.

There is a tendency throughout the exhibition to use a very coarsely toothed printing paper, and the result in almost all instances is disagreeable, destroying exactly the effect that probably was intended, the effect of vibration. A surface evenly coarse is more monotonous than one that is evenly smooth. There are experiments interesting to those acquainted with the technical resources of the printing, William Alcock's bromoil transfer, Conway Tearle's clever effect with a single gum printing, and the rich Rembrandtesque lighting of Dr. T. W. Kilmer's examples of multiple printing.

Portraits, naturally, predominate. Dr. Kilmer's portrait of Dr. McGinnis is remarkably strong in character, the darks built up, or built down, by one cautious printing after another, and the modeling of the forms in the face simplified. But the cigarette, lightly and expertly held between the lips of the sitter, is a failure.

The three heads by Floyd Eugene Vail are discriminating and competent without a trace of the mannerisms into which the modern photographer is apt to fall when he is the falling kind. Two of the heads are photographs of one subject, a dancer of mixed Spanish and Irish origin, and show in the first the Spaniard, in the second the Irish girl, with no suggestion in either of two strains of race. The third portrait is of an old man with extraordinary delicacy in the modeling of the brow. Just how far the texture of the beard had to be sacrificed to secure this delicacy is a technical point, but there is a certain vivacity in the opposition of the truculent harsh filaments to the sensitive veining of the forehead.

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"The Influences of the Heavens"

By G. V. Ronalds

It would seem to be true that people even in this enlightened age fear the stigma of unpopularity against their persons as a reward for profession of faith in the principle of astrology as a science. This can be only because the world still fears to come into the open and proclaim the truth. There are truths, in all reason of varied kind. There are those which even the veriest materialist would be forced to recognize, those that the self-styled Atheist would have to acknowledge, the truths of mathematical precision, the fruits of the exact sciences. This term "exact sciences" is to us an anomaly. For no science can in the nature of things be exact because it is ever susceptible to the variations of an ever widening river of that very truth upon which all life and action rest. Truth is everywhere about us, but our finite mind perceives only so much as the Hierarchy of the Saints will permit us to gather to ourselves. And naturally there are those truths which have been imperfectly told, and therefore never properly understood.

Amongst those truths but imperfectly grasped the science of astrology is one of the foremost. It is today but little realized that the Heavens have in them forces which transcend any known energy, and that these radiate constantly upon the receiving aura of our own Heavenly body the earth.

And just as the science of astronomy is the exoteric divination of the wonders of the Heavens so is astrology the exoteric or inner divination of these same wonders. It is as famous astrologers have pointed out for hundreds of years past the soul of astronomy. Or, to revert to a study of our own Christian Catechism it is the inward and spiritual grace of that Hierarchy of the Universe of which astronomy is the outward and visible sign. There are those who are pleased to call it the science of the fools. May they rest in peace! Always has it been true that those who delight in the study of the less known factors of life have endured the censure of the more practical brethren of their age. The greatest of all teachers of the world since the overthrow of Atlantis, Jesus of Nazareth travelled this path, and suffered the cross beyond any word

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that imagination might picture. The lesser martyrs may bear their little crosses silently and cheerfully with his example before them.

There are several systems of astrology. Among these are two of importance, that enunciated in Europe by Count St. Germain, and bound up with myriad symbols and having no practical relation to the science of astronomy as understood today, and that followed by most of the modern astrologers, based absolutely upon its sister science astronomy. It is of this latter science that we would speak today.

Astrologers and astronomers agree on many points; they differ on many others. They all agree that the study of the Heavens is one of the most awe inspiring in the whole calendar of the curriculum; they agree that there are moving bodies in the Heavens, and bodies again which seem not to move, this latter phenomenon being explained in the fact that the apparently non-moving bodies are incalculable distances away, and that their apparent lack of movement is a delusion of the senses since all movement is relative, and there is an ever rolling series of revolutions throughout the universe. They all agree that both sun and moon affect the earth both as to its life and its movement, and they agree that these influences may be largely reciprocal. They agree that if the sun were to suddenly drop out of the magnetic ring attracting the earth to it the latter would be unable to function further. They agree again that if a similar catastrophe were to happen with respect to the moon vast changes would be noted here on Mother earth.

The astrologers merely carry these deductions a few steps farther on. They state that two forces are ever at work in the harmonious working out of the law of the universe: 1, the life-giving principle termed the creative spirit, and 2, that which it manifests, material form. All of which is but another way of expressing life as an interchange of manifestations of the great spirit. This is, too, an expression of life in which that which is greatest has its counterpart in that which is smallest. This is the substance of the teaching of the founder of Christianity. To Jesus of Nazareth, representative of the great spirit the tiniest sparrow was in the sight of God as worthy of his highest consideration and love as the greatest of the archangels of the Heavens. Travel one step further, and lo! we have the principle of the spirit of brotherhood, in which the least of God's children shall become the greatest and on

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and on until there shall be no greatest but all shall be equal in the sight of God.

This is astrology. It is christianity expressed in its simplest terms. It is the doctrine of Pythagoras; it has been the doctrine of all great teachers of all times.

We have noted the relativity of astronomy to astrology. We divert a moment here to refer lightly to the Einstein theory of relativity, so lightly indeed that we merely suggest that this theory is not yet fully understood by even the greatest scientific investigators. Therefore it would be unwise to comment seriously upon its influence at this juncture. It is one of the most notable discoveries of the age. It is, however, so intricate in its mathematical ramifications that only the brightest mathematical minds of today can hope to grapple with its problems. Therefore, it is a safe bet that while millions of people may hurl anathema upon it or devour it with the voracious appetite of frenzied antagonism very few would know why it was devoured with relish or scorned with ridicule. It is the discovery of a wonderful mind; it will unfold its intricacies in the years to come, and when its unfoldment is complete it will be realized that it does not disprove the fundamental truths of either astronomy or astrology. Taking it for granted that the substance of this discovery is that there is neither space nor time, one need only say that this is the fundamental principle of eternity, and that the principle of eternity is that underlying all true religions. That which is eternal is boundless, without beginning, without end, a paramount truth of which our finite minds have but a vague grasp. Thus, the principle of eternity is not disproved; rather is the fallibility of the human mind once more evidenced. Periods of space and time are necessarily but human demarcations of time and space, demarcations effected in order to co-relate all the activities of universal life with the finite understanding of the human mind. Truth is everywhere but our vision of Truth is limited to just that degree in which we grasp the infinity of eternity. No greater proof of this series of degrees of perception of truth can be given than that of the intolerant bigot and the great teachers, men like Plato, Pythagoras, Socrates, Jesus, Buddha, Confucius, Abdul Baha and many others. Between these two opposites of conception there are myriad degrees of thought and belief.

Concluding this diversion into fields Einsteinine we would content ourselves with stating with knowledge that the empir-

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ical proofs of the science of astrology are to us so pronounced as to form an impregnable bulwark for its protagonists.

So far so good. The writer has touched lightly upon the philosophic conception. If it be true that astrology is the inward and spiritual grace and astronomy the outward and visible form of the divinations of the wonders of the Heavens then it must be true that astrology is the study of the influences of Heavenly bodies upon each other not generally included in the category of scientific research. This is the essence of the teaching of astrology. There is just such an influence, an influence which is of soul and mind, not blood and bone alone.

Astrology has been accused, often rightly of giving rise to superstition and maudlin sentimentality. This has been the case only when it was studied blindly as a means of evading personal responsibility or of achieving purely personal gain irrespective of other considerations. To such as these belongs that one who prostitutes the teaching of astrology to find out if sugar stocks will rise today or fall tomorrow, or if he will sell his house under more favorable circumstances at exactly 2.23 P. M. day after tomorrow.

In the opinion of the writer the science of astrology is invaluable to the student as a means of determining and of achieving progress. Progress is not calculated in the arena of true religion by determination of material gain, but rather by a proper understanding of those factors which will enhance the evolution of the native. Considerations of stocks and shares should have no real place in the study of this science; on the other hand considerations of health, mental equipment, marriage and the chances of making out a career are fundamentally sound. For this reason, that all these are factors which are related to the progress of the individual.

A fatalist should leave considerations of astrology to those whose minds are not slavebound. Common sense is the first requisite for the proper study of the science. Planetary parallels, cross currents, favoring aspects and other factors involved in a study of horoscope charts indicate conditions and never iron-bound facts; the attitude of the man or woman alone determines this problem. These conditions are as children, subject to the will of the individual and to the trained mind. If the mind is untrained, the slave of fear, envy, malice, then these conditions will hold it slavebound, and finally the conditions will so become facts that they will overwhelm the mind, and insanity will follow. If the man or woman decides to regu-

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late these conditions they may become handmaidens to his career or to his general tenor of life. Ill advised handling of dynamite may result in great catastrophe, yet dynamite is one of those natural forces which man uses for his own weal by dint of wise channeling of its energies. As with dynamite so with those forces from the far regions of the Heavens pressing down upon the radiations of one's spirit and soul.

The Drama

Frances Eveline Willcox

Now that the season theatrical is underway, it is not too early to note a few prevailing features in the class and type of plays already presented, as the probable keynote to the future. It is a pleasure to remark the tendency toward more simple stories with the human touch and heart interest. The problems of life as worked out through natural situations by characters one meets in everyday life without exaggeration or superficiality are bound to raise the standard of the stage to the place it should occupy, that of visualizing for mankind, conditions as they are and thereby giving the patron of the theatre, not only a pleasant evening but something to take home and think about.

In times past it was the occasional psychological play that the one or two dramatists of a season managed to put forth, to the surprise of everyone including themselves; but now that the world is seeking more truths and endeavoring to get a clearer vision on the mysteries of life they are not satisfied with anything less than the best, and it has been necessary for the playwright to turn his attention to the difficult task of writing along the lines of true psychology. The public has become satiated with inane chatter and trivial, artificial situations. They demand the conversation that tells something and the situations lifted from homes, where real characters work out the psychological problems for the benefit of those in the audience who may have faced a similar combination of circumstances. Producers, too, have been obliged to make a study of the best way of presenting this undercurrent of real meaning and philosophy. There must be no more scenes put upon the stage for effect regardless of cause—as the easiest way to reach a certain result—the cause, the development and the effect must be shown in all truth and all sincerity.

However, one may talk of types, problems, farces, and

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dramas, analyzing the whys and the wherefores but as Fanny Cannon in her book, Writing and Selling a play: "What is a good play? As to what constitutes a good play? Who knows? One writer declares that any play that has successfully entertained you for an evening comes under this heading. Several plays in a season, which may come under the scathing criticism of one who knows, will succeed. Their authors belong to that happy class who have achieved the ability to do the wrong thing cleverly. Walter Pritchard Eaton makes another distinction between the good and the bad play, which may explain as well as any other: the good is caused by sincerity on the part of the writer, the bad by insincerity. And the success of any given play can only be judged by the effect it produces." James Forbes also believes in sincerity. He once remarked: "No speech, or situation that is not true will ever get over the footlights."

A few remarks on the current plays and why they are worth seeing may be of assistance to our readers who enjoy the theatre.

"Better Times" at the Hippodrome, runs the gamut of everything entertaining, with an equal appeal to the older patrons as well as the children and furnishes a feast to the eye in the marvelous stage pictures; while the singing and dancing numbers, to say nothing of the animal and acrobatic feature acts are of the highest type. "Better Times," produced under the direction of R. H. Burnside, will surely bring better times to the Hippodrome box office and pleasure-seekers in town and visitors from other cities could not have a better time anywhere.

"Shore Leave" at the Lyceum Theatre, by Hubert Osborne, gives Frances Starr an opportunity to be light and gay this season, which is quite a change from the more serious and some times tragic roles she has portrayed the past few seasons. "Shore Leave" is a simple story of homely people with plenty of witty dialogue and amusing situations.

"Fools Errant," by Louis Evan Shipman, at the Maxine Elliott Theatre is a play of action and reaction and a study of American manners and morals. The situations are not new but it is splendidly acted by Cyril Keightly, Alexandra Carlisle, Lucile Watson and Fritz Williams in the leading roles.

"The Old Soak" is not an attractive title but the character studies evolved from the Don Marquis types, Clem Hawley, charmingly played by Harry Beresford and his wife Matilda, in which Minnie Dupree has come back to her own, are a delight.

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The love interest as manifested by Matilda for her husband despite his weaknesses, wins the sympathy of everyone. The comedy is clean and refreshing and the laughter comes spontaneously. . . .

Opinions differ somewhat in regard to the play by Arthur Goodrich, produced by George M. Cohan at the Hudson Theatre. It is a witty satire on English life and American prejudice. It shows the type of English that Americans do not like and the American type abhored by the English, and is written with a view of helping to reduce this lack of brotherly love between the two nations. Some who have witnessed the play seem to think that Mr. Goodrich has a distinct message presented in a clever and amusing form.

"Molly Darling," by Otto Harbach and William Cary Duncan, offered at the Liberty Theatre represents still another variety of entertainment. It is a musical comedy, and Mary Milburn the prima donna does full justice to the song hits of Tom Johnstone—and there are many.

"The Torch Bearers" has scored one of the big successes of the season. Mary Boland has done much to establish this satirical comedy on the stage aspirants. The play is at the Vanderbilt Theatre for a long engagement.

James Forbes' latest play "The Endless Chain" produced by A. L. Erlanger at the George M. Cohan Theatre with Margaret Lawrence featured, will interest the feminine portion of the audiences and has plenty of Mr. Forbes' comedy lines and situations.

There are two brilliant comedies on view, both by American authors. "The Awful Truth" which introduces Ina Claire as a star, by Arthur Richman, is a right smart play at the Henry Miller Theatre, while "It's a Boy," by William Anthony McGuire, is destined to have as long a run at the Sam H. Harris Theatre as his previous play "Six Cylinder Love."

Another new musical production that has won instant favor is "Sally, Irene and Mary" now at the Casino Theatre. The three characters have been taken from the three productions represented by the individuals and now combined in one. It is booked for a long season.



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Rabindranath Tagore

By V. B. Metter

Doctor Rabindranath Tagore was born in 1861. He belongs to a family which is distinguished in Bengal for the large number of remarkable men and women that it has produced. He received his general education in India and was then sent to England to study law. But he found out there that the laws of life and soul interested him far more than the laws of states, and so he returned to India without becoming a barrister. He began to write poetry while he was still in his early teens, and became famous in his province as a poet before he was thirty. He became known in England and all over the world by his translation of "Gitanjali," for which he was awarded the Nobel Prize in 1913. Besides being a poet, he is also a dramatist, story-writer and an essayist of considerable merit.

Doctor Tagore reflects many types of old Indian ideas and some western ideas in his works. He is a pantheist and monotheist by turns. His monotheism is sometimes of the old Vaishnavite type, and sometimes of the modern Brahmo and Christian type. The love of dancing and his peculiar attitude towards women and love are to a certain extent the result of the influence of Vaishnavism on him. That he combines the love of music and philosophy with his poetical genius is nothing unusual, because Indians cannot understand how a man can be a poet without being a musician and a philosopher at the same time.

Doctor Tagore feels the presence of God everywhere and in everything. The blade of grass is as important to him as the solar system, because of the imminence of God. God is no extra-cosmic, super-natural being in his eyes, of whose wrath men have to be constantly afraid. He is love, life, light and beauty to him. This conception of God and life is not new with him, it is almost as old as Indian history. What Doctor Tagore, like the other poets of his country has done, is to interpret the traditional philosophy of India in his individual way.

Poetry is the human echo of the cosmic rhythm. God is the supreme poet and musician of the Universe. The poet to Doctor Tagore, as to other Oriental poets, is the flute on which God plays. Poetry written with such ideals and aspirations cannot be objective and realistic. It is essentially of a subjective nature. It sees and interprets the world not with the

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help of the intellect and the senses, but with the help of the spirit. Its object is not to enlarge physical and moral human beings as in epic poetry, but to distil them and present their essence in a melodious form. It is simple, because it is the product of the spirit and not of the intellect. It is meant for all classes of people, and not merely for faddists, decadents, brilliant poseurs, and men who never forget that they are cultured.

Doctor Tagore does not understand and therefore does not sing of "Abstract Beauty." Beauty is not personified by Oriental poets because, according to them, it is the expression and proof of God. For this reason, beauty in Oriental poetry is more often of a moral and spiritual than of an intellectual and physical nature. Doctor Tagore also, like the generality of Oriental mystical poets, thinks that the highest love that man is capable of feeling is for God—as the beloved. But unlike them—perhaps on account of certain Christian influences—he condemns physical love. According to Eastern mystics there is no fundamental difference between the physical and spiritual love of a man for a woman. They do not draw such a sharp line of distinction between Venus Urania and Venus Pandemus as Plato did. For they felt that if there are two kinds of love, they are both of divine origin, on account of the omnipresence of God. They do not, therefore, despise the body of a beloved woman, and sigh for her soul, because they see each limb of hers, each hair on her head, aflame with the light of God.

Doctor Tagore, like all human beings, is moulded partly by the traditions of his country and partly by the books that he has read, and the spirit of the times in which he is living. Besides knowing the literature of his own country, he is familiar with European literature and ideas. Perhaps the European poets who have influenced him most are Shelley and Goethe. But his conception of nature is quite different from that of the romantic poets of Europe. She is not his only solace in life, the mother on whose bosom he would like to lay his head and weep away this life of care. There is in fact no antithesis between man and nature in his poetry or in that of other great Oriental poets. Man with them is a part of nature, and nature is a manifestation of God. Like Gandhi he detests the European word "Civilization," because it creates an artificial difference between man and nature. Man living within a walled city imagines himself to be superior to those who live in the wilderness, which in reality he is not, because by living in that walled

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city he has dulled his senses, and his capacity for merging into a life infinitely larger and more elevating than his own. Doctor Tagore thinks that the greatness of Hindu philosophy is due to the Hindus' love of the forest. The ancient thinkers and ascetics of India passed their lives in forests, because amidst their profund silence they could feel and meditate better. This cult of the forest was being forgotten by Indians in recent times, and therefore he has resurrected it by showing them the influence which the forest exercised on the greatest men of their country in the past.

Doctor Tagore is an optimist. But his optimism is not that of romantic visionaries like Victor Hugo and Swinburne. It is based on the Vedantic philosophy. God is all goodness, and therefore he believes that from evil good shall come some day or other. The present chaotic state of the world, he thinks, will disappear, when the bad institutions and ideals of today will disappear. While he favors a kind of nationalism for India, which has none (in the western sense) in the past, he finds no words strong enough for condemning the nationalism of the modern western type—which according to him is nothing but a new form of cannibalism. He warns his countrymen, even while adopting nationalism, not to be enslaved by it and forget humanity, of which all nations are after all a part.

Doctor Tagore's school at Bolepur is an expression of many of his lifelong ideals and aspirations. It was started as a protest against the system of education which the British have established in the country. The whole education of an Indian student in government schools and colleges consists of mastering European literature and science in a European tongue. The result therefore is intellectual slavishness, moral lethargy and an atrophy of the creative faculty. In the school at Bolepur everything is taught through Bengali and other Indian languages. Boys sit there on the ground under trees to learn as they did in ancient India, and not on benches inside of thick, walled buildings in the tropical heat of the country. No discipline is forced on them from above. They create it for themselves, by being allowed to manage their own affairs. And when they have leisure, they go and teach whatever they can to the aboriginal Santhals who live around them, and thus make themselves useful to their fellow beings. Doctor Tagore has given away the Nobel Prize and the royalties that he receives on his books to this school.

The Hindus of today feel that their ancestors repressed

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their senses and retired to mountain-tops for meditation a little too much. They are therefore inclined to depreciate the life of asceticism. And Doctor Tagore is no exception among them. In the "Gitanjali" he writes:

"I feel the embrace of freedom in a thousand bonds of delight. No, I will never shut the doors of my senses. The delights of sight and hearing and touch will bear Thy delight. Yes, all my illusions will burn into illumination of joy, and all my desires ripen into fruit of love."

Then again you find the following lines in the "Gardener":

"No, my friends, I shall never leave my hearth and home and retire into the forest solitude if it rings no merry laughter in its echoing shade."

Doctor Tagore loves the West as much as he loves the East. If he condemns the West at times, he condemns the East also. He exhorts the West to give up its worship of Mammon and the apotheosis of matter, but at the same time he exhorts the East to throw off its lethargy and intellectual stagnation. In order to unite Eastern and Western culture he has recently started a new university. It remains to be seen what kinds of fruit it will produce.

FRIEND O' MINE

The pebble I threw in the sea of yesterday,
Has sounded the depths of my heart;
Enriching me with countless joys—with
Infinite and innumerable blessings.
Now the Circle breaks and widens,
Now ripples into a "perfect round;"
Encircling You within the magic ring.
Rainbows hang suspended in the blue,
Caught in the mist of incense, and
Impaled upon the golden star of Love.
Rare and radiant are the gifts you bring, to
Charm the life of me, and I in turn, am sending
Lotos-laden wishes for Happiness and Peace, to
Engrave upon the tablet of your soul.

Luella Frances Phelan

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Bahai Activities

Our Bahai friends, as well as readers of REALITY, will be delighted to read the following letters.

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The Bahai Cause

115 East 34th Street, New York
New York Metropolitan District

September 13, 1922

Mr. H. S. Robinson
REALITY Publishing Corporation
17 West 42nd Street, New York

Dear Mr. Robinson:

The subject of the September issue of Reality Magazine was taken up by this board at its current meeting, and I have been instructed to write you that the members are pleased to note that the sub-title "Bahai Magazine" does not appear on this issue.

The members also note, and appreciate, the statement on the title page to the effect that the management and editors of Reality Magazine are solely responsible for its contents.

This action on your part, in our opinion, removes a serious source of objection on the part of Bahais, and in addition goes far toward placing Reality Magazine on its true basis of being an independent magazine devoted to that which its name implies—**REALITY.**

We sincerely hope that Reality Magazine will live up to its name in every respect, and secure a deserved public and universal recognition.

As regards placing copies for sale in the Library, this entire question of what publications shall be sold there has been turned over to a special Library committee from which you will soon hear.

Yours very sincerely,
Horace Holley

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New York, September 19, 1922

Mr. Horace Holley
Sec. of the Bahai Spiritual Assembly
115 East 34th Street, New York
My dear Mr. Holley:

This acknowledges your favor of September 13th, and I note with great pleasure that the New York Spiritual Assembly has unanimously decided to extend its cordial co-operation to REALITY, in view of the fact that the sub-title, "The Bahai Magazine," has been omitted from the September issue.

Of course I am gratified to know, that REALITY will continue to receive the help and co-operation from your board, as it has in the past.

I may say, that when the sub-title "The Bahai Magazine" was used in August, it was not because I had intended to convey the impression that REALITY was the official organ of the Bahai movement.

I couldn't have even thought of such a thing, in view of the fact that Abdul Baha has many times stated that the Bahai Cause cannot be organized; and when I had the good fortune of becoming interested in the Bahai Principles, it was because I felt I had found a set of principles, that could unify all religions and all mankind; that it made everyone of us a leader and free agent, "The independent investigation of truth," which is one of the Bahai Basic Principles.

You can, therefore, appreciate how amazed I was when I learned that some of the friends took exception to the sub-title "The Bahai Magazine" on the August cover. I was even more amazed when I learned that some of the friends interpreted this sub-title to mean that REALITY was the official organ of the Bahai movement. I of course assumed that every Bahai understood that the Bahai Cause could not be organized, therefore, there could be no official organ; and in accordance therewith, there can be no officials, and that every Bahai becomes a teacher and worker in the Cause.

You see, my dear Mr. Holley, REALITY is a Bahai Magazine, because it is interested in the Bahai revelation, and particularly, the twelve basic principles, which in my opinion are the only practical solution of the social and economic ills of the world.

REALITY stands only upon the Bahai Principles as expounded by Abdul Baha. It is willing to co-operate with any individual or group of individuals who will help us to promote

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these great Bahai Principles; outside of that, it is not interested in organization, officers, or officials. The Bahai Principles are the things we are fighting for, and are greater than any individual organization.

The reason I did carry the sub-title "The Bahai Magazine" on the August cover was because many friends throughout the country often asked me : "If REALITY is a Bahai Magazine, why not carry the name on the cover?" As REALITY is fighting for the Bahai Principles, it seemed to me perfectly logical to use the sub-title.

As soon as I learned from the New York Spiritual Assembly, through you, that this sub-title was being interpreted that we are the official organ, and as that thought was entirely inconceivable by me, I immediately omitted it from the September number. I am interested in unity, which Abdul Baha loved so much, and have no wish to offend anyone.

REALITY hopes that as time goes on that there will be many Bahai Magazines, indeed, we cannot have too many of them, and REALITY will do its utmost in helping all such publications to spread the glorious message.

Since receiving your communication of September 13th, I received another one from you, advising me that the Library Board will sell REALITY at its headquarters, 115 East 34th Street, and it is with pleasure I beg to advise that yesterday we sent over the usual number of copies.

With kindest regards to you, I remain,

Yours in the service of Abdul Baha,

H. S. Robinson

Thoughts Dedicated to the Friends of Abdul Baha

The friends of the Covenant prayerfully mourn,
Their dearly beloved to the Kingdom hath gone.
The servant of ABHA, mankind's faultless guide
In peace hath ascended to Folds Sanctified.
The vines of His planting are garlands of bloom
Promising fruit by their matchless perfume.
May Heavenly peace bless the world of mankind,
As they garner the harvest, GOD'S wisdom hath planned.

Wm. C. Reed

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Statement of Ownership, Management, Circulation, Etc., Required by the Act of Congress of August 24, 1912 of "Reality"

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COUNTY OF NEW YORK } *ss.*

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" Publishing Corporation 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:

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Reality Publishing Corporation ..... 17 West 42nd Street, N. Y. C.
Editor
Dr. Harrison G. Dyar ..... 804 B St., S. W., Washington, D. C.
Managing Editor—None.
Business Manager
Herold S. Robinson ..... 17 West 42nd Street, N. Y. C.

2. That the owners are:

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Herold S. Robinson ..... 17 West 42nd Street, N. Y. C.
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HEROLD S. ROBINSON, *Business Manager.*

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THE ONENESS OF MANKIND

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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.

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

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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 suprress 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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Editorial

Unity Among the Churches

The Lambeth Conference in England bids fair to lead to little in the way of practical results. Distressed over the denominationalism which keeps Christianity divided and scatters its efforts, the churchmen of England called this conference in the hope of devising a plan of religious unity which would practically do away with the denominations, or at least with some of them, as a step in the direction of a reunited Christianity. Yet they made one mistake. They mistook church unity for religious unity, unity of form for unity of spirit. So they hammered away on this line, and each report is more discouraging than its predecessor. What else could be expected? The way to unite is to unite, namely to get together, which can only be done on a common basis—forget differences and agree on fundamentals. But this method is distinctly repudiated. Says the Rev. Professor P. Carnegie Simpson, D.D., in a recent issue of "The British Weekly": "For the first time after generations of separation chosen representatives of the conformist Church and of several non-conformist Churches in England met to talk over their **differences**" (The bold faced type is ours). Again: "I repudiate the suggestion that we set about to discover **mutually-accepted formulas**. . . . . We did not aim at **compromise**. We did not follow the suggestion in the original Lambeth Appeal merely of **mutual deference** to one another's conscientious scruples."

What then did they try to do? Only to discuss differences, without compromise and even without mutual deference, it is a wonder that the police were not called in.

We fear that the reverend doctor quoted has inadvertently misrepresented the spirit of the conference. These gentlemen did make an attempt at harmony, and at compromise, too; but it was a compromise of outward forms only. They left the root of the matter untouched. Denominationalism is a symptom, not the disease. Discussion of differences will get us nowhere. Discussion of agreements is the road to harmony, and if no immediate agreement is found, widen the field of generalization until agreement is found. Thus may be seen how petty and unimportant the differences really are.

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Ethics from the Angle of Revelation

By Luella F. Phelan

The theory of Revelation, we know, holds that the only basis for morality and right action, or the Rightness and Oughtness, is Divine Revelation coming through prophets, priests, teachers, called by many names. The laws given out by these men, as having been revealed from God, have been accepted, more or less submissively, by all men and races in certain stages of their development, although their conception of the God who had given out these laws, differed very materially. In the underlying principles these laws resembled each other very much, although they differed widely in detail. Whatever the likeness or the difference may have been it is a record of the unfolding of the consciousness of God in the human race. As such it is a progressive revelation, suiting itself to the needs of every age and adapting itself to the capacity of the mass-consciousness of its special period of advancement.

All systems of Ethics are Relative, and are the simple record of man's evolution. As man progressed by slow process from savage to a civilized state he sought for new things—and through seeking he found his power to change his condition for a better mode of life; he learned the uses of the common things around him. From his home built in the side of a cliff, to the mud shack, and from that to the thatched roof, and then to the house made of logs. He learned the use of weeds. From some he made clothing; from others food; and of others he made shelter for his family. To him came the revelation of a means of making his wants known through the medium of speech instead of by signs. Each increase in the rate of vibration raised him to a higher plane in the spiritual life. At best it has been a slow process. His instinct of self-preservation guided him through the experiences of primitive warfare, on to scientific militarism, but his consciousness has ever been centered upon conflict, conquest and possession through might. He has not yet caught the illuminating revelation of the power of non-resistance.

Every religious book of every Nation contains a code of Ethics—each race regards its precepts and codes supreme.

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Each Age and stage of development has brought modification of laws to suit the environment. The majority of religions have split up into sects and denominations, each having its own and favored interpretation of sacred teachings, but all rely upon the original revelation as the only truth concerning Ethics. The original revelations are finally twisted and interpreted to fit the understanding of the priest or teacher. Others who believe that revelation through the prophets is not the true school of Ethics argue that if Deity had intended to promulgate a code of Ethics—a rule of conduct applicable to all mine alike, at all times—He would have worked it out so clearly that all could have understood—even the most ignorant—and that He could have foreseen the growing needs of the people and, consequently, would have provided for their needs. Such analysis must be left to the purely scientific minds and deductions should be made from the Revelations of the new Dispensation that was brought into the world by the "Man of Sorrows."

The Open Bible is a reliable text book. In it are found the revelations of the false prophets exposed. Through false beliefs and false codes of Ethics, as shown in the Book of Kings, Judges, Isaiah, and others, we have seen cities crumble into dust; nations break into nothingness; kingdoms totter and fall; kings reduced to beggary; the exalted have fallen that the lowly might come into rightful possession.

Revelation belongs to the Soul—the spiritual side of man. We cannot hear the voice of Him who would tell the wonderful things, unless we are still. We may stand in the noisy street and yet be still within.

Revelation cannot come to us until we are ready to receive and understand its meaning. Revelation is not something remote or unfamiliar to our plan of action. There is not a BEING that GOD created but can become the Instrument for the revelation of the Divine Plan. We are here NOW to be used as Torch-bearers of the most wonderful things the world has experienced. There was never a time of greater need for Ethics than NOW. We are scarred with the ravages of War; we are threatened with the direst calamity through the peril of war—crazed races in their mad march across the green fields of our higher civilization. Now if Ever is the time that Deity—no matter in what tongue the word is spoken—no matter in what form it is conceived to exist—now is the time that God is reaching down to whisper in the ear of the world. Now is the time to "Wait upon the Lord"—to listen to the still small voice

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within, to catch the vibration of divine harmony to prepare the spirit for the Revelation.

Do not interpret this to mean an altogether spiritual lesson; we find our greatest lessons oftentimes through the revelation of the physical labors of life. Religion does not rest alone, in wearing the robe, nor yet in repetition of psalm and ritual; but may be found in the heart of him who has failed in all outward show. It shines through his physical deeds for his fellowman. And THIS is revelation.

Viewed from the point of optimism, it is clearly seen that from the advent of man with his scepter of "Power over all things," he has been seeking for the improvement of conditions surrounding himself, his family and the community in which he dwells. He has made laws of conduct and outgrown them; he has made new ones and found them inadequate; and as the struggle has swept him from one confusion to another, he has come to the realization of the absolute obligation of man to obey the Moral law written in his own being. Because of the essential oneness of man's soul—man's real self with God, there is within him a mind that is really the divine mind. Because his mind is God's mind, he can think God's thoughts. He knows instantly everything he ought to know. But he does not always nor generally know objectively that he knows it. With this divine mind in him, there goes the divine perception of what is right, and the sense of obligation to do it. So that final authority for his actions is vested within himself, and not in some human book or institution, or official. These are valuable aids to direct him, but the real monitor is within himself.

There are certain standards which cannot be violated. Standards or Conventions make the line that marks the Equator of Social Life. On one side is Right Action—on the other side is Wrong Action. It is a question of man being a free moral agent and by the observance of Good he reaps good results. It is possible for each man to get the message from the divine Radio Station. There is in every locality, or cycle, or state or nation some one, or maybe two, to whom a greater power has been given. Each era can boast of but ONE who has been The One to carry the banner to the glory of the race. David conceived the vision of the great Temple that Solomon built. David had the revelation; Solomon reaped the honor of **doing** the thing.

To some it is given to **see** more than they can **do**, but to each will come due reward and a time in which he shall arrive—

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if not now, then maybe tomorrow, the readiness is all. One should be patient, vigilant, and hold oneself in readiness to receive the wireless from the great Tower of the Divine Power house. Every man should train himself to **think,** to think for himself—not for another. What is ethical for one man, may be unethical for another. It all depends upon the environment—past and present. It depends upon the stage of development; allowance must be made for the religious creed under which he has been reared; and most of all, we must take heed lest in our arrogant belief in the revelation we **think** we have received, we set ourselves up as Judges of another man's code. Our code might have been good for yesterday, and good-for-nothing tomorrow. Times are changing. Reserve your judgment.

Revelation is Inspiration—Breathing-In, the Spirit. It is Magnetism—drawing from the great kingdom of Power—Harmony and stillness of soul, that attracts the very essence of Truth. It is Luminosity through which shines the great Radiance that gives the soul Prescience and Thought and Feeling with the Age and subordinates the Self to silence. God has a few to whom He whispers in the ear—it may be YOU. In the life of every man has been a day when the heavens opened of their own accord. In science this is called the action of the Super-Conscious Mind; in the theory of Ethics it is called Revelation. Things equal to the same thing are equal to each other.

Revelation is a subtle, internal, beatific adoration—an insight into transcendental truths concerning the very President and having a prescience of the Ultimate. Summed up it is Spiritual perception. Martyrs have died for it—women have been burned at the stake for it—and He, who brought the world the greatest message of love and peace and faith, was CRUCIFIED.

Every Age has had its prophets; every creed, its priests; and with both prophets and priests there have been doubting Thomases, scoffers, impostors, and charlatans. Whether the system of Ethics is revealed to and spoken through the mouths of prophets or priests, or whether it is established upon the Civil laws under which a Nation is governed, makes but little difference. It is all matter for opinion and argument; but the facts are these—regardless of Theory and individual opinion as to the choice between the Theory of Revelation; the Theory of Conscience or Intuition; and the Theory of Utility; any system of ethics upon which man attempts to build The Temple of Right Action and set forth positive conclusions regarding the Science of Conduct, must in the present stage of development,

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conform to the needs of the masses. It must set forth correct views of relations between men, and of the relations of man to the Universe. It must fit the environment of the People who must obey its teachings. We can never deal effectually and properly with any of the great problems until the masses of the People get a clearer understanding of the conditions from which the problems spring, and can see to where the evolution is going. The high must see the low to understand—and vice-versa. The laborer must sit alongside the financier; the well-conditioned man must sit beside the revolutionist. The Open Forum may be the solution. At any rate it is some kind of Revelation. Who can say to whom it may come? We are all joint-heirs with the Son of God; being so we may—any one of us—be the instrument through which wonderful revelations may be flashed. God sits at the switchboard; God sees all alike; He gives to ALL the talents; according to our USE will be the glory of the revelation.

Michael Angelo's revelation was expressed through Art; Phydias' through marble; Milton's, Shakespeare's and Browning's through poetry. Saint Cecilia's music could raise a mortal to the skies or draw an angel down. All the arts, all the sciences, all progressiveness, all great things of Earth, are an expression of Revelation. Every art, every science, every profession, has its code of ethics—a code to fit the peculiar and individual needs. The thing most needed is less of the Creed of Ethics and more of the Spirit. More love—more love for those who are most in need of Ethics. More understanding, more sympathy, and more Wisdom.

The wrong life; the disappointed life; the life that has the appearance of being evil; the unsuccessful life; the life without station, is due to failure in following the Ideals set for it.

It is the abandoning of effort. It is not too late to remedy it. It is not too late so long as the heart does palpitate. God reveals our success when He creates the Ideal within our soul. It is for us to follow the pattern God implanted within us. We must cultivate the Talent. God gives only one side; we must find the other. We must find the way to render the talent multiplied; we must meet Him half-way. When we do that, the miracle happens and Revelation becomes Actuality.

Almost, if not quite, the greatest and most sublime, because so simple, pattern or demonstration of Revelation the world has had, is Mary, the sister of Lazarus. Her story will ring down the ages; for while so simple as to be almost un-

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recorded, yet Jesus said of her, "Mary has chosen that good part which shall not be taken away from her." What was that good part? She sat quiescent at the feet of the Master and listened to His voice. For that she was called an internal mystic whose sympathies are all beyond the veil—but Jesus saw the real Mary and knew the real meaning of all that Mary did. He said furthermore of her, "Wheresoever the Gospel is preached throughout the whole world, there shall that which this woman has done be spoken of." To all but Jesus the breaking of the Alabaster box was deemed wasteful, and unpractical; to Jesus it was a symbolic act which meant more than words could say—it meant that Death could not bury His influence.

Martha and Mary—even as you and I, chose a worldly medium through which to express their great thanksgiving that the world had been given back to their brother, Lazarus. They chose the most material way—a feast, which was given at an Inn called, "The House of Simon the Leper"—in gratitude for the cure of the leprosy by Christ's hands. Everyone but Jesus and Mary, thinks His earthly affairs are in a state of triumph—that the raising of Lazarus from the dead will vindicate His claim to be the Messianic King. Jesus knew better. He knew it would be regarded as an act of imposture. Mary read the thoughts of Jesus. When Mary met Jesus in the hour of His arrival at Bethany she threw herself at His feet and cried, "Lord, if Thou hadst been here, my brother had not died." When Jesus saw her weeping He groaned in spirit.

The real version as stated by eminent scholars, give it—"He breathed indignation." Indignation at the fact that death was in the world. It presented itself as a blot upon the creation, that man should die, that this noblest and yet most unfinished of beings should be swept away before his work had well begun. In no other scene do we find this unique revelation of Christ's indignation at the fact of death, except the scene at Bethany. Gethsemane will not give it; Cavalry will not give it. To one little plot of ground and one alone does it belong; the ground where Lazarus lay. It was received by one human soul alone, the soul of Mary. Other revelations came to other minds; but this woman was permitted to see an elsewhere unrecorded phase of Christ's experience—His sense that death ought not to be. Hence her resolve to strengthen Him by a preliminary joy—a joy not planned but growing out of her soul—the box is shattered but with the shattering the fragrance only begins. While it was whole the perfume was con-

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fined, but the breaking gave it wings, it filled all the house. The act told Jesus He would surely really be buried and it told him truly. It said that His fragrance would come from His Shatteredness, that the perfume would spread widest, where He touched the common lot of humanity.

Jesus felt and saw and understood. He said, "She hath wrought a good work in me." He cries, "She did it for my burial."

(This incident in the life of Jesus is quoted from George Matheson's Women of the Bible.) Read for yourself the old sweet story of the simple little home in Bethany—John 11 and 12, and let the perfume of it saturate your life and bring to you a revelation of your power to read the thoughts of those about you. How you may, through the simple grace of sympathy come to an understanding of your neighbor's needs. What all the world most needs is sympathy. We need to sit in the silence and listen to the wondrous things the still small voice will tell us. We need to keep our eye fastened on the light burning within. We need to pray, "Deafen my own footsteps that I may be conscious of a companion's need! Shatter the thought of self that there may be the fragrance of thought-reading, such as Mary had at the feet of Jesus.

Each religion teaches that 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. This mediator between God and humanity has different designations though he always brings the same spiritual command.

In one era he is called Abraham, at another time Moses, again he is called Buddha, another time Jesus, and yet another time Mohammed. When the prophets of God appear upon this earth, their validity is established by means of certain proofs. One of the proofs is through the fulfillment of former prophesies, the second proof is their creative words and phrases which salute the hearts of humanity, the third is their deeds and the fourth is their teachings.

During the last century three great seers or supermen have appeared in Persia—the Bab, Baha'o'llah and Abdul Baha. The Bab interpreted means, door or gate. The name Baha'o'llah means the Glory of God. Abdul Baha means Servant of Glory. He represents Light, Splendor, Radiance. The mantle of Glory

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descended from Father to son and he is called the law establisher.

With the coming of Abdul Baha a new chapter in the life of the planet was opened and man was ushered into the new cycle of human power. The fundamental principle of his philosophy is, that "However much man may advance in material civilization, if he remain ignorant of the spiritual civilization, his soul is still defaced."

The law he came to establish is briefly stated in the 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.

It is a transparent fact that if this wondrous Revelation finds lodgment in the mass-consciousness and burns into the heart of the world then all men can see the depths of his brother's woe; all men can hear the cries of the little ones; and all can feel the needs of the stricken; and the world will follow the trail of Light that gleamed and shed its effulgence over the manger at Bethlehem, to herald the tidings of peace to the world. A message which the world has not interpreted; but which fired the soul of a Persian, who from the depths of a loving heart took up the burden of the song and died crying, "Peace! Peace! and Brotherhood."

This is and shall be the supreme Revelation to all men, before the kingdom of God is come in earth.

The Message Divine Will Enlighten You

Cherish your visions; cherish your ideals; cherish the music that stirs in your heart, the beauty that forms in your mind, the loveliness that drapes your purest thoughts, for out of them will grow all delightful conditions, all heavenly environment; of these, if you but remain true to them, your world will at last be built. **James Allen.**

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THE TWELVE BASIC BAHAI PRINCIPLES

II—Independent Investigation of Truth

By Harrison G. Dyar

This principle has long been known in science, in fact modern science is founded upon it. Here everyone is free to investigate and reinvestigate everything, and no deduction or generalization or isolated fact is held to be closed or final. But in religion the principle is new. The basis of religion heretofore has been the authority of the revealed Word. God has spoken, it has been said, and here is surely a source of truth beyond mortal cavail. To investigate, or doubt, or attempt to prove the word of God would be surely an act of supererogation if not of sacrilege. Thus religion has always set itself squarely against the "independent investigation of truth."

Now, there is a difficulty here which is too often slurred over. If God had ever appeared in person, enthroned in the sky in a blaze of glory, surrounded by seraphim and cherubim, while amid a fanfare of celestial trumpets the Word of Truth had been proclaimed that all men might hear, it would be a fact that could be set down in history. But events have transpired otherwise. A man has come, a Prophet, and he says: "Thus has God bidden me to speak." Perhaps he has heard a Voice in a burning bush; perhaps it was the vision of a dream; perhaps the heavenly gates seemed opened and a dove of Peace descended. But the world did not hear nor see. The world has but the words of this Man, perhaps taken down by others and very imperfectly recorded. What, then, are the sanctions of religion? How do we know that this is the Voice of God on High which may in no wise be questioned?

It must be perfectly evident that the proofs are weak. The Voice of God, thus delivered, is indistinguishable from the mutterings of the Pit. The only real criterion as to whether the Prophets spoke truly or falsely is whether their words were uplifting to mankind, whether they spoke the eternal verities. But in the infancy of learning, the eternal verities were not apparent to the rank and file of men. They could not judge, and hence the leaders must invoke authority. This was the voice of God because they declared it so to be, and woe to the denier in this world and the world to come!

We may believe that this principle was necessary, but it

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had important inherent defects. The Prophet may not have always spoken pure wisdom. His words may have been imperfectly remembered and foreign matter added thereto. His metaphors and similies may have been falsely interpreted, and how is one to judge or sift when all is declared to be infallible? It cannot be done. One can but stand helpless before this canon of Church. So the Church stands fixed upon what it has received from the past, while the generations of men succeed one another, and learn, and grow, and the eternal verities shine ever brighter and clearer before their eyes. They are becoming able to judge, to sift the false from the true and to recognize God's Word by Its very context, no matter what the seeming source.

It is time for this new principle in religion, "The independent investigation of truth." God's Word is not lost thereby, but the more surely apprehended. Let those who lag behind in the onward march of mankind take notice that this new banner is unfurled at the van. Nothing will be lost by this new outlook, this new courage. Know the truth and the truth shall make you free.

On Louis Bourgeois' Temple Inspiration

In the Silence Music slumbers
On her Harp within the Deep;
Sound is but the rippling shadow,
Silence talking in her sleep.

In the Silence lies the Power
Rioting in Tempest's might,
Just behind the floating storm-cloud
Hides the Calm, Eternal Light.

Clearly on the plastic Silence
Came the Carven Burst of Thought,
Types of all the Earthly Sculpture
That the Art-World 'ere has wrought.

Without Sound and without touching
Stands the Temple's Form outlined,
In the Silence finely chiseled
On the Marble of the Mind.

Marie A. Watson.

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Word Values

By Shalmaz Waite

How seldom do we stop to realize, as we rush through the events of each day, from sunrise, to sunset, that we are living every moment of our lives sleeping or walking, under the Law of Vibration, and its material expression in Numbers. There are so many seconds in an hour, so many hours in a day, days in a week, weeks in a month, months in a year, etc. We arise at 7, or 8, or 9, whatever the hour may be; have our breakfast, at a certain hour, our lunch and dinner likewise. We go to market and buy in numbers, pay in numbers, walk home so many blocks; our house is designated by a number; our automobile by another. The lot is so many feet; the house plan was drawn up in numbers; the carpet and furniture also; there are so many windows to curtain, with curtains so many inches long. If we sew we use a spool of thread or silk of so many yards; our needles are all numbered according to size; we use a pattern of so many inches bust measure; and our tape line is constantly used while making the garment. If we speak of a friend, we say, "she has been married twice and has four children. Our health is estimated under this law, our respiration must be so many breaths to be normal, our temperature so many degrees, our blood pressure likewise; and so on and on through every event of life we use the Law of Numbers to express ourselves.

Still higher in the realm of consciousness is this Law applied to every letter in our name, and in every word we utter. Jesus said, "For the slightest word thou shalt give an account"; and this is scientifically true. The whole universe is governed by this Mighty Law, from a grain of sand up to the Angels and Arch-Angels of the Supreme Worlds.

Each word we use is a divine Mystery. Let us consider the word MAN—"And God said let us make Man, in Our Image and after Our own Likeness." The letter M vibrates to number 4.* The letter A to number 1. The letter N to number 5. The composite vibration is 4-1-5, which equal 10 and 10 reduced to a single digit equals 1. Here is the Mystery of Creation revealed in this one word MAN. The Father, Mother, Spirit, the 1 and 0 of Divinity. The M or 4 is the material expression or outer form; the A or 1, the Divine Spirit, the Flame of Divinity, and

*The Pythagrian code for determining the numerical value of letters is as follows: 1—a-j-s, 2—b-k-t, 3—c-l-u, 4—d-m-v, 5—e-n-w, 6—f-v-x, 7—g-p-y, 8—h-q-z, 9—i-r.

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the N or 5 is the Life, Glory, Power and eternal Christ principle. All of these words vibrate to 5. The Pentagram is its symbol. Thus the word reads that in Reality, Man is made in the Image and Likeness of God, that is the Regenerated MAN.

"Male and Female created He them." The word Male vibrates to 4; the word Female to 6 and 6-4 equals 10 or 1. Here the same Truth is revealed.

The symbol of number 1 is a Crown, and humanity will not be crowned until this spiritual perfection of Oneness is attained.

Consider the following words, all of which vibrate to number 10 or 1. Heaven, Eden, Paradise, Rizwan, Perfect, Parsifal, Quest, Purity. The (6) Covenant (4) total 10 or 1. Rainbow-Mystery (8) of (3) God (8) total 19, or 10 or 1. Father-Mother-God, Father (4) Mother (7) God (8) total 19, or 1—Union, Oneness, Crown, Spirit, Flame, Dove, Benediction.

The whole journey of the soul back to its lost Eden, or Rizwan, and its final completion; the Quest of Parsifal, and the Holy Grail; the Covenant of Love and the Rainbow of Promise —all lie in this mystical number 10—the "Mystery of God," and all who run may read, if they read with the spiritual vision and by the Light of Divine Love.

In Numeralogy number 11 stands for Revelation, Wisdom, Light, Immortality. It is always a Gateway through which the soul passes into higher realms of consciousness. It is the "Two Columns" of the Temple, forming the Door, or entrance into the "Holy of Holies."

The word Manifestation vibrates to number 11, and every Manifestation of God is the Door through which humanity must pass into the Kingdom of Light. The word is most interesting from a Numerical viewpoint. Let us divide it into three sections, thus, Man-I-Festation Man equals 1; I equals 9; Festation equals 37 or 10, or 1. When we write the word thus, 1-9-1, we see it in its spiritual significance. The 1 of Spirit (SPIRIT—179992-37-10-1); or God mirrored forth in the 1 of Festation, with the 9 or Divine Love (which equals 9) "in the midst thereof." The word "Christ-consciousness" equals 9. Christ equals 5, Consciousness equals 4 and 4-5 equals 9. This proves numerically that Love is the Christ, or Christ-consciousness of Divinity, reflected in Man.

The sum total of the word Manifestation, which is 11, is also suggested by its parts, 1-9-1, the two ones forming the Door, or Gate, into the Kingdom, and the 9, or Christ-consciousness, or Love being the state unto which humanity must

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attain, to enter in. This is true of the Reality of a Manifestation. He is the Door, and only as the soul of man manifests Divine Love can it enter in. There is no other way—"He that seeks to enter by any other way is a thief and a robber," so Jesus the Christ said. He also said "I am the Door," and the same is true of every Manifestation of God, yesterday, today, and forever.

The words, Creative-energy, Wisdom, White Light, Immortality, Beloved El Abha, Light of God, Messiah, all vibrate to 11 and all tell their own story, and their correlation to each other. All are attributes of a Manifestation of God, or Divine Man, in manifestation, the 1-9-1, of the world of Numbers, the Alpha and Omega, the One and All of Divinity.

This is but a superficial working out of these two great words through their numerical values, volumes could be written on each alone; but we desire to show how wonderful are the laws which govern every act of our lives, every word we speak, and every thought we send forth. Nothing in the Universe "Just happens," but everything is a mathematical effect of an unseen cause, and the Law of Vibration is the foundation upon which creation exists.

"The Law which moulds a tear,
And bids it trickle from its source;
That Law preserves the earth a sphere,
And guides the planets in their course."

The Message Divine Is A Masterpiece

Ideas are born; they have their infancy, their youth—their time of stress and struggle—they succeed, they grow senile, they nod, they sleep, they die; they are buried and remain in their graves for ages.

And then they come again in the garb of youth, to slaughter and slay—and inspire and liberate. And this death and resurrection goes on forever. In time, there is nothing either new or old; there is only the rising and falling of the Infinite Tide.

Elbert Hubbard.



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Early Morning Meditation

The Three P's

By Marie A. Watson

Awake all night—not being sleepy—I began to pray, holding thoughts of love and helpfulness for those who came before my mental vision. I chanted the Healing Prayers for some who are ill.

Occupied in this way for some hours—three large P's illumined as if by fire came before me. Mental inquiry? Answer: "PRACTICE PRAISING PEOPLE." I began at once. Glorious vibrations were produced. A most heavenly atmosphere surrounded the cot on which I was reclining.

Then, came the Law elucidating this experience and how others could be assisted to learn to control the body and its functions.

The universe in four dimensions. It is not hidden, not a mystery. It is, however, concealed from us until our spirit discovers it. The first dimension is earth, the second is water, the third is air. These can all be weighed, measured analyzed and investigated, are all subject to your thought, the thinker finds and knows.

The fourth dimension is Fire. It is Spirit. It is limitless, measureless. Your Reality can measure and analyze the three dimensional substance; because your Reality is constituted of the fourth dimensional Element, the Celestial.

We speak of the "Light of the world." In its superlative degree it is your own light. Your reality must become to you the light of your own world, else you are not in reality enlightened, not conscious of your own light, or sun of righteousness—you are only in the moon-light of your being until you are aware of your own individual sun in the image of **The Sun.**

Your reality is spirit and spirit functions through mind. Your mind is your own by virtue of your spirit working through it; else all mind is God's Mind. Your reality individualizes the Universal Mind and thus it becomes your mind to will and to do as you wish.

We, as the human race, are only just coming into this God knowledge, because this is the "Day" of God, the Day of maturity for the mind of man, not "Babes." Human thought

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and nothing else will nor can uplift the world from ignorance and darkness into knowledge and light, in cooperation with the Mind and Will of God.

The Holy Scriptures from all time and through all time ever state it thus: "IT IS THE PROMISE" and then follows whatever is to come, is to be made manifest according to the Revelation. Every such Revelation holds the Principles and the Promise; but if man fails to apply the Principles the Promise is not made evident to him. It cannot be otherwise.

Now, listen with the spirit: All the visible substance in the universe is subject to your thought. You can manipulate it, mold it according to your own thought. In this respect You are the Potter, You can do with the clay what you wish and according to your knowledge, ability and understanding. The Potter does not get down on his knees before the clay and ask permission to let him handle it. He picks up the clay and thrusts it into the mold and the clay takes the form he desires.

You **can improve** your body and all its functions by your thoughts. Prove it by applying the right Principles. If you tenaciously hold to the thought: It cannot be done—it will not be done. You will continue to mold your body according to your old thought. Some sincere, though foolish people—"Babes in wisdom"—think God wishes them to remain ill, unhappy, poor, etc., not realizing they are limiting the Goodness of God to their own undeveloped thought; they read the scriptures to no avail; "Out of thy mouth, so be it unto thee." And "As a man thinketh in his heart so is he." Thinking in the heart means—by the spirit. It is by the spirit we love or hate, using the mind as the instrument for bringing forth expression. "Give me a new heart" cries the psalmist, realizing that all is not well with him.

St. Paul says, in addressing his hearers and endeavoring to enlighten them, and to get them to **think in Reality**: "Renew the attitude of your mind." He desires them to become conscious in the power of Thought, and many did become conscious in the reality of the Spiritual teachings of St. Paul, as was witnessed in the "Miracles" of that time. Should we of this Great Day be less conscious, less potent? Let us consider; prayerfully, yet determined, we will not fail our time.

We, Bahais, speak much of living in the "New Day—the Day of God." Is this in reality a fact; or is it, for the most part, a pious quotation, often repeated, but not consciously realized? The children of Bahai, who consciously live in His Day,

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must realize the advanced thought—the privilege of the "Children of the Kingdom," the Kingdom of the fourth dimension, the Celestial ether. They must manifest qualities above those of the kingdoms beneath this, they must **prove** that they are living in the "New Day" by demonstrating **facts** in harmony with the claim.

Thinking only constructively, positive thoughts in the vibrations of love will revolutionize and evolutionize the human world. Happiness, Peace and Prosperity will be the fruits of "Practice Praising People." Let each one try this Remedy, IT HAS NOT BEEN DONE. Now, start this Healing Stream, the currents of which shall embrace the whole world.

From this Lesson on the Three P's it is not to be supposed that man by his thought, alone, can straighten a misshapen body, any more than by his thought, alone, can he straighten a crooked tree.

The point is, to emphasize the responsibility of man, in this "Day of Maturity," and to assist him to achieve in the higher realm of Thought, what he has neglected. Every legitimate means and method are to be employed for the healing of the body, and the education of his soul and spirit. By hygienic living, including hygienic thinking, obedience to the Commands of God, as interpreted by His Center of the Covenant, prayer and meditation, man shall gain the victory over all the lower kingdoms, including the animal-human, and so, as lord over all of these degrees, he enters the Fourth degree, the Celestial state, when he is conscious of his divine birth-right, and is truly a son of God or an angelic being.

CORRECTION

In the article, which appeared in the October REALITY, entitled, Rabindranath Tagore, the author's name was unfortunately misspelled. It should be V. B. Metta.

"To be a Bahai simply means to love all the world; to love humanity and try to serve it; to work for universal peace and universal brotherhood."—**Abdul Baha.**



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H. G. WELLS AND THE PROPHET MOHAMMED

By Henrietta Wagner

(Continued from October Reality)

"Mohammed never fought against the Christians; on the contrary, he treated them kindly and gave them perfect freedom. A community of Christian people lived at Najran who were under his care and protection. Mohammed said, 'If anyone infringes their rights, I myself will be his enemy, and in the presence of God I will bring a charge against him.' In the edicts which he promulgated, it is clearly stated that the lives, properties and laws of the Christians and Jews are under the protection of God; and that if a Mohammedan man married a Christian woman, the husband must not prevent her from going to church, nor oblige her to veil herself; and that if she died, he must place her remains in the care of the Christian clergy. . . . Nevertheless, after a certain time, and through the transgression of both the Mohammedans and the Christians, hatred and enmity arose between them. Independently of this fact, all the narrations of the Muslims, Christians and others are simply fabrications, which have their origin in fanaticism, or ignorance, except when they arise from enmity. . . .

"Briefly, Mohammed appeared in the desert of Hijaz in the Arabian Peninsula, which was a desolate, sterile wilderness, sandy and uninhabited. Some parts, like Mecca and Medina, are extremely hot; the people are nomads with the manners and customs of the dwellers in the desert, and are entirely destitute of education and science. Mohammed himself was illiterate, and the Koran was originally written upon the blade-bones of sheep, or on palm leaves. These details indicate the condition of the people to whom Mohammed was sent. The first question which he put to them was: 'Why do you not accept the Pentateuch and the Gospel, and why do you not believe in Christ and in Moses?'

"In such a country, and amidst such barbarous tribes, an illiterate man produced a book in which, in a perfect and eloquent style, he explained the divine attributes and perfections, the Prophethood of the Messengers of God, the divine laws, and some scientific facts.

"Thus, you know that before the observations of modern times, that is to say, during the first centuries and down to

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the fifteenth century of the Christian era, all the mathematicians of the world agreed that the earth was the center of the universe, and that the sun moved (around it). The famous astronomer (Copernicus), who was the protagonist of the new theory, discovered the movement of the earth and the immobility of the sun. Until his time all the astronomers and philosophers of the world followed the Ptolemaic system, and whoever said anything against it was considered ignorant. Though Pythagoras, and Plato during the latter part of his life, adopted the theory that the annual movement of the sun around the zodiac does not proceed from the sun, but rather the movement of the earth around the sun; this theory had been entirely forgotten, and the ptolemaic system was accepted by all mathematicians. But there are some verses revealed in the Koran contrary to the theory of the Ptolemaic theory. One of them is, 'The sun moves in a fixed place,' which shows the fixity of the sun, and its movement around an axis. Again, in another verse, 'And each star moves in its own heaven.' Thus is explained the movement of the sun, of the moon, of the earth, and of other bodies. When the Koran appeared, all the mathematicians ridiculed these statements, and attributed the theory to ignorance. Even the doctors of Islam, when they saw that these verses were contrary to the accepted Ptolemaic system, were obliged to explain them away.

"It was not until after the fifteenth century of the Christian era, nearly nine hunderd years after Mohammed, that a famous astronomer (Galileo) made new observations and important discoveries by the aid of the telescope which he had invented. The rotation of the earth, the fixity of the sun, and also its movement around an axis, were discovered. It is thus evident that the verses of the Koran agree with existing facts, and that the Ptolemaic theory is imaginary.

"In short, many Oriental peoples have been reared for thirteen centuries under the shadow of the religion of Mohammed. During the middle ages, while Europe was in the lowest depths of barbarism, the Arab peoples were superior to the other nations of the earth in learning, in the arts, mathematics, civilization, government and other sciences. The enlightener and educator of these nomadic tribes, and the founder of the civilzation and perfections of humanity among these different races, was an illiterate man, Mohammed. Was this illustrious man a thorough educator or not? A just judgment is necessary."

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I do not know to what Encyclopedia I am indebted for the following article, but I have had it in my possession for a number of years:

"It is well known that many of the sciences and arts enjoyed today were introduced into Europe through a Mohammedan seat of learning, Cordova, Spain. The Arabs and Moors were an industrious people and the agriculture of Spain was in a most flourishing condition during their occupation of the country. They introduced plantations of sugar, rice and cotton. The Moors of Spain made the finest paper manufactured in Europe, and their carpets and silks, gold and silver embroidery, manufactures in steel and leather were long unrivaled. We are indebted to the Saracens of Spain for the elements of many of the useful sciences, especially chemistry. They introduced the simple Arabic figures which we use in Arithmetic. They taught mathematics, astronomy, philosophy and medicine, and were so superior in knowledge to the Christian nations of Europe that many Christians of all nations went to be educated in the Arabian schools of Cordova."

For a number of years, I have prized as a gift-book a copy of the Koran as translated by George Sale, which I believe is considered the best translation extant. In the author's preface, I find these words:

"They must have a mean opinion of the Christian religion, or be but ill-grounded therein, who can apprehend any danger from so manifest a forgery; and if the religious and civil institutions of foreign nations are worth our knowledge, those of Mohammed, the lawgiver of the Arabians, and founder of an empire which in less than a century spread itself over a greater part of the world than the Romans were ever masters of, must needs be so; whether we consider their extensive obtaining, or our frequent intercourse with those who are governed thereby. I shall not here inquire into the reasons why the law of Mohammed has met with so unexampled a reception in the world (for they are greatly deceived who imagine it to have been propagated by the sword alone), or by what means it came to be embraced by nations which never felt the force of the Mohammedan arms, and even by those which stripped the Arabians of their conquests, and put an end to the sovereignty and very being of their Khalifs; yet it seems as if there was something more than what is vulgarily imagined in a religion which has made so surprising a progress."

Further on in his introduction, Sale says:

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"I have thought myself obliged to treat both (Mohammed and his Koran) with common decency, and even to approve such particulars as seemed to me to deserve approbation; for how criminal—soever Mohammed may have been in imposing a false religion on mankind, the praises due to his real virtues ought not to be denied him; nor can I do otherwise than applaud the candor of the pious and learned Spanhemius who, though he owned him to have been a wicked impostor, yet acknowledged him to have been richly furnished with natural endowments, beautiful in his person, of a subtle wit, agreeable behavior, showing liberality to the poor, courtesy to everyone, fortitude against his enemies, and above all a high reverence for the name of God; severe against the perjured, adulterers, murderers, slanderers, prodigals, covetous, false witnesses, etc. a great preacher of patience, charity, mercy, beneficence, gratitude, honoring of parents and superiors, and a frequent celebrator of the divine praises."

In contradistinction to this appellation of a "false religion," stand out the immortal words of Max Mueller: "There never was a false religion, as far as I know them, unless you call a child a false man," and he expressed it as his belief that there could never be any approach towards unity until each religion sees and acknowledges the good in all others. As someone else has remarked, the word of this new day is not toleration, but appreciation.

To go back to what Mr. Wells said about not finding the Koran "wholly inspiring and splendid," and being "unable to lash myself into a glow of admiration," I think many people will be able to agree with this, but we must remember two things: (1) That the Koran was not written for us, and (2) that the Koran is, like all of the sacred books of the world, subject to interpretation. As an example of this I cite the following:

Some years ago, a western pilgrim to Abdul Baha in Acca asked for an interpretation of the following verse of the Koran, which will be found in chapter IV of the Sale translation: "Verily, those who disbelieve our signs, we will surely cast to be broiled in hell fire; so often as their skins shall be well burned, we will give them other skins in exchange, that they may taste the sharper torment; for God is mighty and wise."

Abdul Baha said: "Hell denotes the heedlessness of the people from God. The renewing of the skin is doubts, and whenever one doubt of their doubts is taken away, a new doubt will take its place."

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Another of the teachings of Abdul Baha is in regard to the local and universal world teachers, or messengers sent from God. The local teachers are those who were confined to a certain people, or a certain portion of the earth, and were not destined to become universal. Of these Mohammed is an example, also Buddha, Confucius and Zoroaster. Of the universal teachers, four of them appeared before history, Melchisedek was the 5th, Jesus Christ the 6th, Baha'o'llah the 7th, indicating that we have entered the seventh creational day, the perfect day, wherein God rests from his labors because his work is done. We are in the dawn of that perfect day that Christ told us to pray for—"Thy Kingdom come, Thy Will be done on earth as it is in heaven."

In short, what Mr. Wells is pleased to call the "spirit of Islam" is nothing more than the Christ spirit, for God is one and His Spirit is one, call it by whatever name you please. All that is good comes from God, and if it be found or demonstrated that the Mohammedan religion bore fruit upon the earth, its source and inspiration was God. The very fact that his influence remains, like Christ's, centuries after he lived upon the earth, proves that he brought a spirit into the world that was not there before. Just as our physical sun rises each day to give life and light and warmth to the world, so the Messengers of God, the spiritual Suns, come to resuscitate the dead spirits, to give spiritual life and light. "I came that ye might have life and that ye might have it more abundantly."

Mr. Wells, in this interview, in speaking of Jesus, says: "He left no impress on the historical records of his time." I wonder if this is not true of all the Prophets or Messengers of God? They come not for the things of the world, consequently they attract no attention, seemingly, except for the very few who have the spiritual eye. One cannot help wondering why a man as wide-awake as Mr. Wells, with the universal outlook and keenly alive to the issues of the day, should not be aware of the presence upon the earth in the last one hundred years of three great universal teachers. The reason is that we are too close to Baha'o'llah and his time for the full fruitage of his life and teachings to appear. The people who live one hundred or five hundred years hence will acquire a perspective that is denied the historian of today. If "By their fruits ye shall know them," certainly we may trust the historians of the future to give the Bab, Baha'o'llah and Abdul Baha their proper place.

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Access to the Absolute Through Prayer

By Floyd B. Wilson

(Continued from October Reality)

The Christian religions, as far as I have studied them, seem all to have emphasized these two points which Jesus practically overlooked entirely. May not man, by following the teachings of the Christian churches, therefore, have lost sight of his own divine origin, and thereby been forced to conclude that an arbitrary God would withhold or grant the beseeching one his desires according to a rule or law man could not fathom or understand?

This teaching of Christian churches, it has seemed to me, built an impassible gulf between the material and the spiritual planes of being, and made God, as Rev. H. W. Haweis, late Incumbent of St. James, Marylebone, London, affirmed "a capricious, fanciful, irrational kind of God who is supposed to judge his creatures in a way that would disgrace a common magistrate, without intelligence, pity, sympathy, or knowledge."

Once they brought to Jesus a woman who was taken in adultery; but, as the record is given us, Jesus, after hearing the accusation, said, "He that is without sin among you, let him first cast a stone at her;" and then again he stooped down and wrote on the ground. Upon raising himself to his feet, he looked around and saw only the woman there and asked, "Woman, where are thine accusers? hath no man condemned thee?" She replied, "No man, Lord"; and Jesus, addressing her then, said, "Neither do I condemn thee; go and sin no more." He did not ask she repeat mantrams, or fixed prayers, to appease God—he did not even ask if she repented of being guilty of what she was accused; but, addressing her, simply said, "Neither do I condemn thee—go and sin no more."

The parable of the prodigal son brings the grandest lesson to us all. He, repenting and declaring to himself his own unworthiness, sought his father's home for the purpose of begging to be allowed to remain there as a hired servant.

"And he arose and came to his father. But, when he was yet a great way off, his father saw him and had compassion and ran and fell on his neck and kissed him. And the son said

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unto him, "Father, I have sinned against heaven and in thy sight and am no more worthy to be called thy son." But the father said to his servants, 'Bring forth the best robe and put it on him and put a ring on his hand and shoes on his feet and bring hither the fatted calf and kill it, and let us eat and be merry; for this my son was dead and is alive again; he was lost and is found.' And they began to be merry."

It will be noted that the father went out to meet and greet his son before his son could declare, in the father's presence, his unworthiness and repentance. In fact, the father hardly seemed to care to be told that. The son had returned to his father's house, and that was sufficient for his being received and given a grand reception. There was no cross-examination from the father to establish the fact that the repentance on the part of the son was sincere. No, he had returned to the father, and it was meet that they should make merry. And, to the brother that had never transgressed and who was censuring the father for this reception to the erring one he said: "Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry and be glad; for this thy brother was dead and is alive again and was lost and is found.

Therefore, from the prayer Jesus gave as a form, from his teachings generally; and, as particularly evidenced in the incident referred to above and in the parable following, I draw the conclusion that modern forms of prayer have been crowded with a rhetoric of self-accusations which draw thought from comprehending the existing eternal unity of man and God and sinks into forgetfulness the one creative attribute of the Absolute which uplifts and enfolds us and which we have named Eternal Love. God appeals to man—to all life—through His own attributes. They are many, but there are three which we are always repeating as we try to contemplate this mighty unseeable Essence. They are life, wisdom, and love, and we should not fail to recognize that wisdom is simply wrought into visibility, and also that it embodies in itself law in action. We may, therefore, add to these attributes, God is beauty and God is law. Now, God manifests through the life he has created, and man is its highest form. Only by contemplating God through his attributes, therefore, can man learn to give full expression to these in his daily life, and that is the pathway to the winning of ideals—to the accomplishing, under the unalterable law, the divine purpose of existence.

In Job, 22d Chapter from 21st to 25th verses inclusive we

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read, "Acquaint now thyself with him and be at peace; thereby good shall come unto thee. Receive, I pray thee, the law from his mouth and lay up his words in thine heart. If thou return to the Almighty, thou shalt be built up, thou shalt put iniquity far from thy tabernacles. Then shalt thou lay up gold as dust and the gold of Ophir as the stones of the brooks. Yea, the Almighty shall be thy defence, and thou shalt have plenty of silver."

In fact, as I study the promises, all the blessings that are promised are not from refraining to commit wrong or evil acts; but from the doing of worthy and noble ones—the keeping of the law—the giving of expression to the divine attributes recognized within our selfhoods—the demonstrating before all the world we come in contact with, that we are sons or daughters of God.

If the chief end of man is "to glorify God and enjoy Him forever," we must seek to find Him in the highest expression of life that is known—within ourselves—in order that we may glorify Him understandingly. Among the inspirational sayings of Baha'o'llah I find, "I have created thee rich; Why dost thou make thyself poor? Noble have I made thee; Why dost thou degrade thyself? Of the essence of knowledge have I manifested thee; Why searchest thou for another than me? From the clay of love I have kneaded thee; Why seekest thou another? Turn thy sight into thyself, that thou mayest find me standing within thee, Powerful, Mighty, and Supreme.

I do recognize that religion as now expounded from various Christian pulpits is often found to depart far from its former severe dogmatic utterances. Still, the form of prayer needs and will receive a revision so great, that its shattered appearance, after the surgeon's knife of enlightenment has severed from it its abnormal growths, will present such an appearance that the orthodox-found will be startled and puzzled how to patch up the few remaining parts with revealed truth, that it may again assume a shape to meet the satisfaction of those who think and work and love God and Man.

My purpose here, however, is not to enlarge upon the errors the Christian churches may have made in their methods of approach to the Absolute through prayer; but first, to show how they had departed from the teachings of him they claim to follow, and second, to consider briefly the instructions Jesus gave and what may be expected by following them. If we pray,

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we seek something from a Power beyond that of all human power in the world combined. We are taught we have the right to appeal to this Power, that it can give the aid we seek. We are also taught that it is impersonal, that it seeks expression through life, and that the human type is the one through which its highest and greatest expression can possibly be given. God acts then through living intelligences. He seeks expression of himself through life—through his own creations; they give expression to his attributes, and thus through man, God's masterpiece—a thinking being—does He manifest to mankind. He appears if we will only see him in our daily life—in us, with us, about us, and we fail to recognize him.

The greatest truths were presented to man by Jesus in parables; and, in what is called fiction today we find its writers, often acting under an inspiration that they but half understand, open up the portals of the kingdom of heaven. Basil King in "Abraham's Bosom" has brought this fact to us in the meeting between two of his characters, Edward Angel and Berkley Noone, on that plane of consciousness we call erroneously "over there." Angel, who went before, is instructing his own clergyman just entering; "You've been seeing God, and you didn't know it. We see him by what we understand of Him; we understand Him by His attributes; and we measure His attributes by their beauty and goodness and practicality. Wherever there has been a blessing for you to enjoy, you've seen God. In sunrise and sunset and moonlight and starlight, and trees and fields and harvest and flowers, and ice and snow and air, and health and beauty, and generosity and friendship, and all that give pleasure to existence, you've seen God. He hasn't been invisible. There is not one world in which God is seen and another world in which He is not. There is not a life with God and another life away from Him. There is only one world, and God fills it; there is only one life to which God is all-in-all."

This quotation may help us all to grasp the full meaning of two of the statements made by Jesus and to which I have above referred; "Seek ye first the kingdom of God and his righteousness; and all things shall be added unto you," and "All things whatsoever ye shall ask in prayer, believing, ye shall receive." It will be remembered also that, when they pray, Jesus advised they go apart alone, in their own closets, and shut the door.

From all his teachings, his form of prayer, and particu-

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larly from what I have just quoted, it is clearly evident that one should, in his supplications, first lift himself from his material environments and mentally ascend in thought to that kingdom of harmony. One should feel that his divine self was uttering the petition made and that he was dwelling, for the time being, in the midst of a spiritual protoplasm, finer than ether, where spirit acts upon desire to give form to the image the soul of the unseen is creating. One should be then at peace with all the world. In thought, the things asked for are in being; and, to feel that, is to know they later must materially appear. The fact of our daily life's being upon two planes of being, the visible and the invisible is one we have not taken seriously. The thought plane of being, out of which all creation arises, we have catalogued with a fairy kingdom imagination pictured in our idle dreams. It is true we have drawn fairy pictures of it that may never become real; but this is trifling with a faculty of the soul and not using it constructively. The imagination has been scientifically named the eye of the soul; and, when we learn to use it constructively as inventors do, we are using a method of prayer which brings the blessing desired to us.

In all the late constructive teachings we are being told of the power of suggestion and affirmation. If we learn to draw ourselves mentally apart from the busy world about us and enter into that kingdom of harmony which imagination constructs with absolute perfection, we may know we are following the teachings of the Master. Then we will find we have entered into the "kingdom of heaven," where, in declaring our desires, longings, and aspirations to be in being, we have prayed aright; and we may leave, in faith, the building up to material expression with God. We have then done our part—spoken the right word or made the right prayer in faith under the conditions demanded; and, under God's eternal law, that word, that prayer shall not return to us void. Again, as supplementary to our silent sittings of communion with the father, to affirm and re-affirm in our daily life the spiritual existence of the thing we would is the: "praying without ceasing" and is particularly to be recommended, as it keeps the mind free from dwelling on negative ideas which arise there through false teachings, and which these affirmations will, with time, completely eradicate.

What I now particularly wish to impress upon the minds of my readers is that, though there is a way, as I have presented in this and other articles, to attain illumination, I would

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not imply there are no other ways of reaching that spiritual plane. Some have found themselves there almost instantly through a mental shock; some upon reading a single paragraph in the Bible which they had read perhaps many times before without grasping its deep significance; some while listening to a masterly climax in an oration; and some through mentally seizing upon a single thought spoken even by a clergyman of the strictest and severest type. When it occurs, as in the last case, that one is likely to attribute this illumination to the teachings of that particular religious body, rather than to the direct cause. Sometimes I feel that, after all, these mortals were, at that particular moment mentally ready. Here, as elsewhere, I feel like quoting as I often do, that statement of Truth which Shakespeare attributed to King Henry Fifth, "All things are ready when your minds be so."

When one learns how to consciously lift himself to that plane of being, he will find his father, his ideal self there in waiting, to aid in converting his spiritual in-breathings into form. He will discover as he confirms those spiritual attributes, which belong alike to God and himself, something of his Oneness with all life, and thus learn to know the real meaning of the familiar statements of Truth which he has so often repeated idly, God IS, and GOD IS EVERYWHERE.

The Redemption of the Cosmos

By G. A. Kratzer

"We are laborers together with God."—1 Cor. 3:9.

"The creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God."—Romans 8:21, Revised Version.

Nobody knows when or how the cosmos began, just as nobody knows when or how God began. The reason that nobody knows probably is, because neither of them began. But there is a great deal of **evidence** that the cosmos was, for innumerable ages, in an extremely chaotic, unorganized, turbulent, low-grade condition. There is also a great deal of **evidence** that there is an eternal, changeless order, corresponding to the highest human concept of perfection, which order is named

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"spiritual," and which, being perfectly good from the human standpoint, is a domain of GOOD, or GOD. It is not necessary to discuss in this connection whether GOD is or is not something more than is implied in the word GOOD; but the writer will merely state that he feels sure that GOD is something more intelligent and infinitely personal than that.

In the realms intermediate between the low-grade cosmos and high-grade Spirit there is working a supersensible, mental something which may as well be named "mediatorial mind." This is related to God on the one hand and to the material cosmos on the other, and bridges the gap between the two, and seems to be as eternal and universal as either. Ever and anon, to use a figure, it throws up waves on its surface, which, once given character and identity as waves, seem to be very persistent thereafter. These waves are human mentalities. They spring out of mediatorial mind, pass through the grades of the cosmos, in and by incarnation after incarnation, until finally they graduate by ascension, lose their separateness, and enter into inity and identity with God, to come no more out.

Just as each wave on the surface of a lake consists of a portion of water wholly above the lower level of the troughs, and, by so much, is separate from every other wave, just so, and by so much, every human conscious mentality is separate from every other conscious human mentality, each having its separate embodiment on the earth-plane.

At the base of each wave on the lake is a portion of water closely related with, and moving with, the wave above it, but merging gradually and indistinguishably into the great mass of water below, which is unmoved by the winds above. These wave-bases blend into each other and into the whole mass of water, and through them each surface wave is connecting with every other, and with the whole mass.

Likewise, just below, or preferably just outside, each conscious human mentality is an extra-conscious base, which may just as well be spoken of as a top, a side, and a roundabout (for the illustration of the lake and its waves must not be pressed too far or be made to "go on all fours"); and this base-side-top, or outside-round-about, or extra-consciousness is very closely related to the conscious mentality on the one hand and to the universal mediatorial mind on the other, merging gradually and indistinguishably into it.

The term "extra-consciousness," as thus defined, is used to connote what is usually spoken of in psychological literature as

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"sub-consciousness." This latter is inaccurate and objectionable, because the prefix "sub" means beneath or of inferior quality. But many phases of the mentalities of many people which are outside of their conscious mentalities are superior in intellectual, moral, and spiritual quality to the average level of their conscious mental lives. In the derivative sense, subconsciousness could never be intermediate between the conscious mentality and God. Hence, the greater accuracy of the latter term.

Through these extra-conscious phases of mentality, all human conscious mentalities are related to each other, and to the mediatorial mind, and through it, in turn, to both the cosmos below and God above, or, to state it differently, to the cosmos on the outside, and to God on the inside. In the last analysis, the cosmos as well as God is wholly mental, and there really are no such things as time, space, or direction. Therefore, the use of such terms as "above," "below," "outside," "inside," are rather clumsy adaptations of human speech, and must be regarded as having reference to quality and character rather than to space and direction.

Were you to drop a spoonful of salt or red ink into a single wave of Lake Michigan, it would only be a question of time until it would be diffused through the whole lake and some of it would be in every other wave. Likewise, "Know ye not that your bodies are members of Christ (and of the mediatorial mind). . . . Or know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God, and ye are not your own? And whether one member suffereth, all the members suffer with it; or one member is honored, all the members rejoice with it. For ye are members one of another," through extra-consciousness, the mediatorial mind, and Christ.

The mediatorial mind gives character to each human mentality, when first thrown up as "a wave on the surface," and tends strongly to give character to that mentality through all its incarnations, until it finally graduates into God. The mediatorial mind is neither so low in character as the so-called material cosmos, nor so high in character as God; and it tends to hold reincarnating human mentalities at its own level of "good and evil"; but suffering from evil and attraction from Good, God, gradually pushes and pulls each human mentality, through both suffering and science, upward and onward, until its character becomes better than the character of mediatorial mind. As the relation between each human mentality and mediatorial

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mind is very close, any improvement in any single mentality, or in any group of mentalities, improves the mediatorial mind itself. In other words, the mediatorial mind is constantly imparting character to its children (human mentalities) and, in turn, is receiving character from them. The attainment by any considerable number of a character higher than that of mediatorial mind, through their closer approach to God, receiving character from Him-Her, reacts on the mediatorial mind to raise its character and harmonize it.

Now, since the material substratum of mediatorial mind, called matter, is governed entirely by that mind, as that mind becomes more intelligent and harmonious in character, this is reflected in the material cosmos, and in all the lower orders of creation, such as the mineral, vegetable, and animal kingdoms. Thus it is seen that conscious human mentalities, in the exercise of a small margin of freedom of choice, are gradually elevating their parent consciousness and "changing the universe." Thus are we co-workers with God, deriving strength and character from Him-Her, to redeem the cosmos.

Through the gradual advance in the character of the mediatorial mind, all the cosmic changes and geological epochs have been brought about; and through the farther advance of that mind, what is called the millenium will finally be brought to pass. The Book of Revelation informs us that this will occur when 144,000 human mentalities have, through the power of God, so triumphed over "the god of this world" (the mediatorial mind and the flesh with its solicitations) that they have become immortal; that is, deathless, though still in the flesh, to pass from it, not into another incarnation, but by ascension. Whenever 144,000 in the aggregate have made this demonstration, the mediatorial mind, and through it the cosmos, will have no evil to contend with. In many places in the scripture is given a description of what will characterize that period of progress. There will be no more earthquakes, floods or cataclysms of nature; no more undesirable variations of climate or temperature; no more wars or other forms of strife among humans; no more sin or disease; no more marrying nor giving in marriage; for they shall be as the angels; no more famines or plagues; no more ferocity among the beasts. "The wilderness and the dry land shall be glad; and the desert shall rejoice and blossom as the rose. . . . Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb shall

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sing; for in the wilderness shall waters break out, and streams in the desert. And the glowing sand shall become a pool, and the thirsty ground springs of water; in the habitation of jackals, where they lay, shall be grass with reeds and rushes. And a highway shall be there, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for the redeemed; the wayfaring men, yea fools, shall not err therein. No lion shall be there, nor shall any ravenous beast go up thereon; but the redeemed shall walk there; and the ransomed of Jehovah shall return and come with singing into Zion; and everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and sighing shall flee away." "And the knowledge of the Lord shall cover the earth as the waters cover the sea." "The creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God."

If the cosmos ever does pass away, it will be following this period. It is conceivable that the mediatorial mind may finally become so completely spiritualized that its material substratum will vanish. Then will Christ, the mediatorial mind, have put all things under His feet, and will deliver up the kingdom unto the Father, that God may be all-in-all. Whether this is to happen for the cosmos as a whole, the reader must judge for himself. Up to that time, cosmic law will be as fixed and invariable and the success or failure of human life as much governed by it, as is the case with the law of God.

"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I saw the Holy City, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying: Behold, the tabernacle of God is with men, and He shall dwell with them, and be their God; and He shall wipe away all tears from their eyes; and there shall be no more death; neither shall there be any more mourning, nor crying, nor pain; for the former things are passed away. . . . Behold, I make all things new."



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Observations Upon the Science of Astrology

By G. V. Ronalds

In an earlier article upon astrology titled "The Influences of the Heavens," the writer touched lightly upon the general influences of Heavenly bodies upon each other. In the present article the aim will be to deal with the influences in greater detail. We shall endeavor to show their variations and manner of working. Before traveling further let it be clear in the mind of the reader that all the relative positions are calculated and tabulated with comparatively exact mathematical precision by the astronomer. The books comprising these series are known as ephemerides, and are procurable at all book stores carrying works of an astronomical or of an occult nature. The influences, however, arising from these relative positions are determined by set rules laid down many thousand years ago by philosophers and magi who lived and functioned in those periods hidden in the mists of antiquity. These were erudite not only in the exoteric but also in the esoteric studies of life. In other words the inner life appealed to them equally with the outer life. The principles of their philosophies have been handed down through the ages to the guardians of a like trust of the present day, and the Occident has had bequeathed to it a fringe of what was once a grand and all inspiring philosophy. Among the great students of the modern era of Occult history whose names come vividly to mind are: PTOLEMY, author of that momentous work, "Tetrabiblos" (or FOUR BOOKS), universally respected by virtue of its illuminating notes; THALES, the oldest known student of the science, physician, astronomer, astrologer, philosopher, who lived many hundred years before Jesus of Nazareth; HIPPOCRATES, 400 B. C., another very ancient philosopher; PARACELSUS, a monk of the Fifteenth Century, whose researches have added much to present day knowledge of astrology; TYCHO BRAHE, great Danish astronomer royal of the early Middle Ages; REGIMONTANUS, Archbishop of Ratisbon; KEPLER, SIR ISAAC NEWTON, ANNA KINGSFORD, WILLIAM LILLY, SIR THOMAS MORE, SEPHARIAL, ALAN LEO, Dr. COULSON TURNBULL of California, ELIPHAS LEVI (The ABBE CONSTANT), KATHERINE CRAIG

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of Pennsylvania, authoress of one of the most impartial and instructive works of the present day; ZADKIEL (COMMANDER MORRISON), well known astrologic gazetteer, a formal naval officer, whose almanac is of world wide repute; FRANZ HARTMANN, great occulist, and both SIR CHRISTOPHER HEYDON and JOHN FLAMSTEED, the latter first astronomer royal in Great Britain (1646-1719).

And the writer would refer those who are interested in this subject to the monumental works of SIR ROBERT BALL, present astronomer-royal, PROFESSOR NEWCOMBE, SEPHARIAL'S "MANUAL of ASTROLOGY," KATHERINE CRAIG'S "STORY of the HEAVENS," and Dr. COULSON TURNBULL'S "THE DIVINE LANGUAGE of CORRESPONDENCES." All these are standard works upon the subjects at hand—ASTROLOGY and ASTRONOMY.

There would appear to be certain well defined faculties within the influence of each planet in the Solar System and within each constellation of the Universe. Of these the most important are nine in number. There is the influence of VENUS, passional or inspired or horribly debased, especially evil if in evil aspect against VENUS; MERCURY, representing the mind, and partaking of all manners of neighboring influences because of the fluidic composition of its own influences; URANUS, peculiarly spiritual and occult, tending to destroy in order to reestablish; MOON, representing that intangible something best know as personality, the outward and visible sign of the inward and spiritual grace of all entities; the SUN, the inward and spiritual grace itself; SATURN, the force which denotes either repression or strong self control, often the gatepost to the GETHSEMANE of the SOUL; MARS, the great active force which imparts life and vim to all intelligence, and JUPITER, the giver of all that is noble, kindly, magnanimous in nature.

We have touched cursorily upon the influences radiating from Heavenly bodies according to their relative positions to each other. We shall now touch upon the channels through which these forces are exerted. The constellations and the signs are the chief of these. A constellation may be termed a natural division of Heavenly influences, each under its special title such as ORION, LEO, SCORPIO, HEAVENLY TWINS, ARIES, THE RAM and so on. These are natural factors in the makeup of the great world of the Universe. On the other hand the signs comprise certain configurations within the Heavens mapped out by both astronomers and astrologers for definite guid-

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ance with respect to the limitations of SPACE and TIME in human conception. The signs approximate their counterparts the constellations, being of almost though not quite the same configurations. There is a difference, however, of several degrees between signs and constellations, and it is stated that today a sign is very many degrees removed from its position of ten thousand years ago, perhaps as much as a hundred and twenty degrees. Nevertheless, for the purpose of present day calculations these differentiations are nominal and are re-adjusted from time to time.

Within each constellation may be noted stars of magnitude no less, often far mightier than that of our own SUN. That is to say, the SUN which is the be-all and end-all of existence in the SOLAR SYSTEM is in itself but a drop in the ocean of the Heavens, and the SOLAR SYSTEM is in itself but one among many millions of like systems, many of these again thousands of times as large as our own.

Astrologers claim that these immense aggregations of stars have within them vast reserves of influence radiating upon the planets, and coloring the influences of these latter bodies.

The EAST is symbolic in all legends of antiquity and in all teachings of the MAGI, symbolic of immense potentialities and reserve force of nature, and in astrology symbolizes the potentialities or shall we say the reserve character of the INFLUENCE CHART. This chart is either square or circular in form, and is divided into twelve parts, each part covering nominally, not really, thirty degrees, and the entire chart covering the three hundred and sixty degrees of the compass. This chart is in fact nothing less than the compass used by the mariner but sub-divided to suit the needs of the astrologer. It is known as a horoscope chart. Not only is it divided into twelve parts; it is also again supported by four pillars of influence. These are no other than the four quarters of the mariners' compass—NORTH, EAST, SOUTH, WEST. Of all these the EAST is most potent, therefore most important because of its symbolic strength, and the SOUTH is also a point of great importance, since it is at this point that the intensity of the SUN's NOON influence is registered.

He who is born when his EASTERN horizon is in direct line with the influences radiating from the sign SCORPIO is strongly tinged with SCORPIO influences. Hence the term, "A native of Scorpio." As with SCORPIO so with all others of the twelve signs. These influences will be such as to have a

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strong bearing upon the character of the individual, always bearing in mind the axiom noted in a previous article, that Heavenly influences merely prescribe conditions, and these conditions are subject to the will of every individual.

The elements of astronomy teach us that the EARTH not only travels around the SUN but rotates around her own axis. Also the SUN moves forward himself a matter of perhaps one seventieth of a degree every year. It must be noted that the EARTH moves forward around the SUN one whole degree or practically four minutes every day. Therefore every twenty-four hours she has not only completed her own axial revolution but also an extra degree or an extra four minutes. It is this daily addition of four minutes travel forward which changes the position of the EARTH in relation to the SUN and brings about the seasonal changes of SUMMER, WINTER, SPRING and AUTUMN.

Cross currenting of the influence of the Heavens bespeaks diversities in Nature and of those subject to these influences. It may bespeak much unhappiness but always evolution toward the higher and better things of life. Let us presume someone was born when his section of the country was spattered with VIRGO radiations from the EAST. This then will be the sign bearing for him the most important influences of his nativity. If a planet should happen to be in or near the rising degree (the degree of the sign which is due EAST at the moment of birth) this planet will lend its powerful influence to that of the sign, and the child will then be a composite of the influence of both this planet and of the sign VIRGO. If this planet be URANUS, and URANUS be in evil disposition against the SUN then he will be a composite of URANUS, VIRGO and SUN, with many adversities to battle against and much inherent lack of proper balance to control. It will be seen here that the cross currenting of influence was that of the two influences SUN and URANUS. Supposing also that the SUN be in the sign SAGITTARIUS then you have the dangerous cross currenting of four major influences, VIRGO, URANUS, SUN and SAGITTARIUS.

Everything in the realm of UNIVERSAL PRINCIPLE has a penchant for circumference, and every known body in the Heavens presents to the gaze of the observer a spheroid or circular shape. This may be due to the law of perpetual motion which governs the Universe, and the ground plan of which is evolution and revolution. The law of attraction and repulsion is identical throughout the Universe, and is governed by this

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principle of circular movement. Hence the latitudes of the Universe differ from those of our own maps of the world only in degree, and never in principle. Varied degrees of friction certainly do produce varied types of circumference, some perfect ovals, other perfect circles, others again apparently perfect in nothing yet always circular. The movement of influences which is really nothing more nor less than the movement of radiations and vibrations is governed by this same circumferential plan of perpetual motion. Hence the similarity of direction of both vibration and influence. If the ARCH FIEND were disposed and able to send a million ton cannon ball rolling over from SAN FRANCISCO to PHILADELPHIA or NEW YORK and low enough to reach all buildings to be found en route something would happen. There might be a lost, ravaged United States, and both New York and Philadelphia would feel the imprint of the ARCH FIEND. But, if this cannon ball moved in consonance with the laws of circumferential movement New York would have to be in exact line of latitude with San Francisco or the cannon ball would merely make a big hole in a field on the Delaware or Hudson River estuaries. The cannon ball would have to travel as a matter of fact along this line of longitude regulated by the point of latitude of its departure. This is the prime law of gravitation here on MOTHER EARTH.

As with this cannon ball so then with the vaster forces of influence and vibration, far more potent because of their higher grades of energy. Things brings us to the important fact that all influences in order to be in relation with each other must be traveling along identical lines of Heavenly latitude and longitude. That is to say, if one influence is passing through the 27th degree of VIRGO at a given moment another influence must be passing through either this degree of VIRGO or through the same degree of some other sign in order to be in positive relationship. VIRGO and SAGITTARIUS bear against each other. Therefore if one finds a planet in the 27th degree of VIRGO and another in the 27th degree of SAGITTARIUS then there is a lack of proper balance in the nature, and adversity will be desirable as a means of purging the nativity of that which makes for this lack of balance. This series of adverse influences is what is known as the fire of suffering which purifies and softens, refines and rebuilds.

There are varied grades of major influences. Of these the cardinal grades are those of the rising sign (easterly influences), the MOON, MERCURY and the SUN. During the

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course of its apparent flight around the EARTH (a delusion of the senses) the SUN occupies thirty or thirty-one days flitting through each of the twelve signs, one month to each sign. Likewise Mother Earth rotating upon her axis occupies twenty-four hours flitting through all the twelve signs. Now, if you were standing motionless on a certain spot on Mother Earth for the space of a whole day the radiations from each of these signs would gently douche your system for approximately two hours. If instead of being radiations these were fine sprinklings of different oil paints you would discover yourself at the end of each twenty-four hours as an example of vivid futurism in painting, Futurism at its worst or best according to one's conception of futurism. This is the influence which marks you out as a native of one or other of the twelve signs, and represents that part of yourself which everyone contacts in every-day life, and by which you are recognized by all the world.

Likewise every thirty days the SUN's rays are saturated with one or other of these twelve sign radiations. And, as with rising sign and the SUN so also with the MOON. The SUN represents in the individual that something which is the essence of his being, perhaps the sum total of all previous experience. The MOON represents that something which although it is not noted at a glance is the character which makes what is known as personality.

These three movements may be more aptly described by the following illustrations. If a street arab were to become horribly familiar with you (and they can be very familiar) he might fountain you with red paint. Your clothes and all that one could see of you would be one great daub of red. By this caricature of red paint you would become known to your fellows as "Reddy," doubtless unjustly, but nevertheless for obvious reasons. This simile has its parallel in the rising sign of astrology.

If a school teacher or a religious enthusiast were to drown you with his lore, his theology, his ethics he would create within you a structure upon which you with your clothes of red paint might rest. You would still be wearing your coat of red paint but beneath this grotesque garb would be found this supporting structure. This would be your personality, a something deeper within yourself than the mere garments of red ochre. This spells in astrology the influence of the MOON.

If your wife whom you loved and cherished as you loved and cherished no other were to impregnate you with the won-

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drous beauty of her soul, the patience sublime of her womanhood, the wisdom and gentle solicitude of her every living, vibrant thought, then all these would so radiate their influences into the very depths of your nature that they would impregnate your soul. They would imprint deep within you that ineffable soul quality which would remain with you, and which would become one of your lasting influences, forging within you basic qualities of character.

Concluding this article let us point out that while the influences from the direct EAST are the most important in the horoscope in some respects there are influences from eleven other points of the compass which have their relative values and importance. At a later date we hope to give these more detailed considerations, circumstances permitting.

LIFE'S MART

O! they buy and sell in Life's market place,
And they barter their souls for gold;
Their minds are filled with passion and lust,
Their mirrors of Spirit are covered with dust,
And their hearts are hard and cold.

The Christ of Love, comes down among men,
And He walks in the market place;
They are drunken with wine, and money mad,
Their senses are drugged, their forms half clad,
Nor of Truth can you find a trace.

They are Christians by name, yet they know Him not,
Though He calls to each soul—"Awake,"
Their ears are deaf and they cannot hear,
Their eyes are blind, and that Vision clear,
Is lost, in their give and take.

He walks through their streets, and close by their sides
And He knocks at the door of each heart;
He pleads in love, but the doors are closed,
They dance and they feast, and nobody knows
That the Christ has dwelt in their mart.

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O! weary and sad is the Christ of Love!
And His heart is pierced with pain;
"I come to save you and set you free,
To give you peace and true Unity,
Yet ever I come in vain."

Then the Christ goes forth to the simple folk,
And they hear His words and rejoice;
The little children into His arms climb,
They bathe in His Love and His smile sublime,
Ah! His sheep ever know His Voice.

Rejected by men in Life's market place,
And by such ever crucified;
They look for His coming—yet scheme and plot,
And when He comes they know Him, not,
But madly rush on with the tide.

It was ever thus, and will ever be,
For 'tis not in the market place,
Where there's greed for wealth, and the glitter of gold,
Where virtue dies, and souls are sold,
And they never can see His face.

But to the lowly and pure of heart,
And to those who are weary of sin;
Whose eyes have been cleansed by many tears,
Whose faith has lived in spite of fears,
Christ comes—and He enters in.

Shahnaz Waite.

Feast of Mercy—June 24th, 1922.

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Current Art

(From New York Times Art Department)

At the beginning of the exhibition season the best new things always seem to be the old things, the old things with young faces. Once, when James Huneker came home from Europe, he noticed a change in the women of New York. They all looked so young, he said, except the young ones. That is the way with the pictures in the galleries this week. The paintings by William M. Chase, on exhibition at the Ferargil Galleries, have many marks of a past period; some of them the black Munich backgrounds; others the golden tone of yellowed varnish; others the costume of a century that might as well have been the sixteenth as the nineteenth for all its sartorial relation to the twentieth. But not one of them is an old-fashioned picture, unless it might be the portrait of Roland Dana Chase which looks a shade too much like a portarit for the present mood. The self-portrait with the gray mustaches sweeping across an undeniably mature cheek shows none of that fatal slowing down of the mind which fixes the retiring age in the army and navy. The attack is fresh and vigorous, a sturdy, handsome painting, full of the character of the sitter, a character that revealed itself promptly and courteously, offering little for profound analysis, but wearing every indication of that communicable facility in doing which brings on hero worship. He who can teach you to do things is truly your hero, Emerson said, or possibly it was Thoreau in re the pencils.

Chase could teach any one to do things, provided they wished to do the kind of things he did himself, but he has left no pupil who quite can rival him in vitalizing still life. There is a picture of a white fish in the exhibition, no doubt a flounder, as softly iridescent as a pearl and very like a pearl, companioned by a brass pan which touches the high-water mark in the painting of brass. "A Poor Man's Meal" is a loaf of bread and a kippered herring—Chardin would have shaken hands with it. There are the Belgian melon attended by grapes, the bunch of lettuce and tomatoes, common-place of salad made aristocratic by this gorgeous brushwork, a brass kettle, pewter jug, a copper urn, more Shinnecock fish, each of these canvases a masterpiece of swift, precise notation. Most of them also eloquent of a liking for quality in material. The lettuces are freshly picked, the fish are freshly dead. Mr. Price tells a story that bears on

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this. Chase had painted a fish picture from a fish lent him by a fisherman. At the end of the day, rejoicing in the result of his work, he had shown it pridefully enough to the fisherman come to reclaim his mackerel. The response had been: "Well, that was some fish I lent you!" The canvases all seem to tell us that the artist wasted his talent on nothing less than fish that was "some."

The portraits include one of his three children, "Dorothy, Helen and Bob," arranged in a gracefully interrupted pyramid with characteristic tact in pattern and delight in fine fabric and delicate design. How beautiful is the frame of the little sallow sofa upon which two of the children are seated! Just that sofa with its tangible elegance, its accent of refined sophistication, tells much of the mind employing it. When you can detach yourself from consideration of the furniture and turn to the pretty children you are conscious at once of a more cursory treatment. The pillow, with its silken cover, might be a pile of fading rose leaves, but the young faces are painted by a casual brush that has lingered but slightly over charms of texture and color. Even the flexibility of youth, that quality for which nature has set a strict limitation of years and with which art has played joyously through a thousand generations, has not been an inspiration. It is in essence simply an agreeable, well-bred, objective picture, free, at least, from sentimental taint.

"Miss Mary" is much more. The mild, sweet creature in a gray kimono, holding a brown book, somewhat remote and unaware, stirred her painter to a more than usually poetic expression, a more than usually clear appreciation of human values.

The the little street scenes, "The Grand Canal, Venice," the white lace of facades changing to a blur of rose, a steady blue sky, turbulent foreground waters; "A Street in Holland," helped no doubt by the tone of time and the tricky oil medium, but lovely with geranium reds and olive grays. These are real things, all compact of exquisite taste and burdened by no necessity for holding a long breath.



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The Sunrise of A New Day

TODAY is the Tomorrow of Yesteryear.

Today is an Age of Marvels, an Age of Progress, an Age of Culture, an Age of Civilization, this Today which was the Tomorrow of Yesteryear.

Thus it will be with Today's Tomorrow. Progress will have bounded on, culture will have increased a hundred-fold, and our civilization of Today will have been only an approach to Tomorrow's civilization.

The Tomorrow for which we—yourself and myself—are building is going to be a splendid Tomorrow, Today is the bud of which it will be the fruit. The promise of this is evident everywhere, a promise so rich that its ideal fulfilment can be but a matter of time. When our preparations are complete, when we are quite ready for it, but not before, will dawn the new day that will be the World's Tomorrow.

Tomorrow, the Today of our Childrens' children will be what our ideals would make our own Today, just as the ideals of the Today of the Yesteryear have made our Today as nearly perfect as it is.

Tomorrow, if we Today all work together in harmony toward that end, will see men real brothers to each other, in the literal sense. It will see prejudices melted away as snow before a blazing fire. It will see Nations at peace. War and strife will have become a ridiculous, pathetic relic of our Today's near-civilization as they are Today's shameful relic of barbarism.

Charity will be whole-hearted, spontaneous. It will not be "organized" in the sense of Today. It will be an integral part of the souls of Tomorrow's noble men and noble women who will be the children of Today's courageous pioneers. For, we are working toward the right end. Not all of us, to be sure, because there will always be those who will hold back. Always the "doubting Thomases" who demand to be "shown."

However, as time goes on, we who have set our feet in the right path will be rewarded by more and more marchers falling in to swell the ranks, until at last there will be a veritable host, all with faces turned to the East, treading steadfastly

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onward, shoulder to shoulder, each in step with his neighbor.

And while the rhythmatic footfall of this great marching host reverberates to its own echo, when its unison shall be in too perfect accord to admit of the slightest discord, when at last we really come to love one another, as was His gentle command, lo! the faint, rosy flush on the far horizon will proclaim it: The Sunrise of the New Day.

Helen Wendell.

The Drama

Frances Eveline Willcox

"Laugh and the world laughs with you," is being practically demonstrated at the present time through the theatre. After all it is just as well for the more serious efforts have fallen short of success in many instances. And as the wheel of time makes another circle the next revolution may discover some real drama that is worth while. Here are various comments concerning the laugh-provokers.

"The Awful Truth," at the Henry Miller Theatre with Ina Claire and Bruce McRae is "a brightly humorous comedy," by Arthur Richman.

"Abie's Irish Rose" at the Republic is "the big laugh hit" and is by Anne Nichols.

"Kempy" at the Belmont, with Grant Mitchell has "a thousand and one" laughs!

"The Torch-Bearers" at the Vanderbilt Theatre, "greatest laughing hit in years," is by George Kelly and Mary Boland is charming as the actress.

"Molly Darling" at the Liberty Theatre "New York's funniest musical comedy" is by Otto Harbach and William Cary Duncan with music by Tom Johnstone.

"Daffy Dill" with Frank Tinney and Georgia O'Ramey at the Apollo is gaining in popularity with every performance.

"Spite Corner" by Frank Craven, but without the assistance of this author comedian is hailed as "delicious comedy better than the "First Year." Madge Kennedy, the Little Comedy and the Little Theatre all seem to fit together harmoniously.

"Thin Ice," recently brought out at the Comedy Theatre is easily one of the hits of the season. Percival Knight, the comedian, wrote the play and appears in the leading character.

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Felix Krembs, Dudley Hawley, Olive Wyndham and Gilda Leary render valuable assistance.

* * * *

That non-American authors are well represented in America this season seems to mean but one thing that American dramatists are lacking in ambition or that their work has been side-tracked temporarily. Henry Miller and Ruth Chatterton are using Henry Bataille's play, "La Tendresse," Ethel Barrymore is the peasant heroine of Hauptmann's "Rose Bernd," "Loyalties," produced by Charles Dillingham is a Galsworthy play; The Equity Players are putting on a series of productions at the 48th Street Playhouse by foreign authors beginning with "Malvolaca" from the Spanish of Serafin and Jacquin Alvarey Quintero, in which Jane Cowl is the featured player. Then there is the "Revue Russe" with Russian artists, "The Lady in Ermine" imported from London; Balieff's Chauve Souris from Moscow; "The Faithful Heart" by Monckton Hoffe; "The Yankee Princess" adapted from Emmerich Kalman's "Die Bajadere" and with "Banco," the Paris hit of Alfred Savoir, and Florence Reed in a Somerset Mauham "East of Suez" it would seem that this array of offerings might act as an incentive to home talent.

With "East of Suez" and "Rain," Somerset Maugham has two plays this season in New York. "Rain" is founded on one of his short stories, is very dramatic and of quite unusual calibre. Jeanne Eagels has the leading role which calls for all the cleverness at the command of this talented player. Fritz Williams who created an important part in "Fools Errant" and made the character stand out through the force of his acting appears in the play with Miss Eagels, in the part of the "Doctor"; and each role is a distinct characterization. The South Sea Island natives, real rain effects, and novel setting go far towards the picturesqueness of the story.

Gilbert Miller will shortly present Granville Barker's version of Ferenec Molnar's play entitled "A Hattyn" (The Swan), the first English presentation of which will be made in New York for which a special cast is being selected.

The production by the Selwyns of "Johannes Kreisler" with Jacob Ben-Ami promises to be interesting and evolves a great amount of preparation. The stage of the Selwyn Theatre will be completely reconstructed and special scenery and properties used. Frank Reicher will direct the staging.

Nance O'Neil will bring Alica Fischer, Marie Shotwell and

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Grant Stewart together in her production of "The Field of Ermine," the first of a series of Benevente plays to be staged by Miss O'Neil. Alfred Hickman is directing the rehearsals and will also play an important part.

New York audiences will be on the qui vive soon to welcome Elsie Ferguson when she appears in James Bernard Fagan's play entitled "The Wheel of Life." The cast of players is a notable one.

World Unity

Religious Unity

By David Darrin

At the present time when some of the most trivial distinctions are being magnified to the size of differences and so many false barriers are being raised to no better purpose than the dividing of one group from another, it may prove both sane and refreshing to take a brief glimpse at life from exactly the opposite angle, viewing some of the facts which serve to unite rather than divide individuals and groups.

One of the most fertile sources of discord among human beings is difference in religious belief. This fact seems very strange when we stop to reflect that the fundamental object of all true religion is to harmonize the relations between individual lives and make them more responsive to divine guidance. The fact seems less strange, however, when we remember that, around the core of truth at the heart of every religion, there has sprung up a complex structure of man-made interpretation and formality, which growth has invariably been so luxuriant as to obscure the original truth. Nevertheless, there has been achieved substantial progress in the direction of religious unity.

In the world of today there are about a dozen organized religions. Let us see in what ways these religions resemble one another. Each of them traces its fundamental beliefs to the teachings of an inspired leader. All have experienced additions, subtractions, and alterations of these original teachings, at the hands of persons perhaps less divinely inspired. All of these religions preach the immortality of the spirit and all recognize the striving of the spirit, toward an ideal. The ethical standards originally set up as practical manifestations of these ideals, show many points of similarity in all religions. All

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acknowledge the existence of superhuman powers in Nature.

While some of these organized religions present a multiplicity of unseen gods, both benign and malignant, five of them, the Protestant, the Roman Catholic, the Greek Catholic, the Jewish, and the Mohammedan faiths proclaim the existence of the same Supreme God. The adherents of these five large religious organizations total about nine hundred million people. Two other great religions, Confucianism and Taoism, with a combined following of over three hundred million, are essentially monotheistic. Thus we see, out of a present earthly population of about seventeen hundred million, a grand total of twelve hundred million people whose faith has already reached the unity implied by a common understanding of God as the single Supreme Being.

This means that two out of every three people on earth can now say the Lord's Prayer without violence to their fundamental beliefs. In turn, that means that two-thirds of the human race can now face the same future goal, for the Lord's Prayer is our guide to our race future. Let us see what further advances in religious unity we may expect the future to unfold, as the Lord's Prayer grows to ever larger significance in human minds and hearts.

The words "Our Father" will come to represent a spiritual relationship to God, which involves a spiritual brotherhood among human beings far more real and more permanent than any blood relationship. As we learn to know God better we shall find that the word "Father" was well chosen, that His love for us is like the love of the highest type of human father or mother, but so far finer and greater that we have not the capacity to imagine its quality and extent. With this expanding vision of Divine Love will come the knowledge that it can not be bounded by our religious distinctions. We shall come to realize that God loves all people regardless of their religious beliefs. We shall come to treat this love as the most important fact in all religious teaching, in the light of which we can afford to disregard the comparatively minor points around which religious controversies often center. We shall learn that God Himself is neither Catholic nor Protestant, neither Jew nor Gentile, neither Christian nor heathen, but is vastly greater and infinitely dearer to us than He has been pictured by any of these or by all combined.

In fact, the religion of the future will become more and more personal and individual, less and less a matter of organi-

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zation and of formal creed. We shall grow to understand that through prayer we can gain a quicker, surer, and closer contact with God than can be secured through any priesthood—and all honor to every sincere minister. We shall come to realize that Heaven is not a place but a condition, that true religion is a matter of inner feeling, not of outer conformity to some statement of belief. We shall come to know and to acknowledge that each person's religious ideas and ideals are conditioned by individual experience and capacity and that, instead of a dozen organized religions in the world, in reality there have always been and there always will be as many different religious beliefs as there are human beings able to think.

When we have reached this stage the need for religious organization, as we know it, will have passed, and in its stead there will be a new and larger form of organization whose aim is to secure for the individual ever greater religious liberty. The method of this organization will be informal discussion rather than formal instruction, yet this discussion will be far more instructive than all the sermonizing in the world. Perhaps we may call this experimental religion, for in its practice each individual will make his own observations and draw his own conclusions, instead of blindly accepting the statements of others on important religious matters.

Finally, the future religion will disclose to us what none of the past and none of the present organized religions has brought forth, the essential divinity of human life. We shall learn that we came from God, that we are bound toward God, and that this is true, not of some one favored sect, creed, or religion, but of all people. We shall learn these things by closer study of the life and teachings of One who was human as we are human and who was divine as we are divine, One whose perfection we can therefore hope eventually to attain. In the light of this knowledge we shall realize that we cannot serve God by trying to force our neighbor to our religious belief. We shall know that the spark of divinity in each human being is that individual's license to seek and to find God in his or her own way. And when we are able to recognize the divine element in human life, we shall have learned the final and complete reason for permanent religious unity.



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The Railroad Strike

By Cyrus A. Smale

Once a controversey of public interest reaches the advanced stages of permanent settlement, its value to the daily newspaper as news matter ceases to be. So it falls to the province of such monthly publications as "REALITY" to set forth causes and effects where they will be most likely to induce proper meditation. For the individual, a cursory reading of unrelated incidents as reported daily is hardly worth while. The summing up of what has really transpired places before the reading public the stimulus necessary to arouse public thought to action.

To understand what is going on in these upheavals of economic tranquility a larger statement of facts is needed to interpret the daily press when it merely relates: (1) That the railroad strike was caused by the refusal of the shopmen to accept a 12 per centum cut in wages ordered by the United States Railroad Labor Board; (2) That it cost the American people $1,000,000,000 for the two and one-half months the strike was in progress; (3) That, after government intervention failed, executives representing a minority group of fifty-two railroads and a railroad shopmen's policy committee of ninety men were able in less than a week's time to agree upon a return to work, immediately, of the striking shopmen.

In 1920 Congress created the United States Railroad Labor Board with a membership of nine drawn equally from the railroads, their employees, and the public at large. The title suggests a place of appeal whenever either the railroads or their employees have differences and grievances which fail of adjustment among themselves. It functions to acquire information and to consider the economic side but lacks the power to enforce its decisions. To promulgate a wage decision there must be a concurrrence by not less than five members and at least one of the majority must be representative of the public.

As to whether the Railroad Labor Board erred in its conclusions might be discussed pro and con indefinitely. Both parties to the controversey were given hearings over a period of nearly two months. It cannot be charged that evidence was lacking to inform properly or that the Board acted hastily in arriving at the wage reduction decision. A few concrete facts may make it easier for the reader to decide the issue for him-

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self, for really an independent investigation of truth is essential to the removal of prejudice of all kinds.

The wage reduction ruling which brought on the strike affected the shop mechanics, carmen, common track and station laborers, clerks, signalmen, stationary firemen and oilers: all organized into separate unions. As is known, only the shop craftsmen quit work. Those doing so numbered 255,266 out of a total of 400,000 so classified as to occupation. That the equally as large maintenance of way union failed to take similar action was due in no small measure to the sensible farsightedness of its president, E. F. Grable, who steadfastly refused to permit the question to come to a vote.

The 400,000 maintenance of way employees had been subjected by a decision rendered May 28th to a cut of $48,000,000 a year whereas the same number of shopmen were ordered reduced on June 6th $60,000,000 in annual wages. A third decision on June 16th called for a decrease of $26,500,000 annually in the pay of clerical and station help. To fully comprehend the transition that these particular workers have gone through in the matter of wages during the past five years it should be stated that when the Federal Government began the control of the railroads in December, 1917, the average hourly wage paid shopmen was 50.5 cents. Three years later (January, 1920) the Federal Administration increased this rate to 72.3 cents per hour. In May of the same year under the then newly created Railroad Labor Board the rate went up to 85.3 cents involving a total increase of $600,000,000.

The first wage reduction of the Board came in July, 1921; bringing down the hourly rate to 77.3 cents. The last reduction, effective July 1, 1922, reduced the shopmen's pay to 70.3 cents an hour; a figure virtually 20 cents higher than four and one-half years ago. Just what is the significance of these figures is best illustrated by a recapitulation and a comparison. In the first place, the reason advanced for the original increase in wages on the part of the Railroad Labor Board was the higher cost of living. Later the two reductions were determined upon because the Board's investigations convinced it that the cost of living had receded. The unions raised no question as to the jurisdiction of the Labor Board when almost its first official act was to increase wages nor did they champion the cause of the railroads when the Interstate Commerce Commission this year reduced railroad freight revenues a sum equivalent to the

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$400,000,000 that the railroad employees had pared from their pay schedules in 1921.

The strike of the summer of 1922 must be set down as an open defiance of the rulings of a government agency rightly created by Congress for the particular purpose of mediating between the railroads and their employees. This in itself is a serious matter. Open defiance of authority endeavoring to act wisely and justly is bad at any time; the more so when it is borne in mind that respect and observance of the majority decisions of our governmental bodies are absolutely indispensable to a preservation of the Government by the people, for the people. However, lest a misapprehension arise, it should be repeated that not labor but a great railway system was the first to contest a decision of the Railroad Labor Board. The courts still have this defiant act before them for future consideration.

Much discussion has arisen as to how to make the Railroad Labor Board's decisions enforcible. The remedy lies solely with Congress. The bugbear of government ownership and control of the railroads bespeaks for them a more ready compliance but the labor union is without this coercion. While the right to refrain peaceably from working is generally conceded the employee, that right does not imply permission to assist in crippling an industry vitally essential to the public wellbeing. In an effort to protect the public's interests, which are the interests of all law-abiding individuals, is it too much to demand that a striking employee be given the alternative of returning to his former place of employment within thirty days following the issuance of a government order settling his grievance; failure to do so being deemed sufficient cause to bar him from reemployment by his former employer within a period of one year? At first thought this might seem harsh treatment but who will suggest a better or simpler step to take in repression of radicalism when it openly defies the constituted authority of these United States. Such a procedure would not bar employment elsewhere. It would nevertheless sufficiently penalize the recalcitrant in a loss of the privileges that go with seniority rights.

Now that the shopmen are again at work under a reduced wage schedule, it is necessary to a complete telling of the story of the strike to say something about the crucial issue which had nothing to do with the original demands. Seniority! That was the crux of the whole matter standing in the way of a

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quick and satisfactory settlement. Before discussing the reasons for the stress insistently put on this one demand, it is well to recall that upon the calling of the strike nearly all of the larger railway systems advertised permanent positions to applicants for the places of the striking shopmen. One notable exception was the Southern which did not advertise until the strike had been in progress one and one-half months and then only temporary positions.

The peculiar twist to this development of the strike came about apparently through an oversight on the part of labor officials, though there were many persons sufficiently unkind as to volunteer the opinion that the seniority claim was only a subterfuge to save the union from disintegration and its leaders from humiliating defeat. At the outstart it did not appear that the union heads recognized the possibility of their men leaving one railroad in obedience to union orders and afterwards accepting employment from another. This must have happened, for skilled mechanics, such as the railroads require in large numbers to keep their rolling stock in usable condition at all times were not available to any extent from the ranks of the hitherto unemployed. It was obvious that recruiting was taking place from the ranks of the striking shopmen. Evidently their union cards were hidden away in inside pockets. This condition and the movement toward the organization of separate unions on some of the larger railroads threatened to disrupt the national organization. Then it was that the strike leaders offered to send their men back to work in their old places on condition that they should stand in the same relation as though they had never quit work. Out of the refusal of the railroads to acquiesce arose the question of seniority rights. This soon overshadowed all other considerations.

With railroad shopmen, seniority means that the workmen who have been longest in the employ of the railroad are given the choice of the better positions; that when reductions in the working forces are made, junior men are laid off first and the senior men last; and, that after men have been laid off in slack season they are taken back in the order of seniority, and no new labor is employed until former employees, who so wish, have been returned to their positions. A man who has been employed by a railroad a certain time has a pass for a limited area, which constantly widens with his tenure, until finally it includes his family. More vitally, the seniority rule gives to possibly 75 per centum of the men the assurance of a perma-

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nent place on the payroll. Then again it must not be overlooked how trying it would be for old men to return to work under the direction of men who were formally in subordinate relations.

More than likely the greatest good will have come out of this faux pas of the striking shopmen through the decentralization of wage and rules negotiations from national headquarters. Heretofore affiliated national bodies have worked with a sympathetic understanding and oftentimes a helpful cooperation. Out of the railroad strike of 1922 has come a growing tendency toward the settlement of labor differences by regional bodies without further appeal to the national organizations.

The press of some railroads, as in the case of the Pennsylvania, to unionize its men in its own way, even though it did mean losing a few highly efficient workmen, came about through a desire to eliminate the more radical element from their ranks. The right kind of a workman is not apt to be discontented with this arrangement for he is well aware that a strike of a railroad system's particular union would in all probability take out a much larger proportion of men than usually quit work on orders from union officials, thereby crippling operation and tending to force a quick, sharp conflict of interests soon considered and early adjusted. With strikes confined to one system at a time the difficulty of replacing the striking employees with men possessed of the required qualifications would be too great not to be thoroughly weighed before turning down the demands of its employees.

In the later days of the strike there occurred what many sincere persons outside the ranks of the parties to this controversy heartily regretted. This was the action of the government in obtaining from United States District Judge Wilkerson of Chicago a far-reaching strike injunction. On the other hand, business men generally are reported as pleased with the step taken. They had suffered immeasurably by the delays to transportation incident to the strike. There is an unanimity of expression among editors of Republican, Democratic and Independent newspapers throughout the country that this strike injunction should be appealed to the Supreme Court so that all of the collateral issues involved may be cleared up and their application to similar labor troubles in the future sharply outlined.

Experts in transportation matters connected with the United States Treasury Department place the cost of this railroad strike lasting barely three months at $1,000,000,000. The loss

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to the people of the United States, that is, producers, shippers and consumers, was twice as much as that suffered by the railroads and the railroad employees combined. Contrast this financial loss together with the misery and suffering wrought by acts of violence alongside the fact that the striking shopmen returned to work with wages reduced as ordered in June by the Railroad Labor Board and without the seniority issue finally settled. There can be only one conclusion. It was too great a price to pay for the halt to industrial prosperity that the strike entailed. And at the end the principal point of settlement was the allowing by the union leaders of the making of separate agreements between the men and their individual roads. Surely there must be some practical way open to prevent the innocent from being punished by a group of men paralyzing the transportation business of the country.

The solution of the economic problems of our great land calls for the earnest help of all. As they are analyzed and disposed of so much better will living conditions become. To the end that there may be improvement all along the line many splendid men and women are giving of their best. The New Year's prayer of Rabbi A. Holtzberg echoes the plaint of us all: "Oh, may this thought on this New Year's day awaken within you, my people, thoughts sublime and thoughts worthy of the heritage which you bear. Oh, that it may influence others to right thought; that it may eradicate forever the spirit of hatred; that the fires of hate may be quenched forever; that God may sit enthroned in our hearts as men and women and as Americans who are imbued with the spirit of fair play and justice. Oh, that it may mean the beginning of the end of all strife and all struggles in this world; that people may overlook the differences and together join and together work for that era of peace and happiness, for that age of perfect freedom, when the spirit of true fellowship will be manifest throughout the world."

Note—After this article had reached the printers, it was announced on October 14th that the Railroad Labor Board had ordered the wages of the railroad maintenance of way employees raised two cents an hour. This increase affects 451,911 men and will amount to $22,125,562.40 a year.



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The Son of God on Earth

By Viola Mizell Kimmel

On earth there are two states of consciousness which men call Heaven and Hell. The true Heaven is the Kingdom of God, and Hell is the kingdom of the carnal mind, which is enmity with God. In Heaven a fact is accepted without proof; in Hell everything must be proved. Therefore the Son of God must prove himself to be the Son of God in Hell, for there is no other place for proof, and he cannot be established in the consciousness of sonship except he prove to himself as well as others that he is a new creature, drawing his life from a new source; that the old man with the old deeds (thoughts, words, acts, habits) has been put off altogether and that the son of perdition has fallen away completely.

When he has thoroughly proved himself the Son of God, he passes out of Hell on earth into Heaven on earth, and is there accepted as a true Son and lives in the consciousness that all that the Father has is his. The divine order of progress is from Hell within-and-without into Heaven within and Hell without, thence into Heaven without, and finally into eternal Life In God in the invisible realm of Being. The rapidity with which this progress is made depends upon how he passes his tests in Hell. These tests are matters of conduct, true being, and his judges are his fellowmen, both the Sons of God and those other not yet conscious of sonship.

A true Son is so filled with the Spirit and does all things so conspicuously by the Spirit of God and by no other might, that every one who sees him in his daily living and in the emergencies of his life, acknowledges him and his work to be of God. The proof is too overwhelming for any to fail to acknowledge him as such and his only power to be of God. He is the reality of their ideal of a perfect human being; the simultaneous manifestation of truth, love, wisdom, power, strength, justice, peace, joy, health, beauty, graciousness, selflessness, plenty in all things he measures up to the full stature of man:—he is above the thought of time and place, of race, nationality, color, occupation, conventionality, good and evil, the personal equation, everything commonly denominated "human," which universally means the common weakness and faults and attitudes of the people described as "this world." There is nothing he can not forgive, no one he can not love.

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Nothing can break his good will to all, even his worst and most active enemy; all his judgments are righteous judgments, utterances of eternal truth, changeless as God is changeless. Selfless, he knows no superior and no inferior, no mine and no thine, and nothing can break his patience nor his love nor his dependence upon the Law of God. Established in perfect Love, all things work together for God to him. He is the perfect interpreter of all the vicissitudes of life. In every one he sees the justice, power, love and wisdom of God. His eyes are too pure to behold evil in anything. He has faced every experience and overcome all, and so knows. He exalts not himself, knowing that it is not himself but God the Father who doeth all that men say he does. He is but the joyous, willing instrument of God's Love and Law. God is the Source of all that he is and all that he has. He has drunk the last bitter dreg in the cup of Getsemane and awoke from each in the knowledge that the only power that any of those tests had was the power that his ignorance imputed to them. Hid with Christ in God, he has freed himself from all people and all things with his liberating love, and sees in every outward circumstance "a chariot of God" into which he may mount and ride into a higher heaven. By the Law of the cross he came into being in God's kingdom of righteousness and by the everlasting mercy of this law he is raised from one glory of knowing and doing into another that is ever fairer and deeper than the former. This law operates to separate from his consciousness all error and to make his life one trinity of truth, love, and life; to cast from him utterly "the son of perdition" that was within him when he was raised from death unto life; everything that was hid within him has been pressed out; he has fallen and fallen and fallen into Hell for one test (proof) after another until he "proves" himself indeed the Son of God; until he knows himself to be nothing when he turns in thought to God, and the Son of God when he turns in thought to his fellow-beings, a servant who is needed the way-shower from death into life, and who is to them the living truth expressing as Love.

His proof established, he is lifted out of Hell on earth into Heaven on earth. Here, whatsoever he has need of is "added" by the Spirit unto him, a gift of God. In time he will be "clothed upon" with a body that can not die. Through this gate of immortality in the flesh, he will be lifted into eternal life, One with God, and Life's beautiful battle will be ended forever more, his ministry of service completed.

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BAHAI ACTIVITIES

With the fall and winter seasons coming on, the Bahai Activities are running full programs. Mr. Hooper Harris conducts the Sunday afternoon meetings, and on Sunday evening there is an "Open Forum." The Monday evening meetings are under the supervision of Mary Hanford Ford, and Miss Juliet Thompson presides on Wednesday evening. The Rainbow Circle is very active and reports an increased attendance. Mr. Urbaine Le Deux holds meetings on Wednesday night at St. Marks Church, and on Friday nights at Clairemont Park. These meetings are of unusual interest and are very instructive because they bring the Message to many a soul, who perhaps could not receive it any other way.

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HUMANITY!!

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REALITY

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

For Progressive and Constructive Thinkers

ETHICS — CONSCIENCE AND INTUITION
LUELLA F. PHELAN

THE ASCENSION OF ABDUL BAHA
RAI MOHAN DUTT

THE 12 BASIC BAHAI PRINCIPLES
VI—Equality Between Men and Women
HARRISON G. DYAR

THE SIGNIFICANCE OF PRAYER
BEULAH STORRS LEWIS

OBSERVATIONS UPON THE SCIENCE OF ASTROLOGY
G. V. RONALDS

VOL. V DECEMBER, 1922 No. 12

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THE ONENESS OF MANKIND

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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.

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

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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 suprress 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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Editorial

THE VOLSTEAD LAW

There is a tendency in this country to go to the extreme in the making of many laws. Certain of these are held in light esteem by certain sections of the people, which has led others to take the stand that a law is a law, and it is as much of a sin to break one as another. It is argued, further, that for persons to become accustomed to breaking one law, leads to a contempt for all law, and thus to general lawlessness. These arguments have come prominently forward in the case of our newly tried national prohibition. Have they any great force?

A law is a rule by which all men must abide to promote the general welfare of the people. It will be readily seen that such rules fall at once into two classes: First, the prevention of actions which are directly destructive of society by infringing on the security of life, property and the freedom of action of the individual. Laws against murder, theft and those listed in the "Ten Commandments" come in this category. There is no question about the fundamental necessity for these laws. But there is a second class of laws which are merely business regulations, like the tariff or the income tax. Others attempt to regulate the conduct of individuals. Now, no law should be held to have greater authority than its source. In a republic, the ultimate authority of a law is the opinion of a majority of the people. A good law is one which appeals to the vast majority of the citizens as just, a poor one is one on which opinion is evenly divided, and a bad law is one to which a majority of the people is opposed. Now these matters are generally of common knowledge. Men will transgress a law in which they think that a good many of their neighbors will back them up, when they would not transgress one that would invite general condemnation. In other words there is a tendency for men to transgress bad laws when they would not do so with good ones.

We offer this simply as an explanation of the phenomenon. In regard to a remedy, there should be less laws of a doubtful or unnecessary nature. In a republic, however, the members of the legislature must necessarily represent a general average

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of the voters rather than the wisest ones, and so it is too much to expect that only good laws will be made. To combat bad laws, two methods are open. The first is to enforce them laxly and wink at violations. This method has happened in the case of certain old laws which are still on the statute books, but nobody thinks of invoking. This method allows the laws to become obsolete, and so harmless. The other method is to vigorously enforce the bad law, to make it as obnoxious as possible, in order that public opinion may force a repeal.

According to the standards cited above, the Volstead Law is clearly a poor law, as opinion is divided about it. It would even appear to be a bad law, since according to the Literary Digest's poll, a considerable majority is shown against it. It should therefore be changed. As to the method necessary to bring about the change, our officers at present in charge of the enforcement of law seem to be in favor of the second method which we mentioned.

Ethics

CONSCIENCE AND INTUITION

By Luella F. Phelan

Conscience is the power or faculty in man by which he distinguishes between right and wrong in conduct and character, and which imperatively commands and obligates him to do the right and abstain from doing the wrong; the moral nature; moral feeling; moral sense.

Conscience has been regarded as the simple intuition or immediate perception of right and wrong; the feeling or sense of right and wrong, an intuitive moral impulse; a moral imperative commanding that the right be done. A conscience is needed for the age as for the individual—a power that shall reveal itself, and arouse and convict.

Intuition is quick perception of truth without conscious attention or reasoning, or the possession of such perception. It is knowledge or feelings. Genius works less by process of conscious reasoning than by a flash of intuition, and less by abstract conception than by prophetic beholding of results.

Conscience and Intuition may be called the Ethical Memory, viewing all things from the highest standpoint as to their worth and value in contributing to the general welfare, comfort, justice and righteousness of the few or the many.

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The theory advanced by certain schools of thought, is that man knows right from wrong intuitively, that Deity imparts to each man through his conscience an instinctive knowledge of good and evil, that he may govern himself accordingly. This school urges that man must refer all the details of his conduct to his own conscience. It overlooks the fact that the conscience of no two individuals is alike, and that such theory implies that there may be as many different standards of morality and conduct as there are people, and that the statement, "My conscience approves it," would preclude any argument as to Ethics.

Every locality, city, state, and nation has its own standard of Right Action, and as before stated, the standard is based upon the civil and social laws of the state or nation, and such governing laws are made to fit the environment. The laws are all in advance of the needs of the hour, so that man may have the vision of higher planes of thought and action.

Primitive man committed all the things we now call crimes —and was not blamed for them, providing the crimes were committed upon persons or places, sufficiently removed from the tribesmen. According to the customs and ethics of the time, the greater the crime the greater the 'good' or 'right' was it considered.

As the race evolved, many of these 'right' things began to be considered 'wrong and bad' according to the revelations made by priests and prophets; according to the awakening Conscience in the people, arising from an Un-conscious recognition of their relationship to one another.

Things that were considered perfectly right and justifiable a few hundred years ago—even to the best people of the times, are now regarded as very wrong and base. Many things that seem perfectly justifiable and right today, will be regarded by posterity as barbarous, wrong and almost incredible; thus it is that a conscience is needed for the age as well as the individual.

Read a chapter of life in the Middle Ages, and see how ideals and ethics have changed. No people—from ages remote, until now—have a yoke imposed upon them unless their necks are bent to receive the yoke. When the yoke is outgrown it is thrown off—this applies to the average of people, not of individuals. Individual cases are under the law of psychology, and each is a separate study. Each life has its own modifications. All theories and comparisons must, of necessity, be Relative. There are three phases of mind active in the evolution of man. The Instinctive Mind; The Intellect; and the Spiritual Mind.

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Temptations—or the impulse to do evil, or wrong things, come from the lower regions of the mind—that part of the mind that has to do with the animal passions, tendencies, emotions, etc. These passions, tendencies and emotions, etc. are our inheritance from the past. They are not bad in themselves, except that they belong to the low vaulted past of our soul's history.

Intuition may come from the impulses of spiritual mind projecting itself into the field of consciousness, or from the sub-consciousness region of the Intellect. In the latter case, the Intellect has been working out some problems without bothering the Consciousness, and having worked the matter into shape, presented it to the consciousness at the needed time, carrying with it authority that causes it to be accepted. But many Intuitions come to us from the Spiritual mind, which does not Think but KNOWS. The Spiritual mind gives us—always— the best that we are able to accept from it, according to our stage of development and unfoldment. It is anxious for our REAL welfare and is ready to aid and to guide, if we will allow it to lead. The Great Father said, "I appoint unto you a kingdom." That is the greatest promise ever made to mankind. The nature of this kingdom is Thought. Man himself was a thought before he was a thinker. He is the compound idea of God—made in His image and is partaker of the divine nature. He is the embodiment of the principles of the universal being. Whatever there is in God is potentially in man. Whatever is in the divine original is in the divine image. Among these, man is a thinker. His thought processes show the same divine order. Man thinks and calls by name that which he thinks, and the creative forces of the universe move out to become that which he thinks and calls by name. If he thinks the thoughts of God, he sets in motion all the creative powers of God to become that which he thinks. If he thinks the thoughts of God, then he does the works of God. It becomes a transparent fact that to be able to dictate a code of Ethics and have the code a practice instead of theory, a re-education of the race, the nation, the state, the community and the individual is necessary.

Creeds, laws and codes are the concrete expression of groups of individuals; when they are outgrown they are superceded by others made to meet the changes wrought by evolution. When the masses become dissatisfied with existing laws they are amended. How? Through Mass-Intellectual-Pressure. Thought is a mode of motion and is carried by the law of vibration the same as light or electricity. Life is vibration and

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everything in life, big and little, high and low, are but the result of a different rate of vibration. This idea crystallizes mass-thought and comes forth a new something for men to follow. The whole scheme of creation, whether it be stars, rocks or the mind of man, is reduced to one simple scheme of vibration. The whole upward struggle of human life has been what it is by the mere disturbing force making cellular displacement of the pitch of the human mind. Vibratory-thought-ideas are continually the state of man's development, and the higher the rate the finer will be his conscience and intuition.

Conscience is the light of the Spiritual Mind passing through the screen of enfolding sheaths of the soul. Imagine an electric light bulb, tiny but strong, confined in many wrappings of cloth. The light is the spirit—the glass bulb, the spiritual mind, through which the spirit shines with a minimum of resistance and obstruction. The outer layers of cloth are very thick, but each layer is thinner than the one next further away from the light; the layers nearest the light are quite thin, until they grow almost transparent. When this figure of illustration is fixed in your mind, you will see that very little light reaches the outside layer of cloth, but that which does reach it is the best light it is capable of receiving or conceiving. When layer by layer, the cloth is removed, more and brighter light is revealed, until finally the light of the spirit is seen shining brightly through the glass bulb of the spiritual mind.

Consicence is the light of the spirit, but we see it more or less dimly because the layers of materiality enmesh it. We see only as much as filters through the cloth. This is what St. Paul meant by, "For now we see through a glass darkly; but then face to face." Every man is more or less conscious of an inner vision—a Knowing, apparently independent of his Intellect. This voice speaks to him in an authoritative or coaxing tone. It either commands him to do so and so, or to refrain from doing something. Sometimes it impels him to higher action; and sometimes it seems to tempt him to perform an unworthy act. "To thine own self be true and it must follow as the night the day; Thou canst not then be false to any man." Stand aside and watch yourself grow. Each day will add to your experience. Go on living your life, the best in you impelling you to do the best you know how; doing your work in the manner that seems best for you Today; living in the great glorious NOW. Enjoy the beauties of nature as you pass along; enjoy the re-

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freshing breezes; enjoy the night as well as the day. It is all good and beautiful. Find the beauties in life, the friends, the children, the flowers, the clouds. The man who counts the milestones and worries about how much further he has to go, and how slowly he is moving, makes his journey only tedious and tiresome, and loses all the beauties of the way.

Use all gently, let the soft sweet voice of conscience enter into all your secrets. Guard well thy heart; keep the Intuition clean and do not whet either conscience or intuition on another's rights; at another's cost of happiness. "Be just and fear not. Let all the ends thou aims't at, be thy country's, thy God's and Truth's."

The highest pattern of excellence from which to formulate a system of Ethics, is the Christ Standard—Love, Service, Obedience, Co-Operation with all men, Justice and Mercy. Establish the Christ-Conscience within you, and let the spirit of Him who is the first born of every soul keep watch with you; then you will know the secret of Right Action and the peace that passeth understanding; and will be able to measure life by the golden rule and add to, "Do unto others" this altruistic principle: Give to others that which you, yourself desire.

HOME

I'm tired! So tired!
There's no use pretending I'm not:
The day's been long, the road weary,
My eyes are heavy, my step lagging and slow.

But,
I'm homeward bound!
Bound for that haven of shelter and peace:
Home—
There I shall find perfect rest and contentment,
Where the marigolds gleam in the sunset,
Where the asters flame 'neath the wall,
Where there's a heart loyal waiting that loves me,
Ah, home! It's the best place of all.

And, so, at the end of Life's journey,
When the light in my eyes has grown dim,
When my footsteps grow slower, and falter,
Then I pray to go Home to Him.

Helen Wendell

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MAHATMA GANDHI: APOSTLE OF NON-VIOLENCE

By Blanche Watson

"Non-violence is the first article of my faith. It is the last article of my creed."—M. K. Gandhi.

Six hundred years before the Christian era and a century before the advent of Buddha, Lao-tze summed up what was to him the golden rule of life, in the fine words: "The good I meet with goodness." Then came the Buddha, who exhorted his disciples thus: "Let a man overcome anger by love. Let him overcome evil by good—the liar by truth." The classic formulation of the doctrine however is to be found in the "Sermon on the Mount," "Whoever smiteth thee on thy right cheek, turn to him the other also," that is to say resist not evil, which in its positive sense is to be read, cooperate with the good. It was not until the latter part of the nineteenth century, when Tolstoi attacked the very foundations of the Christian church, that the world realized the full import of the doctrine of peaceful resistance to evil. Realization of the truth however, except in rare instances, was not followed by action; and it was left Mahatma Gandhi—the politico-religious leader of what is known as the non-cooperation movement in India—to reclothe the ancient doctrine, to emphasize its positive character, and to put it firmly on the plane of practical achievement.

The Mahatma, which translated means "Great Soul," has been described as a man "who is shaking the world with a new idea—a man who is fighting with a new kind of weapon, enlisting the souls and hearts of men to break the power of machine guns."

The Mahatma's idea of non-violent resistance is not new; it is the peculiar manifestation of it—as used in India today—that is new. Under the name of "passive resistance" it has been used by the Hindus from time immemorial, and Gandhi is a Hindu. He belongs to the Jain sect, and long years ago took the three-fold Jain vow of chastity, temperance and abstention from flesh food. He is a frail little man, about 53 years old—rather plain as to face and insignificant as to figure, but with a smile that is described as radiance itself. Judging from what his countrymen who have known him say, Frazier Hunt must be said to picture him adequately, when he says of him: "He had eyes that were deep with pity and love, and burning bright with great purpose." And Gandhi's "great purpose," and his pity and love reach out to all the world.

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> "My life" (says Gandhi) "is dedicated to the service of India through the religion of non-violence, which I believe is the root of true Hinduism. I believe absolutely that India has a message for the world—that of non-violence, the power of Right holding no sword or bayonet in her hand. My religion has no geographical limits. If I have a living faith in it, it will transcend my love for India herself."

Today this "saint" lies in a British-Indian prison, charged—as was the Nazarene 2,000 years ago—with "stirring up the people." Gandhi admitted the charge, and said, furthermore, that the sentence of six years was less than he had expected. On his departure for the jail he admonished his followers to carry on the non-cooperation program with "clock-work regularity and the speed of the Punjab express." Work—work hard, he added, wear Khadi, and keep non-violent.

The following appreciaion of India's great leader is taken from the TRIBUNE, Lahore.

"This is not the time for a critical estimate of the great work of Mahatma Gandhi for his country and for humanity. Such estimate has been attempted in the past and may again be attempted in future. The present is the time for a reverential farewell, and we cannot perform that duty better than by attempting to say in a word what Mahatma Gandhi really stands for in our eyes. He cannot justly be described as the Prophet of Indian Nationalism—that role belongs to Arabinda Ghosh—or the Prophet of Indian Swaraj—that distinction belongs to Bal Gangadhar Tilak. Nor can the national awakening he has produced in the country be said to sum up his achievement, because here, too, he only completed the work begun by another. Even Non-cooperation does not properly describe his role, for he made no secret of the fact that Non-cooperation to him was only a transitional stage, and it was only the accident of India's political state that made him a Non-cooperator instead of being what he had always been, a whole-hearted cooperator with all that was good. To us he is above everything else the Prophet and Apostle of Non-violence or soul-force, of fearless, uncompromising and yet completely peaceful assertion of the Truth in us, not merely, in the individual affairs of man, but in the collective affairs of mankind. It was this distinctive characteristic in him that made the late illustrious Gokhole describe him many years ago as the man in whom Indian humanity had reached its high water-mark."

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This is the man who has India at his feet. A fellow-countryman said of him:

> "The secret of his success lies in the spotlessness of his character, the simplicity of his life, the honesty of his intentions. He is a saint—and saints still have a chance in India."

Editor REALITY:

Dear Friend: You have written me that REALITY stands above all things else for truth, and have very kindly given me the opportunity to reply to the article "The Attitude of the Mahatma Gandhi" in the September issue of the magazine. The truth is hard to get and in some cases, next to impossible. One of these cases is in a circumstance where the ability to give out the truth (?) rests in the hands of a group that is dealing unjustly with an individual or a people.

The British have held India with the cooperation of the Indians themselves (generally speaking—those who profitted in some way by the contact), but in the face of an increasing opposition of the majority. Since the revolution of 1857 (referred to by the British as a "mutiny"), this opposition has been often intense and always determined, fed by various high-handed acts of the British bureaucracy, by persecution and cruelty, by manifestly unjust legislation, by humiliating conditions imposed by the self-styled "superior race," and last and not least by the growing, grinding poverty of the masses of the people. In his sometime-to-be famous statement before the Court which recently sentenced him to six years in prison, Mahatma Gandhi—in explaining why, from a staunch loyalist and cooperator he became a disaffectionist and non-cooperator—makes a telling case against the alien rule which has become unsupportable to a united India.

But persecution and oppression had one good result—as it always has. It united the people of that continent as they had not been united in many years—and when I say "united" I mean politically. Culturally, as geographically, India had remained a unit, so Indians tell us. They saw an improved India, improved in many ways—growing under alien rule, but unfortunately many of these improvements were for the "foreigner," who took the best parts of their land all too often. They saw railroads built, but they realized that they were for the better movement of the troops—the military, for the support of which half at least (today 60 per cent) of the national income was

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set apart. They had no officers in this great military body, and they could not but know that it was for holding down their own people should they chance to rise against the ever-growing oppression and exaction of taxes.

Revolutions come when bread becomes a luxury! In the past century somewhere in the neighborhood of two billion dollars have been taken out of India. Brooks Adams says that the industrial stability that has obtained in England since the last part of the 17th century owes its inception to the "plunder from India which began to arrive soon after the battle of Plassey" (The Law of Civilization and Decay, pp. 259 to 260). The result has been such that Mrs. Besant had to say that from 50 to 60 million were always hungry in India! Famine has been called the "gift of England to India." Before that India had famines as did Europe, except that they were somewhat less devastating in Europe perhaps. In the 350 years preceding the coming of the English to India there were 15 famines. In the succeeding 150 years after, there were 38—with a much greater loss of life. I must jump to the year 1899—1900, one of the worst famine years. In that year grain to the amount of more than 60 million dollars was exported to England, mostly. The famine of 1917—1918 caused the death of about 30 millions. In March of that year Sir John Meston reported that the export of cereals rose more than 50 per cent—such exports being valued at $180,000,000. (British figures in financial reports). Sir William Digby in his book with the ironical title, "Prosperous British India," holds that the average income of the Indian people is about $5 a year—but this is usually given as $10—out of which however, must come the taxation (The per capita income in the United States is about $372). Is it any wonder that the average age of an Indian at death is reported to be twenty-three years?

This is not an indictment of a nation. It is the indictment of the Bureaucracy, against which has been directed the strongest kind of condemnation from fine justice-loving and upstanding Englishmen almost from the beginning of British rule in India. In addition to Digby's book, I would refer to Hyndman's "The Bankruptcy of India" and Sir William Strickland's "The Black Spot in the East," nor forget that Frederic Harrison wrote in "National and Social Problems" (page 256)—"In twenty years and more we have sought to make our voices heard when Hindus were being blown from guns and hunted like wild beasts. For years we have called out against the military oppression of India."

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The unique non-cooperation movement which the Mahatma has inaugurated is first of all working towards the self-purification and the self-discipline of a nation—secondly, towards the self-dependence of that nation, and thirdly towards self-rule. It is far more than the ordinary political upheaval of a disgruntled population, or the extraordinary overturning that comes from crass injustice carried beyond the breaking-point. It is a complete remaking—spiritually, morally, socially and politically of a once great people who have faith that they can again gain the heights they once held so proudly. The goal of the non-cooperators may be visualized in the five points of their program, to wit, the removal of "untouchability," attainment of Hindu-Muslim unity, the discarding of imported for homespun cloth, the giving up of drugs and drink, and non-violence.

This program is a call to the Indian people to non-cooperate with the present misrule in order that they may—through co-operation with all that is inherent in their civilization—rebuild a free Indian state. The negative part of the program is balanced by the positive, constructive part of it, in which the spinning-wheel plays the leading part. In a way it may be said that there is retrogression, but it is the going back of a nation that has gone for 160 years along the wrong road and would go back to where the roads branched, and begin over. These 160 years, they say, are negligible compared with the previous thousands of years of their history. They have accepted in a most surprisingly united manner the Gandhi policy, which advocates at once both the rejection of slavery and the achievement of Swaraj through absolutely peaceful methods.

If successful it must result, not only in a free India, but in the taking of the British people themselves from under the thraldom of Imperialism and all the injustices that it commotes,—and Gandhi says that in time it is bound to rescue the whole world from the toils of a wrong ideology, which sees brute force as the only way to settle the difficulties of nations and peoples, a world which has gone on killing its members until it seems almost impossible for men to break out of the vicious circle of violence unspeakable.

Such a one as Gandhi comes at long intervals to this planet, and then when humanity is in dire need! Let it not be said of him in the future—as the clear-visioned Christian of today must sadly say of Jesus—that he came before his people were ready for his teaching and leadership. **Blanche Watson.**

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A Rejoinder

By Harrison G. Dyar

The question of India is an involved and difficult one, and as Miss Watson justly says, the facts are hard to get. Miss Watson cites a number of statements and opinions, which for the moment may go unchallenged in order to arrive at the points at issue. These, it appears, are two: (1) Is a revolution justified in India? (2) Are the methods advocated by Gandhi non-resistent, namely the overcoming of evil with good?

There is only one criterion known to the writer to distinguish a revolution that is justified from one that is unjustified, and that is success or failure. The revolution of the United States from England was justified because it succeeded, whereas the intended secession of the Southern States was unjustified because it failed. If England had not been otherwise occupied and had crushed the colonies in 1776, we would all be true British subjects today, and as loyal as the Canadians. If the South had succeeded in 1864, there would be three friendly nations above the Mexican boundary instead of two as at present. These would have been the verdicts of history and no one of us would have thought of questioning the matter.

Now if England is able to suppress the national spirit of India (I do not know how extensive it really is), then any revolution will fail, and will therefore be unjustified. Might has always made right in cases like these. This is the plain fact, though it offends our sense of justice.

Let us ask ourselves how this strange and unmoral condition can exist. What is a successful revolution? It is the creation of a new nation, the division of what was once one, into two. This can be accomplished only by internal violence, for the nation is the ultimate unit of mankind. The nations are wholly unrestrained by law. They are like gigantic companies or trusts, but entirely uncontrolled, existing only by their own strength and exulting in it. Every nation has been like a freebooter on the earth's highway, a law unto himself. Advanced thinkers have begun to see that this cannot go on. It is time for the nations to be harnessed together, to submit to a general authority. The League of Nations is being tried as a first step. Unity is in the air, for men see that this idea of nationalism as hitherto practiced will end us all. The world-war was due to it, and to nothing else. How many more world-

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wars do we want? These are the thoughts that are seething in men's minds. We do not want to revert to old sickening conditions. We are not interested in a revolution in India. This is old-time matter, worn out, to be discarded. Let India wait, and help us with the new ideas. India is willing to go back 160 years, so Miss Watson says, in order to begin over and build herself up, after having accomplished a successful revolution (if that is possible). India will not have to wait the half that time till the progress of the new ideas and the unification of mankind shall redress all her just grievances. How misguided and vain seems the talk of revolt!

In Gandhi we are asked to behold a miracle. This man will produce a revolution, will violently rend an empire into two parts, against the will and armed opposition of the larger part, and do it without resistance, in love, by non-cooperation, as they say. It sounds well at a distance. Let us bring it nearer home so we can see it the better. Suppose I do not like Prohibition. I will "non-cooperate" then. I will buy my stuff without the law and I will drink it on the sly. Suppose my taxes are higher than I like. Again I will "non-cooperate." I will not pay them. What do we call these things at close range but plain lawbreaking? Is this non-violence? Is this love? We are playing with words. "Non-cooperation" is violence, pure and simple. It is not armed opposition, granted. It is the sullen insurbordination, the growling menace, stubborn, unreasoning, but violence none the less. To see it as it is, we have but to strip off the smooth gloss of words with which it has been concealed.

We cannot see in Gandhi a saint nor a hero. He knows that armed revolution cannot succeed, and so he would nag England into letting go. I believe that that would be the worst thing that could happen to India; but this point was not raised in discussion and need not be enlarged upon here.

I would not be understood as not appreciating, admiring even, Gandhi's vision of a free united India. It is a noble ideal, an inspiring contemplation. It shall yet come to pass. But now Gandhi and his friends are deceiving themselves and us with words. Their non-violence is not violence of a certain form, it is violence of another form. There is no new principle here. There is no new gospel to be preached to the world. Love is mentioned, but it is not practiced. Those whom we love, we cooperate with, we do not "non-cooperate." The Golden Rule is mentioned, but it is not used. Would the Indians like to have the English behave as Gandhi advocates if they were in English

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shoes? India will be free, but not in this way. It will be free when the nations of the earth have subordinated themselves to the will of mankind as a whole, when "The Oneness of Mankind" is realized in fact. In the meantime let the people of India show true non-resistance, and really return good for evil. They will then cooperate with the English, until India has learned and assimilated all that they can teach. Then India need not go back 160 years to build anew, but will be ready for her place in the world, and to do credit to it.

To return briefly to the charges made against England. These are wholly unsifted. Events and conditions of a century ago are made to appear as if existing today. The battle of Plassey was fought in 1757. Gandhi is dealing with the India of today. That England entered India for philanthropic motives originally is not contended. That she never made any profit out of the venture is not postulated. It is conditions today only that concern us, and today England makes no profit out of India. India is a charge, a burden, "The white man's burden," which may not be relinquished without dishonor. Indeed Miss Watson absolves England from all responsibility and brings her charges of spoilation, over-taxation, intimidation by a standing army and intentional starvation against a governing bureaucracy. This sounds rather absurd. Every calamity that has befallen India for the last 160 years is charged against them by wilful intention. It would seem more charitable to assume that some of these calamities at least happened because this handful of English among the teeming millions of India was powerless to prevent them. Famines occur in other lands. China is notorious, but there are no English to blame it on. The Chinese die just the same. In both cases the fault will be found to be the same, the lack of proper means of distribution. This, in India, the English are striving to rectify. No one is doing that in China. Miss Watson would have us visualize tyrannical England exporting the grain that the people might starve. But England did not export the grain. The owners, natives, sold it, and for the usual reason that they could get a better price abroad. Those who sold the grain were not the ones who went hungry. Those who suffered were the people of remoter districts, whose crops had failed, and who could not be succored on account of the antiquated and insufficient means of transportation at hand.

What India needs is not to go backward but forward. If the masses of India were educated and enlightened, India would

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be a free member of the British Commonwealth, proud of her position and loyal, like Canada, Australia, New Zealand, South Africa. All that stands in the way is her incompetence, her backwardness. Gandhi would have her go backward still further. Is any more proof needed of the inability of India to stand alone than the very attitude of this Mahatma?

THE ASCENSION OF ABDUL BAHA

By Rai Mohan Dutt

How can our souls be sad when one we love
Has passed from earth to Heaven above.

He wrote the tablets that touched the heart;
He found and showed the gems we should wear;
We looked with wonder at His Divine art,
And yet unmindful of Him we were.

He suffered long in various form
To show salvation for erring man;
For us He braved the roaring storm,
For us He showed the road of wisdom.

He planned this world a paradise,
We owe our comforts all to Him
For us He governed or obeyed,
He risked His life to please our whim.

He shields us as ever where the ways are dark,
He is our Minister and Guide,
His passing makes our tasks the drearer;
Yet Heaven should seem to us nearer and dearer.

When I look back to the distant past
All holy books, all churches, creeds
Remind me of Prophets from first to last,
But none greater than He, the Beloved of ours.

No greater love hath man than this—
But he, the Beloved of our heart departs—
Heaven grant Him peace and lasting bliss
Dear God—bind up our breaking hearts.

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I know not where His currents glide
Into the noiseless, tideless main;
I know His love and Wisdom guide,
His Truth and Goodness still remain.

I am left o'er earth to roam—
All cherished hopes are from me torn;
Still know I yet that Truth Supreme—
Asleep, awake, will keep watch over the forlorn.

Oh Lord, I will knock upon the door of heaven
And shake God's window with the hands of prayer
To send back a message to my searching soul
Though at the right hand many Angels have found you there.

Though I wandered Thou hast found me,
Though I doubted, sent me light;
Still Thine arms have been around me,
All my ways are in Thy sight.

Bread of Heaven—
Feed me from thy bounteous store;
Glory of God, Gate of Heaven—
Show me light till I want no more.

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 debris of imaginations and superstitions of men, of the debris 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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True and False Universal Mind

By G. A. Kratzer

Universal mind was, with the race as a whole, and is with the average individual, the phase of mind to be observed and recognized next after some degree of development of the personal mind. Men and women are not far along the road of mental evolution before they become aware of what has been aptly termed "a power, not ourselves, which makes for righteousness," and before they begin also to see that in the universe around them is manifest a vast and complex order of intelligence, co-extensive with the cosmos, which is more powerful, more intricately wise in many ways, and vastly more far-reaching than the personal mind of the wisest human, or of all humans combined.

Both the **Inner Witness of Righteousness** and the manifest **Planner and Ruler of the Cosmos** have been recognized as Universal Mind; and because they are both universal, they have almost uniformly been supposed to be identical, and, among English speaking people, they have both been included in thought under the one name, "God." This is unfortunate, and has led to no end of confusion and scepticism, because the universal **Inner Witness of Righteousness,** manifest and observed in the field of unseen consciousness, is the Standard of morality and righteousness, according to the best that these words mean, throughout the earth, while the **Planner and Ruler of the Cosmos** manifests in ways that, from the human standpoint, are sometimes good and sometimes evil, in ways that are often cruel and destructive, in ways that are often immoral, or non-moral. These two kinds of universal mind are not at all identical; but, for the most part, this is a comparatively recent discovery.

The Inner Witness of Righteousness is the true God, who creates man in the image and likeness of Him-Herself, Spirit, and is often spoken of as Divine Mind. This Mind creates and has to do with only the immaterial, the limitless and formless, the eternal and changeless, the perfect and harmonious, the illimitably good. That grade or quality of human consciousness which thinks in these terms, and is thus aware of this God, is spoken of as "spiritual consciousness," "superconsciousness," "the mind which was also in Christ Jesus."

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The Planner and Ruler of the Cosmos is the "Lord God" of the Second and following chapters of the Book of Genesis, the creator of the dust-man, "the god of this world," and is well spoken of as **"cosmic mind,"** which projects and has to do with the universe that is called material, and deals with the order that is manifest as material, limited and bounded in its various parts, changeable and destructible in its various specific forms, imperfect and incomplete or unfinished in all its manifestations, often discordant and cruel in its government of human and animal life, often wasteful and irrational in its processes, and perhaps ultimately destructible even as to its fundamental existence. Because even the champions of religion have failed to distinguish between this "cosmic mind," which is often to humans a cruel monster, and the true God, who is illimitable, changeless Love, but have implicitly and explicitly tried to identify the two, and have asked the unconverted to accept the unholy mixture, and call it "good" and worship it as God, no wonder that the world is full of atheists, infidels and scoffers. "What fellowship hath righteousness with unrighteousness, and what communion hath light with darkness, and what concord hath Christ with Belial?"

The eternal and the temporary, the infinite and the finite, the perfect and the imperfect, the changeless and the changeable, the good and the evil, are opposite and contradictory, since, in proportion as each of the first of these contrasted pairs comes into experience, in that proportion the second goes out. Therefore, the kinds of mind which are at the bases of these opposite manifestations must be opposite or contradictory in character, and whatever is true of one, the opposite must be true of the other; and that is the fact with regard to Divine Mind and cosmic mind. If the eternal, changeless, perfect Divine Mind is regarded as real and true, then the cosmic mind and its order must be regarded as unreal and untrue, or as "illusion," "error," and they have been so denominated in the sacred writings of Christianity, Brahmanism and Buddhism, and in the writings of the world's greatest philosophers, such as Plato and Kant.

There are laws of both Divine Mind and cosmic mind, obedience to which by humans results in happiness and success, and disobedience to which results in suffering and failure. God never tempts humans to break law, but never directly punishes them if they do. If they do not obey God, they automatically cut themselves off from the good of God. But cosmic mind,

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through the lack of balance in its pseudo-mental realm, tempts humans to disobey both God's law and its own law, but directly and specifically, though automatically, punishes them if they do. In its tempting and punitive aspect, cosmic mind is "the great red dragon," "the devil and satan." Considered as a whole, it is "the god of this world" (2 Cor. 4:4). Even in the scriptures, the cosmic mind is often confused with God, so that God is represented as creating the material universe, and as being a creator of both good and evil, and as wrathfully punishing the disobedient, all of which are functions of cosmic mind. The true God is "of purer eyes than to behold evil, and can not look upon iniquity"; and "God is light, and in Him is no darkness at all," as the clearest of the scriptural writers declare.

The automatic rewards of God and cosmic mind for obedience to law, and the automatic punishments of cosmic mind for disobedience, cooperate effectively in evolving and educating human mentalities, ultimately graduating them into perfection.

Humans are related to the cosmic mind to a considerable degree through the observations, inductions and deductions of the personal conscious mind, but they are much more vitally related to the cosmic mind through the subconscious phase of the human mind.

When consciousness of the cosmic mind and its government of the material universe becomes unusually clear, ample and inspiring, this is rightly spoken of as "cosmic consciousness," which consists largely in attaining consciousness of the subconscious realm.

Humans are related to God to a considerable degree through the observations, inductions and deductions of the conscious mind, which result in superconsciousness, but their relations to God are most vital through a phase of superconsciousness which with most people is extra-conscious, but if they become conscious of this extra-conscious phase, they attain what is called "spiritual illumination."

Those who become spiritually illuminated to a high degree also become cosmically conscious, so that all the secrets of earth and heaven are known to them. They are in a state of mind such that they practice what has been called "immortal Mind-reading." This spiritually exalted state of mind is sometimes spoken of as "cosmic consciousness," but this is a misnomer; for the cosmos is the material universe, and spiritual illumination is something vastly more than deep and intimate consciousness of the cosmos, though it may include this.

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The erroneous use of the term "cosmic consciousness" to signify that state of mind which is legitimately named "spiritual illumination" carries with it two misleading implications; **first**, the pantheistic suggestion that the material universe is of God and that all its laws and processes are divine, and, **second**, that the important element in such a state of consciousness is the material phase of it. In other words, to name this exalted state of consciousness "cosmic consciousness" amounts to an unconscious or purposed attempt at deification of the material order, and that seems to have been the result among all those who have used the phrase in this way. Sensuality and sexuality, even in their grosser forms, are regarded as divine. On the other hand, to speak of this exalted state of consciousness as "spiritual illumination," while it may, in a way, stand for the same content of consciousness, suggests an entirely different attitude. It emphasizes the spiritual factor as of prime importance, and suggests the comparative unimportance and the ultimate elimination of the cosmic factor, rather than its preservation, and it is interesting to note that those who think of themselves as spiritually illuminated always take this attitude. In other words, it will be found that those who are fond of the phrase "cosmic consciousness" almost uniformly regard the lower order as divine and seek to perpetuate it, while those who incline to the phrase "spiritual illumination" prize their intimate and unusual understanding of the lower order only as a means of overcoming it for themselves personally and for the race ultimately.

LET IN THE JOY

By Edwin Markham

(From Nautilus)

O friends, come out of your grief, your sorrow-chill:
Live in the joy of the Eternal Will
That swings the great stars in their happy flight
Over the vast abysses of the night.
Cast out the griefs that bind you to the clod;
Let in the joy that is the youth of God,
The young Eternity. On life's great way
Kindle a music in the heart of day.

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Observations Upon the Science of Astrology

By G. V. Ronalds

In this article we shall touch in greater detail the specific influences of planets, and thenceforward shall travel on to a study of some of the remarkable facts brought out in connection with the practical application of theory to fact.

Each of the twelve two-hour periods of the rotation of EARTH around her axis brings to any definite and stationary point on her area a new set of Heavenly influences. This was shown in a recent article where we discovered that during the course of twenty-four hours' travel around herself, Mother EARTH also travelled through the influences of twelve different signs. That is to say, any stationary spot on the EARTH during those twenty-four hours is spattered with the rays of twelve signs. These in ASTROLOGY are known as HOUSE DIVISIONS. They are so called because they give a home every two hours, more or less to one or other of the major twelve influences radiating from these signs. However, let it be emphasized that this allotment of two hours for the passage of any point on Mother EARTH through each sign is nominal, and is regulated very largely by the latitude of that spot. For this reason, that the rays of the SUN strike the EQUATORIAL CIRCLE at a rate different to that noted in the Polar regions. For the moment we shall content ourselves with presenting a few interesting figures showing how the problem of TIME and SPACE in the limited consciousness of MAN today is complicated in the working out of these allotments in the science of ASTRONOMY.

We have two different latitudes—St. Petersburg, LAT. 60, and Cairo, LAT. 25, both North. When it is NOON in the great RUSSIAN city the 3rd degree of LEO is due east; when it is NOON in the vicinity of the African metropolis the 11th degree of CANCER (the preceding sign) is due east.

By midnight Cairo has passed through about 160 degrees of SPACE; during the same twelve hours St. Petersburg (Petrograd) has passed through less than 118 degrees of SPACE. By eight o'clock in the morning Cairo has passed through 300 degrees; during the same twenty hours St. Petersburg has

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passed through 308 degrees of SPACE. And all through the twenty-four hours of any day one notes similar shades of difference in the flight of SPACE at these two points of latitude so far apart at the same moment of the day.

The real reason for these differences may be found in the fact that the EARTH is not fashioned as a perfect geometrical circle but rather as an ovoid or as some might say an oblate spheroid, which means that it is an oval flattened at the ends because of the immense velocity of the rotation on its axis. It is also noteworthy that the axis of the EARTH bears to one side, and may be considered as twenty-three degrees more or less off the rectangle in its general relationship to the SUN as it courses around the latter during the 365 days comprising the period of a single orbit of the EARTH around our FATHER LUMINARY.

It is also true that in the study of SPACE and TIME in ASTRONOMY the nearer one is to the EQUATORIAL CIRCLE the more nearly one approaches to the time limit of two hours for passage through one sign, and this tendency would be more marked at NOON any day and at the 21st of each quarterly month—MARCH, JUNE, SEPTEMBER and DECEMBER, SPRING, SUMMER, AUTUMN and WINTER.

These points may not be of great moment. They should prove interesting, and may serve to clear away some of the difficulties in the path of the student.

Perhaps we may now move forward with a clearer conception of some of the factors involved in the adjustment of time and space measures, and of the allotment of the influences we intend to discuss. We have noted already that VENUS, MERCURY, SUN, MOON, URANUS and NEPTUNE bear upon MOTHER EARTH with influences which have a marked power upon all things earthly, and that the individual partakes of these influences in varying degree. The influence of URANUS for instance is nearly always that of generating a new force upon the ashes of an old power swept away by the tidal wave of URANIAN influences into oblivion. The part played by URANUS is most often that of overturning, sudden changes, impetuosity, originality. Badly aspected with influences from other Heavenly bodies this URANIAN force beomes the reverse of spiritual, and may destroy instead of regenerate the individual unless curbed. This is specially the case where URANUS and MERCURY or URANUS and VENUS are in evil relationship toward each other. The planet VENUS is the home of all

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the gentler influences, those giving music to the soul, giving artistic faculty to the individual, and giving to all individuals the power to love and to aspire. All of these faculties are regulated by the aspect VENUS bears toward other Heavenly bodies. Likewise the planet MERCURY imparts intellectuality, brain force, rationalism to the individual, all these again regulated by aspects to this planet. And as with VENUS and MERCURY so with JUPITER, SATURN, SUN, MOON, NEPTUNE, MARS.

Each of the HOUSES already referred to has a special significance in ASTROLOGY. There are the CARDINAL HOUSES, those directly east, west, north or south. That due east is the most potent in influences of all the twelve. But, there are other houses which while not as potent nevertheless give pronounced faculties and environment to the individual. One of these is the NINTH HOUSE, the home of the HIGHER MIND on our immediate plane of thought. The other is the THIRD HOUSE, the home of the RATIONAL MIND as distinct from the religious or philosophical mind. Planets in these three houses or aspecting any of these three houses will have a direct bearing upon the nativity.

With this introduction we may now proceed to give a few applications of the law to facts already gleaned. The writer will deal for the moment with several cases of people born allegedly mentally deficient. All of these were born in Lancashire, England, during the first decade of 1,900. They are MARTHA R.; RUTH McD.; LEWIS S.; RALPH S.; ALICE S.; REGGI F.; SARAH ANN.

MARTHA was born at six o'clock on a November morning, 1,905. Hers was a specially unhappy lot. And this she endured with the stoicism of dogged childishness. Looking up her chart we find that the planet SCORPIO was rising, the first or second degree. The SUN was in splendid aspect with NEPTUNE, and the ASCENDANT degree was in fine aspect with the MOON. So far so good. On the other hand MARS was in very evil aspect against VENUS. The MOON was in exceptionally evil aspect against SATURN, one of the most unfortunate influences possible, and both these were in opposition to and therefore in very evil aspect against the NODE of the MOON, the representative of the spirituality of the native; MERCURY was dead against the NODE of the MOON, indicating that the mental quality was non-spiritual, and was also against JUPITER, denoting a lack of further moral balance,

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sense of honesty being largely absent. While, to cap this array of adversities NEPTUNE in the NINTH HOUSE, the home of the HIGHER MIND was against URANUS in the THIRD HOUSE, the home of the RATIONAL MIND, denoting the warring of the two minds against each other.

Let us now consider RUTH McD. In this chart we have the luminary (both SUN and MOON are considered luminaries since both directly affect the EARTH by reason of direct light or magnetic waves as against the more indirect influences of the planets) SUN in conjunction with SATURN. The conjunction of SATURN with any other Heavenly body is said to be evil in that it is repressive. Perhaps not evil so much as hindering. Again we note the opposition of NEPTUNE to URANUS. We note also that the planet MARS is in very untoward aspect against SATURN. Also VENUS is against the NODE of the MOON, the spiritualizer of the nativity. Hence the love nature would seem to lack the required spiritual influences to lead an orderly life. Yet, these tendencies might have been curbed had the parents been warned of their presence in time, and given the child training needed to meet this emergency. Perhaps the most pronounced adversity is the evil aspect between MERCURY in the NINTH HOUSE and JUPITER in the ELEVENTH HOUSE. This latter is the home of friends and acquaintances, and would seem to indicate that the mental unbalance was such as to repel rather than to attract friends. Hence a final disintegration of the elements of social feeling, and the consequent inward curve of non-social bias. This is a nativity of counterbalancing positions and shows a number of very fine characteristics, giving the impression that had the child's training been all it might have been the woman of later years might have been saved from her baser self. In this nativity MERCURY was in excellent aspect with the NODE of the MOON, MARS was in fine aspect with the ASCENDANT, and MERCURY was in splendid aspect with VENUS. It is evident, then, that the adverse influences of SATURN with SUN, MERCURY with JUPITER, VENUS with the NODE of the MOON, and both SUN and SATURN with MARS proved too strong for improvement to be registered, her training being apparently of that character which militated against any success in this respect.

Shall we now consider LEWIS S.? He was born in Lancashire on the afternoon of OCTOBER 10, 1,903. In this nativity the MOON in the THIRD HOUSE was in splendid aspect

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with both MERCURY and the NODE of the MOON. The MOON was also in good aspect with SATURN, and SUN was in excellent aspect with MARS. This denotes that the deeps within were full of grand possibilities. However, we discover a very dangerous setting elsewhere. Both VENUS and MERCURY are in the HOUSE of ENEMIES or PARTNERS, the 7th HOUSE, and both are in very evil aspect against major bodies in the Heavens, one of these, the most dangerous of all, NEPTUNE being in the 5th HOUSE, the significator of the HEART. VENUS is also dead against JUPITER, and MERCURY is dead against NEPTUNE. These two aspects alone bear with them influences of very grave disorder. Add to these the evil influence of the aspect between SATURN and NEPTUNE, and the situation could not well be worse. But here, let us note, there is ground for much hope, and ten thousand years hence the character may provide the highest type of service to humanity.

Here is the case for RALPH S., LEWIS's brother. He was born on OCTOBER 25, 1,907, allegedly a congenital idiot. GOD alone knows the growth of souls no matter how unpromising the outward and visible signs of this growth may seem to the finite mind of MAN. We have in this nativity several very hopeful conditions. The MOON is in excellent aspect with SATURN; she is also in fine aspect with the NODE of the MOON; also MERCURY is in good aspect with SATURN. But, against these benefits we have an adversity which is physically almost insuperable: The MOON representing the personality is dead against MERCURY representing the MIND, with the MOON in the 6th HOUSE, home of disease, and MERCURY in the 12th HOUSE, significator of an imprisoned mind. Added to this URANUS is in evil aspect against NEPTUNE, MARS is against VENUS, MARS is against the SUN, and SATURN is against the NODE of the MOON.

Let us now take a case of dangerous proclivities submerged by the grace of the ALL HIGHEST in the barren soil of a mindless form. This is the third member of the family, ALICE S. In this case the MOON in the NINTH HOUSE is dead against VENUS, SATURN and MERCURY in the THIRD HOUSE, with both MERCURY and SATURN joined together in the occult sign AQUARIUS, with also URANUS, Lord of AQUARIUS in evil aspect against JUPITER. Well might one venture the hope that for the present this soul might remain thus submerged in the best interests of humanity. We would judge this to be the nativity not only of an idiot but also at

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heart the incarnation of malignity, and decidedly prone to criminal acts. If it be true that once the great continent of Atlantis was more than a mere myth and that its fall was occasioned by the all powerful machinations of evil spirits it would not be difficult to believe that today one of those all powerful evil spirits now rests under GOD'S lock and key in this nativity.

Here is the nativity of still another congenital idiot. This is REGGIE F., born at 2 P. M., May 19, 1,907. In this case both JUPITER and NEPTUNE are in absolute conjunction in the 10th HOUSE, the HOUSE of the CAREER, dead against URANUS in the 4th HOUSE, the HOME OF ENVIRONMENT. Also we have MARS against both JUPITER and NEPTUNE, and we have SATURN against the ASCENDANT, the MERIDIAN and against the NADIR, that is against the 1st, the 10th and the 4th HOUSES. On the other hand he is in splendid aspect with the NODE of the MOON, the significator of the spirituality of the native. He is also in fine aspect with both SUN and MERCURY. Also both SUN and MERCURY are well aspected with the ASCENDANT. Again, MARS is in conjunction with URANUS in the 4th HOUSE besides being dead against JUPITER, NEPTUNE and the NODE of the MOON. It is evident in the study of this nativity that the benefits of the positions of Sun and MERCURY in the NINTH HOUSE were unable to throw off the counterbalancing influences of the 4th HOUSE. This denotes that the spiritual qualities of the native were of quite a high order but that because of the lack of proper parental care the native was unable to rise above the untoward influences of a heavy past KARMA. It is also very evident that in the years of the not distant future this soul will advance rapidly forward in evolution, having watched its enforced hindrance in progress with dismay, therefore with greater determination. Often indeed insanity and imbecility may prove beacons of light to the growing soul in that they must provide very awful moments of contemplation, contemplation which must of necessity purge the soul of lethargy and impart to it the needed impulse to advance upward. That is, naturally, taking it for granted as the writer does that insanity is merely a physical condition, and that the soul itself views this condition as a dilletante might view a suit of soiled dungarees.

SARAH ANN'S nativity provides yet another illuminating touch in the application of the science of ASTROLOGY to the

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everyday life of humanity. She was born on OCTOBER 18, 1,906. In her nativity URANUS in CANCER in the NINTH HOUSE is dead against both JUPITER and NEPTUNE in the THIRD HOUSE. In other words the higher and the lower minds are at war with each other, and the mental state of the individual is that of chaos. Mental chaos spells imbecility. This is regrettable since this child was favored in many ways from an astrological standpoint. But, if we accept the views put forward by the writer we need have no fears for this or any other nativity since this condition of insanity is but a means placed in the hand of the soul to carefully note the inconsistencies of the past and to properly contemplate the possibilities of the future. This child was doubtless one of those mentally deficient people of whom it could be said, "there is one of Nature's gentlewomen," a gentle, spiritual soul fated for reasons only God knows to pass through the Gethsemane of insanity. Doubtless a very beautiful character awaiting greater fulfilment than our minds can conceive, today fulfilling the inexorable law of KARMA so well exemplified in the LAW of MOSES, a tooth for a tooth, an eye for an eye. There is no reason to not believe that the so-called congenital idiots of this age may become great leaders of thought and deed at a future not too distant.

At a later date the writer may deal at some length with the problems of marriage and health in connection with the study of ASTROLOGY. These two factors are among the most vital and insistent in life, and need to be considered with the most profound discrimination and circumspection. They form the most delicate and at the same time the most potent of all the forces in the study of life. The aim of these articles is to help every interested man or woman to learn how to judge for himself or herself, and thus to be better armored for war, for, without doubt the most powerful struggles of the deeps within every man, every woman arise from consideration of these two principles of existence.

We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith, and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease, and differences of race be annulled. So it shall be. These fruitless strifes, these ruinous wars shall pass away, and the "Most Great Peace" shall come. **Words of Baha'o'llah**

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Editor's Note.—The following article by Marie A. Watson requires a little explanation. Not on Mrs. Watson's account, let us hasten to say, for she is too well and favorably known to our readers to require any introduction. The explanation is to be offered on behalf of REALITY.

REALITY stands for the Bahai Idea, the essence, the principles of the movement. REALITY appeals to the untrammeled individual judgment as to the adequacy of these principles. Authority and personality are discarded as factors in this movement, although we delight to mention and honor those who founded it and brought it to perfection. However, humanity is not all alike, and abstract principles seem to many too cold and formal. Personal allegiance and personal authority are craved by those feeling themselves too weak or too humble to trust themselves fully. This does not necessarily imply timidity, but is, perhaps, a virtue of modesty, which the more venturesome among us might do better to emulate. However that may be, those who desire personal leadership have been gently dealt with by Abdul Baha. His departure has cut off this support, which had endeared itself to his devout followers. Mrs. Watson writes from this point of view, using the peculiar expressions and phrases which have endeared themselves to the "believers" for so many years. We are glad to present this view of the case, and desire only to remark that REALITY has adopted for itself a more universal field. Personalities, however loving and noble, must pass, and their counsel and authority become frozen in the written word, no longer giving life and joy. The principles, however, shall endure, and on these REALITY would establish an edifice of permanence.

* * * * * *

The Great Adventure

By Marie A. Watson

It is to apply the Bahai Principles in the daily life. First, we should avoid censuring members of other up-lift movements or religions, declaring that they do not live up to the teachings advocated by their schools of thought, philosophies or religions. Let us ask ourselves, do we do so? If we are absolutely honest with ourselves we shall find we do not measure up, even in a minor degree, to the highest Bahai ideals. The acid-test of demonstration is demanded at this time, and another phase of

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the teachings of the Bahai life is to be accomplished. The penetration of the Word of God from the Spirit of the Center of the Covenant must be effective and manifest in the character of the believers of God. The doors of favors are now closed, no unmerited special assistance and privilege is permissable. Leniency, the overlooking of selfishness, greed, excuses, blotting out of error, these former mercies applicable to infantile conditions of souls who have marched under the banner of the Covenant as candidates for the Reality of the Kingdom of Abha are now suspended. The exhortations of the Center of the Covenant calling continuously, vociferously to the hearts of the believers these many years, must now reveal the depths of their influence within these hearts. Have they become conscious of their own needs? Have they become mellowed? Do they feel sympathy for the poor and unfortunate? Do they wipe the tears of suffering? Have they learned discriminations between the enemy or friend? In short have they developed wisdom after the manner set forth by the Center of the Covenant? This is required of the teachers, nothing less can be acceptable. "O people of My Garden! I set the plant of love and friendship in the Holy Garden of Paradise and watered it with the Showers of Mercy. The time for its fruitage is at hand. . . . Now the Assayers of Being accept naught but pure virtue in the Portico of the Presence of the Adored One, and will receive none but holy deeds." Baha'o'llah.

The Harvest Time of the seeds sown by the Potent Hands of the Covenant is now at hand. Many people think the way to get rid of selfishness is to see it in some form in others and strive strenuously to uproot it there, whereas the real need is to examine ourselves, and as some form of it exists in all beings, let us frankly acknowledge this and strive to purify these natural elements, transmute them through the Power of the Holy Spirit, which is the Covenant-Spirit, and when this has been accomplished the traces of the Spirit of Holiness becomes evident. Now is the time these "mysteries of being" become manifest.

The Composite Bahai Body of Reality is now in process of assembling. The crude elements will be eliminated and when this new Body is composed of the elements constituting the Desired Magnet, many ready souls from various other centers will become attracted to and welded into One Great Body of Unity, vibrating to the Center of centers for the real brotherhood and the redemption of humanity.

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All who have in reality entered into the Ark of the Covenant are of the first to be "called" and from these are the first to be "chosen" to compose the Divine Body of the Spirit of the New Day. Who is ready? Not one from whom the natural, dark elements of greed, hate, envy and injustice are not entirely eradicated.

This ripening process is going on in all domains of Nature, on all planes; this is apparent to the eye of reality, it is referred to here in a brief manner as a manifest sign to the observant, a clue to be followed, revealing some of the inner mysteries as a manifest door to the seeker of Divine Realities, quickened by Him who doeth as He Willeth unto those who do as He Willeth. This is a subtle distinction unto those who know, inasmuch as He is able to do as He Willeth unto all, yet, He Chooseth to do as He Willeth unto some, others, He permits to do as they will, prefer and desire. This latter is considered by some to be a favor and the burdensome path an affliction. But the wise spiritually, are humble and subordinate to His Will of their own volition, hence in an inner sense also, He doeth what He Willeth unto them whose eyes are open, whose hearts are aflame with His Love, they are the recipients of His Divine Bounties to be distributed by them to the needy world.

One can only give as he possesses, this applies on all planes and in reality possession everywhere is dependent upon consciousness. One of the greatest principles mankind in general has yet to learn is that he must use what he possesses or he will lose the "little" even that he hath. He must give generously, lovingly on all planes of that which he hath. "Generosity is one of My Attributes" says the Knower, The Perfect One.

Self-denial or suppression is not real victory. One does not overcome a weakness by running away from it. Every David must face the Goliath of self—he must disarm this foe by the Sword of Truth and the Armor of Love. The Sword is for triumph in the will and the Cross is the symbol of renunciation, both are necessary for the complete victory. Many a paradox is contained in a single statement and the outer speech often veils a significant truth unseen by the self-important, who fail to perceive the opportunity for self-improvement; and so the seed of speech falls upon a barren soil and the tree of progress becomes stunted and dwarfed. Blessed are they who know and put into activity the knowledge for the welfare of all, the tree of their being shall flourish and produce abundant, precious fruit. In every well cared for orchard there will be a superior

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tree, in every cultivated garden a perfect rose, and in every divinely loving heart a celestial angel whose breath will quicken the "dead."

Blessed are they who labor without ceasing in the spiritual laboratory within and are effectively assisting to reconstruct the garment of the old world. "These are my redeemers." "Glory be to the possessors of glory who encircle My Throne before My Face." "Resist not evil." "Hear no evil and see no evil." These words from the Divine Manifestations, why are they so little heeded? If they were practiced in general, the Abha Kingdom would be established and manifest upon this plane. Science and religion today are in perfect harmony. "Resist not evil" is based upon perfect scientific knowledge and wisdom, because man's prosperity, health and happiness is dependent upon the actual practice of this principle, and when this is rightly understood and applied it will be known and realized that the very opposite **modus operandi** is required against the old way of thinking and acting for centuries, which has culminated in the Great World War; for what we sow we must reap. Now, instead of bewailing, crying over spilled milk, let us get together; get right inside first, for all ills as well as all good start from there. Let us learn the Power of Non-resistance. We must begin in the interior. The quality of non-resisting thought expands the solar plexus, the opposite thought contracts it. Symbolically the solar plexus is the Sun to our Earth-bodies. It generates the life-giving currents to supply the whole system. When this operation is hampered, the result is detrimental to our entire well-being. Our thought-entities must be controlled by the mind and reason; this host must be trained through right spiritual thought, then our foes will become transmuted into friends. "A man's foes are of his own household" will be realized. The results of our "work" will be according to our understanding, sincerity and good will to all mankind. "This is the Day of Deeds."

We are impotent because of ignorance, pride, conceit and selfishness. The Blessed assurances are so many to stimulate us to higher endeavor and to fill us with hope. We will quote lest we forget:

"Verily, We behold you from our realm of effulgent Glory, and shall graciously aid whosoever ariseth for the triumph of our Cause with the hosts of the Celestial Concourse and a company of our chosen angels."—Baha'o'llah.

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Behold Thou, Who Thou Art!

By Mary Alberts

"I see in a glass darkly."

A world peopled with men, women and children; children being born into it and living a little while, learning, hating, loving, marrying, warring, striving, struggling, in sickness, in health, in poverty and wealth, in pleasure and sorrow; cursing, praising, aspiring, longing—longing! always longing for something above, and beyond—and dying? at last! A hurrying, passing throng. Why are they there? and why must "these things be?"

It is a beautiful globe, set in the firmament, and yet its inhabitants leave no "continuing city," and they know not "whence they come, or whither they go." They are bound by darkness, and know not even "what a day may bring forth." And stranger still! all are lost, I hear it said. And ever there is among them one who is called Satan, whom many follow, and another, who came down from Heaven also to "lighten their darkness," and to "turn them from the power of Satan unto God." A Saviour who "Left His home in Glory for the cross on Calvary."

Psalms—"What is man, that Thou art mindful of him, and the son of man, that thou visitest him?"

Spencer—"And is there care in Heaven, and love in Heavenly Spirits to these creatures base."

Fairy Queen—That "Blessed Angels He sends to and fro, to serve to wicked man?"

Bible—So! "As the mountains are round about Jerusalem, so the Angels of the Lord encampeth round about him!"

"I see in a glass"—more clearly.

In the light shining through many a page (today), writ by the pen of scientist, philosopher, occultist, mystic, as well as in the sacred writings—I see a system of worlds: Revolving, cycling, shining to "The music of the spheres." And this earth is one of them and the souls that are upon it pass on to another and from planet to planet, as they evolve.

And color and number and sound, the signs of the zodiac, the vibrations in ether, of electricity, and light, and heat, and

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thought. "His embrace slides down by thrills, through all things made through sight, and sound, of every place." To aid in their unfoldment, to fan into life these sparks from the Divine Flame—the Microcosm of the Macrocosm—to develop (Bible) the "I Am" the god in the making—the "spirits that are being made perfect through suffering, and are returning to God."

Even the "forces of evil," the principalities, and powers, and the rulers of the darkness all are working for good—for their good—and the darkness grows light about them. The vision passes—and another of greater perspective—down the vista of the ages above and beyond.

"Before the mountains were brought forth, or ever Thou hadst formed the earth, or the world"—"Yonder spheres sublime pealed their first notes, to sound the march of time."

I see Heaven through a dazzling light.

"And there was war in Heaven, Michael and His Angels fought against the Dragon (or the Devil), and the Devil fought —and His Angels— and prevailed not, neither was their place found any more in Heaven—"they kept not their first estate" for they were cast down to the earth and "Paradise was Lost." "Hail horrors hail! infernal world and thou profoundest Hell." And I hear another voice saying: now has come Salvation and Strength, and the kingdom of our God, and the power of His Christ. "God has devised means that His banished be not expelled from Him."

I see the solar system—I see the world again, and Satan walking up and down in it. He and His Angels—bound—bound, these shining ones, by chains of darkness—the chains of darkness! the chains! they are bodies of flesh and blood—and I see incarnate gods! and they, why they are they who comprise the inhabitants of these planets! Yes! and on the earth He who was "foreordained before the foundation of the world, was manifest in these last times" and "As the children were partakers of flesh and blood, He Himself likewise took part of the same that through death He might destroy Him who has the power of death—that is the Devil." "He came to seek and to save that which was lost" and turn them from the power of Satan, unto God.

"Redeemer" and the "Prince of Peace," so that is why you came? Came to suffer and bleed and die—why such interceding, turn ye, turn ye, for why will ye die? Why? that prayer, "as Thou Father art in me, and I in Thee, so may they also be one

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in us." And because of this Thou didst say, "ye are gods, and all of you are children of the Most High," "heirs of God, and joint heirs with Christ," "ye are Christs and Christ is Gods." That is why Thou didst teach me to pray—"Our Father, who art in Heaven, (hallowed be Thy name,) and why "God so loved the world" and why, "Like a father pitieth his children, so the Lord pitieth!—"why Heavenly God to men has such regard. Why Angels, holy Angels, for us fight, and watch, and duly ward." And their bright squadrons round about us plant. And all for love, and nothing for reward? Why "they rejoice over one sinner that repenteth."

Brightest vision! Wondrous thought! "Ye shall know the truth and the truth shall make you free." My Father, I thank Thee; give us the glory that we had with Thee before the world was, "when Thou hast tried us and know our hearts, searched us and know our thoughts—and there is no evil way in us."

AS WE WILL

In the loom of life we weave each day,
On the warp of circumstance,
The colors grave and the colors gay,
However the threads may chance.
But the web is our own to make or mar,
And the patterns ours to choose;
We may make it strong and firm and fair
And blend as we will the hues.

The glint of gold from our happy days
May shine through the sombre shades,
And love's warm gleams like the morning's rays
And beauty that never fades.
When the Master Workman judges at last,
May He find our weaving good;
The texture firm and the colors fast,
And His purpose understood.

—Author unknown



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THE SIGNIFICANCE OF PRAYER

By Beulah Storrs Lewis

Prayer cleanses the soul of dirt and raises the standard of perfection in the enemies' camps of sin. It is the vacuum of the spirit that cleanses all the hangings of the soul and restores order in the house of mortal sin. It is the key of deliverance from satan and temptation. It is the door through which the soul passes upon its flight to God. It is the avenue of approach to the kingdom of Abha and His throne of the omnipotent love. It is the passageway to eternity and its glorious realms of peace.

He who enters that door finds solace. He who passes that way is in the house of God.

Prayer—the great sewer system of the soul, where all the evils of man are carried away to the sea of forgiveness in the hour of man's trust in God. It is the only way out of darkness into light—the only medicine that heals the human ills.

O man—live at that door of virtue; become affixed to that door-step of praise, that ye may attain wisdom, strength, perfection, honor, obedience and trustworthiness in thy search for the love of God.

Prayer is the tool that hews the way to heaven. It is the ladder that leads to the throne on high. Scale its rungs in holy supplication, sincere longings and in faith of its divine end.

Prayer is the mortar that the great architect shall accept of man in this hour of the building of His kingdom come.

Prayers are the jewels that are set in the crown of God's love by which His mercy is crowned. It is that intercourse of man with God that draws man from the grasp of satan and places him upon the throne of love. It is the phonographic record of the soul played upon the instrument of the attention of God. It is that all that reaches the Father's ear in paradise from His son in the regions of hell. By that cry man reaches the kingdom and attains eternal life.

Earnest prayer is above the language of man—it is the language of the spirit—the interchanging of holy thoughts in the moment of man's deliverance and remembrance of God. It is that holy communion held in the heart before the altar of perfection; the throne of the King of life. It is man's remembrance of his station before God—and his debt of gratitude paid.

Only in prayer—earnest, heartfelt prayer—can man inter-

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pret his feelings to God and humble himself before His Almighty Throne.

There are two kinds of prayer—this holy communion, devout worship, supplication, prostration before the holy throne in heart worship and grateful songs of praise—and the prayer in action, force; as obedience to God's laws, service to His cause, faithfulness to all that He has ordained, and thy duty performed in the world of men in cheerfulness and obedience to the laws of man. That task which is performed in loving service for the comfort or happiness of others, or the uplift of the great human race, is a prayer that ascends upon the wings of swiftness to the gates of the Merciful One and registers upon His records of trust.

He who worships God in service to mankind, is he who shall sit upon the right hand of justice and rule in righteousness his house of clay. Prayerful service is heavenly melodies of worship and pleasing to the ear of God. Each act can be made a prayer to God; each word a praise and each life a melody of prayer chanted in the temple of obedience and love.

The temple of prayer is the heart. Only from that altar is prayer prayer. Only from that station can the message of prayer be sent. The forming of words, the chanting of verses, the calling of God, God, is not prayer until the heart speaks, until the heart bows in worship. Then, and only then, is prayer prayer or the throne of eternity reached.

Deeds of virtue performed through force, backed by conceit, or performed in the hope of reward, are not prayer, and though great good comes of such a deed or service, still it is not a prayer of the doer, for his heart acted not nor spoke in love. Verily I say, he received his reward.

Man of search, look deep into thyself, clean the corners of thy soul with the love of God, and refuse to harbor an evil thought, an unclean desire, or a deceitful enemy of God. Bid them depart in the name of virtue and replace their evil by righteousness and love.

If ye are courted by deceit, call truthfulness to take his place. If harrassed by pride, ask meekness to thy house of love and by so replacing the evil with the good, a perfect harmony of virtue will appear. Be ever prayerful, humble, meek, pious, virtuous, and place thyself last upon the list of names and prefer others to thy dust.

This is the true road to happiness—the only path to contentment, and the certain approach to life in God, the Knower and the Wise.

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The New Order Cometh

By Rev. Walter Walsh, D. D.

(From The Devalaya Review)

The old order changeth, yielding place to new;
And God fulfils himself in many ways,
Lest one good custom should corrupt the world.
Tennyson.

The Old Order changeth implies that the New Order cometh, and that is the note which should be sounding in our ears.

For once let us be old-fashioned and happy, dividing the subject into three heads—First the **fact**, "the old order changeth"; Second, the **reason**, "lest one good custom should corrupt the world"; Third, the **issue**, "God fulfils himself in many ways."

All change is not progress, but all progress implies change. The vital principle expands to fuller life, or decays towards death. Physical science discerns a law of **inertia**, according to which things that are going tend to keep going exactly at the same rate, and in the same line and direction; while things which are at rest tend to remain at rest. The law of inertia has its counterpart in human character. Men dislike change; they get tired: they have other interests; leave well alone; why meddle? Thus speaks the do-nothing instinct in human nature, which has always resisted its own improvement. The element of invariability is seen to perfection in creatures such as bees, ants, and beavers, whose habits have not changed within the knowledge of man; and in less degree among Bushmen, Hottentots, Gypsies and some Oriental peoples who have used the same tools and practiced the same customs from time immemorial. These human immovables seem to cry in the words of the New Testament, "Since the fathers fell asleep, all things continue as they were from the beginning of the creation."

I grant that the disposition to fixity, the dislike of change, has a survival value to earth's races. But it becomes excessive and destructive when employed by rational beings to keep society in a state of immobility. If it could, it would keep the earth from spinning, and rob us of the heavenly changes of night, day, and the four seasons. No sooner did Moses carve

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the tablets of the law than it cried, "Let there never be any other laws!" When Christianity came, it said, "Let there never be another religion!" And so it has gone on. When Robert Ingersoll and Bishop Colenso analyzed "The Mistakes of Moses," they were denounced as infidels. Darwin's "Origin of Species" was received with shouts of laughter, by none louder than by the Universities and the instituted Churches.

Every invention or reform has been received with hisses, jokes, or curses. The loom, the spinning frame, the reaping machine, the locomotive, the steamship have pushed their way against torrents of ridicule and mob-frenzy. Only by prodigious efforts did Wilberforce and his comrades get slavery abolished in the British Dominions. Hurricanes of persecution assailed Garrison and the abolitionists in the United States.

The wonder is that the human race has made any progress at all. It is explanation enough to recall that the law of development could not be evaded by the human mass, and that there were always progressive individuals to create variations. Probably mankind as a whole is incapable of discovering new truth, which came to individuals here and there, who no sooner began to announce it to their compeers than trouble ensued, so that to name the first thinker would be to name the first martyr also. No impulse for the reform of abuses ever started in more than a few hearts at once. It is the individual who pushes society from its polar fixity and sends it spinning in wider and wider circles. The Saviour is always an enthusiast, and is always alone, whether you call him Prometheus or Jesus, Buddha or Christ.

The New Order cometh only as men and women open their minds to the New Spirit. A mere change of institutions is useless. The word Prussianism, for example, is not a geographical term, but denotes a state of mind, which can be expelled from Great Britain only by a new idea of life. From a military temper you will never get a pacifist society. That is why the Washington Conference brought forth so little, and the League of Nations remains so ineffctive. Without a new spirit you will never get new politics, new statesmen, new labor leaders; just the old diplomacies, trade-unionisms, strikes, wars, the same as before. It is only to men of good-will that the promise of peace is given.

Thus we get the paradox that innovation is generally regarded as a hostile act. To the conventionalist an innovator is a disturber of the peace. To Ahab, the royal thief, Elijah the

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prophet was merely a troubler in Israel. To the Church, the reformer is a heretic; to orthodoxy, an enemy of the faith, despised by the rulers on one hand and rejected by the crowd on another. The great mass of humanity is lazy and indifferent, while the active and energetic are mostly out for self-interest and their own ends; so that with different feelings they unitedly resent the pioneer who summons them to leave the sheltered caves of Sinai and follow the pillar and the cloud to the promised land that flows with milk and honey. The multitude would rather bivouac that prospect, camp than march, lag than lead, put on the break rather than the speed, and cannot understand why Moses should want to lead them away from the flesh-pots, or Mohammed from their idols. To tell the truth, neither Moses nor Mohammed can quite explain himself. All they can say is, "Woe is me if I preach not the Gospel!"

The entire Christian Church declines to recognize the law of progress with the necessary fullness and frankness, thrusts the pioneer outside her pale, and puts him, willy-nilly, into the position of a revolutionary, while he all the time is desirous of being a peaceable evolutionary. That is the way Free Religious Movements are created. Here is an astonishing phenomenon. Law-abiding people are forced into the position of revolutionaries for no other crime than that of thinking religious doctrines should be such as a man can honestly believe; that churches should formulate no unalterable standards of opinion, erect at their doors no barriers of dogma or ceremony, and make no inquisition into the personal faith of any worshipper.

When a Free Religious Movement has by these means been brought into being, it is bound to be faithful to its own evolutionary principles, obedient to the law of progress which involves re-statement, reconsideration, readjustment, change as the wheel of life moves round. Your true pioneer turns past experiences into means of a greater future. New times demand new methods, and occasionally new men. It is no reproach to progressive movements that they may blunder against obstacles unforeseen till they find their fairway and sweep into the great sea of opportunity.

Now then, the reason why the Old Order changes is, "Lest one good custom should corrupt the world." Mark you, the goodness of the Old Order is not denied. It was good in its time and place. But in our time and place it has ceased to be good, like bread that has become mouldy or clothes outgrown by the growing boy. In our new day, the Old Order is an

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anachronism, a thing out of date, a back number; and may even degenerate into a positive nuisance, a danger to life and health, like an unburied corpse, or like dirt which is merely matter out of place. It is generally granted that the truths of one age become the superstitions of the next. The laws of one age may be the tyrannies of the next, and so on. One good custom—by which the poet means a custom that formerly was good—thus corrupts the world.

Sitting among reformers gathered for consultation, I have seen old men mingle their gray locks while they muttered to one another, "We want to see something done before we die." It is surely an evil act to bind either old or young to the methods and ideas of those who have left the scene of conflict. It defames the dead whom it is meant to honor, for it makes them deadly, a cause of death to others. I am weary of seeing tombs built to defunct prophets, while stones are flung at contemporary ones. By all means scatter violets in fragrant memory over the graves of the honored dead; but let us then go forth to reap the harvest from the seed they sowed, remembering that the harvest is never an exact likeness of the seed, neither is the method of harvesting the same as that of sowing.

Come now, to the happy issue of all these changes in history and experience, the happy issue being that, "God fulfils Himself in many ways." Surely that is the one thing to secure which a Church of God exists. I hear a whole school of moralists who have more sentiment than conscience lamenting that the old standards are disappearing. Well, what of it, since we can see higher standards drawing near to take their places? Churchmen are trembling lest the days of their church are numbered. But what of it, if Christianity merges into the Universal Religion of Humanity, which in its turn, materializes into the political Brotherhood of the Peoples?

For Religious Universalism is the only sure corrective of dogmatism, and is destined to unite the world in a worship which will be in spirit and in truth. In that happy day, no church will claim a monopoly of divine favor, nor pretend to keep the keys of an impossible heaven and an unbelievable hell.



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The Sunrise of a New Day

DECEMBER! The month of Christmas!

Then, the New Year!

There's somewhat of sadness about the passing of a year. Like the going of a friend whom we shall not again see.

There's a joy about the New Year, with its promise that thrills by reason of its uncertainty. And, in the thrill of that vague promise, the old year slips out, at the end, without our minding much about it, after all.

That's human nature.

Human Nature's God-given gift of looking ahead, rather than back. Anticipating tomorrow's success, rather than yesterday's failure.

And, why not?

Why should we waste precious time mourning over what has gone with the past? Why grieve over the opportunity missed, the chance lost? Never a day but brings fresh opportunities, and puts them within our grasp, never a day but brings another chance!

If our hands are grouping back into past yesterdays, instead of reaching out into tomorrow, how are we going to seize the new opportunity when it shall come?

But, there is Memory!. And, again there is Conscience!

Both of them are inclined to travel backward rather than forward. Both of them delight in retrospect. Sometimes retrospect is a good thing, it helps us to weigh values, to judge more clearly. Frequently it is disasterous. It destroys our initiative. We become slaves to it!

True, Memory is liable to play us queer tricks. Things really unimportant in themselves, recalled again and again, assume greater proportions, until they are finally monumental.

Nevertheless none of us would willingly give up our memories. None of us would choose to have the past completely erased from our minds. There is a subtle pleasure in looking back.

Conscience? Fortunately it never bothers us without cause. Like memory, it may trick us a bit, but it is more reasonable, not so likely to go to extremes. As with Memory, we should be lonesome without our Conscience. Most of us are so constituted that we need both.

However, we can train Memory to travel in pleasanter

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channels, rather than bury us in a Sea of sad retrospect. And, since Conscience will not trouble us without reason, we need but be careful that there shall be no reason.

It all seems simple enough. The answer appears to be: Cultivate will power. The will to rule ourselves, our thoughts and acts, instead of their guiding us.

This is not so simple. It will not come all at once. It may, perhaps require constant effort, constant striving, but whatever its cost, we know without any further analysis, it is worth it!

And the sooner we apply this thought, in its fullest intent, its most complete, comprehensive sense, the more quickly there will dawn for each of us that radiant day of fulfillment. The sooner our eager, watchful eyes will behold its glowing rays of hope, shining from the East, afar: The Sunrise of a New Day.

Helen Wendell

To Abdul Baha

By Edith Burr

From the far goal of silence, rising high,
He thrilled my soul with heart-beat of God's love;
And on through infinite space was seen above
The luminous way whose light-rays glorify!
He was my friend, and knew the upward sigh
Consuming all my being; deep inwove
With fire of every dream, my spirit strove
To lift triumphant—lest I longing die.
And he is gone! Swiftly the door of hope
Is closed; my soul, a saddened thing, must grope
In chaos of the world with the dread fear
Of the black night—no vision in the dark;
Yet I would live, to fan the fading spark
And heaven implore that memories linger near!



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The Drama

Frances Eveline Willcox

Probably the greatest sensation in the theatrical field this season is the production of "Rain" at the Maxine Elliott Theatre. This is a dramatization of Somerset Maugham's short story, "Miss Thompson" and has given Miss Jeanne Eagels the opportunity to prove beyond all question of doubt her remarkable talent as an actress. It has long been conceded that Miss Eagels had the necessary qualities to make her one of the foremost of our emotional artists, but up to her present role she has not been supplied with the proper material to demonstrate her capabilities.

"Rain" is a psychological study as well as containing nearly if not quite all of the attributes that go for success. There is comedy, pathos, melodrama, tragedy, heart interest, sympathy, and a wonderful combination of character types. Besides, it is what may be termed "quite different" from anything that has been seen in a number of years. The rainy season in the South Sea Islands lends unusual atmosphere to the presentation and the setting itself comes in for its share of importance.

Mr. Augustus Thomas, who is not only a playwright but a critic as well, and a severe one, was heard to remark, after seeing a performance: "It is the best play I have seen in years, from every point of view, and Miss Eagels is splendid! In my opinion, 'Rain' could remain indefinitely anywhere."

The play originally opened in Philadelphia for two weeks as a sort of test as to its completeness before subjecting it to the New York critics. In spite of the fact that the try-out was even more promising than the management expected, there was still a feeling that perhaps New York would not be as enthusiastic. At the Garrick Theatre in Philadelphia, it was necessary to place extra seats in the orchestra to accommodate the overflow, for the first time in six or seven years.

Then followed the New York premiere. And what a night for everyone! At the end of the second act climax which Miss Eagels carried to the very top notch, the audience rose to its feet and gave vent to their pent-up emotions by cheers, "bravos" and applause. There were so many curtain-calls that finally when it was possible to leave the stage the young actress was completely overcome. This is what it means to have a talent and an opportunity to demonstrate it.

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When the question was asked: "Does the play appeal to the after dinner, evening dress, society and pleasure loving element or to the 'gallery gods'?" The answer was, "Both!" And true enough those who do not belong to the dress-suit clientele, but go to the theatre to thoroughly enjoy themselves, grow more and more excited as the play proceeds and when the climax is reached, they stamp and whistle and call. This has not happened for some time in New York. Miss Eagels has an appeal that reaches all parts of the theatre.

A word about the characters. They are all human, and true to life and as someone remarked about the character of Joe Horn splendidly played by Rapley Holmes, the trader who prefers a life of ease to the hurry and bustle of metropolitan life in the states: "He lives in the play as many would like to in real life if they had the courage to do so." The lines are full of philosophy and the Doctor portrayed by Fritz Williams also has his ideas of life and its problems. Then there is the missionary, perhaps not as pleasant to consider as that of the more broad minded Doctor, but clearly drawn to present his particular kind of missionary. The minister's wife and the Doctor's helpmate are types and cleverly played while the natives add color and finnesse. Joe Horn's Polynesian wife played by Emma Willcox, has received well-deserved attention for the careful study that has been made of the type as regards make-up, and characterization. The gutteral tone, the dialect with occasional native phrases, carriage, even to the slow undulating, easygoing walk make Ameena seem to be all that she is supposed to be. The three children which tugged at her skirts on the first night and for a few subsequent performances, added to the picturesqueness of the Horn family, but it was necessary to elminate them later owing to arguments with Societies who do not agree that children should be even seen on the stage. It is to be hoped however, that the children may be allowed to resume their parts later on.

Since the opening night, Miss Eagels' name has been placed above that of the play which means that public recognition has been given her wonderful portrayal.

Apropos of emotions! Otis Skinner, who is one of the closest students of the theatre in all its phases, speaking of the reaction of people to stage emotions and the relationship between plays and audiences, declared: "It may not occur to the individual theatregoer that he or she contributes in his or her own way to an entertainment which to the student of 'mass

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psychology' is often as entertaining as the play itself. The play of emotions, from tears to laughter, which stirs any unit of an audience, and which, in the concentration of his attention on the action of the play, evokes from him unknowing gasps, sighs and bursts of laughter—this emotional reaction, when multiplied by say two thousand others, curiously unifies and causes the beholder to fancy himself listening to the sigh, shudder or roar of a giant. In a well-written play a tense situation, skillfully enacted, will react upon an audience with amazing swiftness, and a gasp or shudder will sweep through the theatre from the orchestra floor to the last seat of the gallery. Or, if the line or situation be really funny, it will be met with a corresponding roar of laughter. Sometimes, if the humor be more subtle, you will hear a slight ripple of merriment from the more alert-minded in an audience, which will increase in volume as the situation is grasped by everyone, and then die down again like the outflow of a huge breaker. This sympathetic co-operation of the audience is as essential to the successful presentation of a play as the skill of the actors themselves. An invisible bridge of interest must, at the very start of a play, be thrown across the footlights before the citadel of the audience's emotions may be stormed, but these emotions, once captured and held, mean success to the play, whatever it may be about."

* * * *

This department is open to all Reality readers and we will gladly answer questions concerning the drama, criticize any dramatic manuscript and help ambitious writers who have good material for the theatre. There is always a market in the dramatic or motion picture field for clever ideas and there is no doubt that a Bahai play would interest the theatregoing public.

CORRECTION

In the July issue of REALITY, an article appeared entitled, "Torch Light Animal Luminescence," and through an oversight we neglected to give the Author due credit, to which he was entitled to. We are therefore, glad to announce that it was written by E. J. Stevens Light and Color Laboratories, 242 Powell Street, San Francisco, California.

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THE TWELVE BASIC BAHAI PRINCIPLES

VI—Equality Between Men and Women

By Harrison G. Dyar

"The Woman's Party" is demanding of Congress the enactment of laws to provide the absolute equality of the sexes, and it would thus seem as though the Sixth Bahai Principle was about to be put into practice in America. But we do not thus understand the meaning of the Principle. Men and women are not alike, being dimorphic sexual forms of one species, and to enact laws treating them as though they were alike would simply be a piece of folly. Let us consider why men and women are not alike and why it is necessary to have a principle establishing equality between unlikes.

Nature is not restricted by artificial bounds. Some animals have not only male and female but other forms as well, several kinds of females perhaps, or other sexes which are neither male nor female, but adapted for other purposes. Always these forms have a certain type, and in general they remain true to it, just as though they were independent species. In the class of animals to which the species, man, belongs; there are only two forms, male and female; but the condition mentioned above holds good, these come true to type as though they were distinct species. Each remains plastic and is adapted for its own needs and functions in respect to the species. Sexes differ from species in the fact that they are produced from the same parents, and thus it is possible for a number of characters to be transmitted from one to the other. A daughter may resemble her father, a son his mother or the inheritance may be more remote. These inheritances coexist with the sex form, and though they do not interfere with each other in any way, the result is confusing to the observer. Now the sexes differ not only in the fundamental characters adapted for reproduction, but also in other characters, perhaps to some degree in all characters, both physical and mental, just as two different species would do. A man has muscular structure adapted for hard and prolonged labor; a woman has not. The mind of a man is adapted to the apprehension of general principles and to originality; that of a woman to details and is imitative. These differences and a hundred others which could be mentioned have been implanted in the sexes by ages of adaptation and natural

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selection, and are now inherent and fundamental. Laws will not change them, nor environment, nor education. They could only be changed intentionally by a process of artificial selective breeding, the mere suggestion of which is preposterous. How, then, are we to make equal, things which are inherently and necessarily different?

The injustice in the idea of inequality, I think, lies in this: That the inequality has been made comparative, and has been called superiority and inferiority. The male sex, as being naturally endowed with originality and fore-thinking, has compared the female with its standard and found her inferior. The comparison is improper. Much suffering and humiliation has been inflicted upon women in the past on account of it, and now much silly talk is indulged in and foolish laws advocated or enacted, all of which will have to be undone in the future, on account of the present day reaction in the opposite direction. Women are not inferior to men, nor are they superior; they are simply different. A proper appreciation of this point would have saved much trouble in the past and will save much nonsense in the future. Men and women are not superior or inferior, they are equal. This is not to say they are alike, or should have the same laws applicable to both. They are equal, yet different, each adapted to his place in the economy of nature.

TRANSITION

Lo, in the lap of infinity deep,
He graciously giveth his loved ones sleep;
There, midst the hushed throng,
Cradled by glad song,
The angels stand waiting
A vigil to keep.

I peered through a portal
And saw life immortal,
Where death sate, a fantasy
Rapt in stilled ecstasy
Waiting the call.

Lo, in the lap of infinity deep
He giveth his blessed ones great glory to reap.
'Tis then, the soul bright, intense with joy light,
Awakens immortal, God's kingdom to keep.

Grace Gray Wilson

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The World of Art

(Through Courtesy of New York Times)

The exhibitions opening this week in New York indicate the frightful odds against which artists and students of art must struggle in the present hospitable century.

Today in America not only news of art and reproductions of art but art itself arrives on every ship from every land. To receive and absorb and unify until his creation is in his own likeness is the task of every artist. To fuse into a harmonized background against which each newly seen work of art stands clearly individual is the task of the student. It is a sequel to the old story of the hundred years of Europe that is better than the cycle of Cathay. You must do what you can with the brief American year that includes all of Europe and all of Cathay and the rest of the world into the colossal bargain.

We begin with William Walcot's water colors of Rome and London, an exhibition which opened at the Knoedler Galleries. They are the work of an architect, but in no respect do they resemble the conventional architectural drawing. Dedicated to cities that have held their sites against invasion through many centuries, accumulating layer upon layer of the fine lacquer of civilization, they are both deeply sophisticated and gayly spontaneous, an association of qualities irresistibly engaging. The artist uses a highly developed technique, brilliant, succinct, accurate without pedantry. He makes vivid pictures of Roman streets under radiant sunlight, strong accents of color telling sharply against the warm solidity of heavily built walls. He sees his Rome not only in the direct illumination of the present, but in the reflected light of its immortal past, and his unusual experience in archaeological research lends depth and intimacy to his expression of the spirit of the city. He was for several years in company with Professor Lathaby at work upon the reconstruction and designs of the ancient temples of Sicily and Rome, and a resulting series of large oil paintings have been on exhibition in Rome and probably will be brought here in the Spring. To show the water colors first was judicious. They prepare the public to expect not only archaeology but art. Art can put life into the past just as surely as the absence of art can take life out of the present, and Mr. Walcot has the vitalizing touch that can make the pulse of any subject beat strongly.

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His etchings are shown with his water colors and the one resplendent oil that has been included with these. As an etcher he is divided against himself. The big restructive plates are handsome and skillful and essentially alive, but they lack entirely the appealing beauty of the small plates inspired by the waterfronts of London, Liverpool, Newcastle and other river cities. In these a fastidious care for precision of statement is balanced by an equally fastidious dread of surplusage. Fine and clear and sensitive, they are the flower of intellectual appreciation of both subject and medium. Plates interpreting the New York waterfront are to be made during the artist's visit here, and there is every reason to expect a portrait of the significant American scene that will reveal its subtler aspect.

Walter Ufer's exhibition of Taos pictures also opened at the Milch Galleries, opposing a primeval West to the deep initiation of Mr. Walcot's theatre of activity. Mr. Ufer is one of the later members of the Taos Society, whose general exhibition is still open at the Howard Young Galleries. He has felt the picturesqueness of the region and of the Indian customs more violently than most of his companions and has won many a substantial mark of recognition with his clever illustrations of the life of the Taos Indian. In painting them he avoided recipe and achieved a degree of realism, together with a greater degree of drama—often melodrama—that made them "clous" an any academic wall. Technically, they are excellent craftsmanship, and in subject they invariably are interesting, which certainly cannot be said of all the Taos material. But they told us practically nothing about the artist except that he, too was interested and was alive to his objective opportunity.

Now he comes forward with a group of recent paintings in which we seem to detect a more promising attitude of mind. His earlier things attracted attention as promptly as would a buffalo or a mounted cowboy forging full tilt down Fifth Avenue. These pictures are not, on the whole, so arresting, but your concern with them lasts longer. There is more of Ufer in them, and perhaps quite as much of Taos—not a formidable, uncompanionable Taos, but something of an old home town. Here is a Winter view of it that might almost be a Boston suburb in its lonely decorum. Here is a Summer backyard—one of the best linear designs, by the way, in the whole exhibition—showing a comfortable, broad space where one could sit and read the Sunday paper—all of it.

Here, against the little gray prayer house at Llano Inemado,

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lean two slim figures, clad in pink and black, engaged in lively intimate gossip and not too saliently detached from the rest of the composition. Here are glimpses of vermillion roofs and cheerful skies and quiet sunlight. One picture shows an Indian squinting in his garden and bending over plants that fill all the space not occupied by his bulky figure. He also is a part of the composition, and his white shirt is painted with a true painter's gusto for a good thing to paint. A pretty little canvas is a portrait of a full-breasted Indian girl with calm but crooked eyes. There are landscapes as quiet and uneventful as a Connecticut lane in July. There are no harsh contrasts and no forcing of the note. The artist is the familiar of the place and his showman gesture has been discarded.

Of course there is more than this to the exhibition. The drama of nature itself is not easily suppressed in New Mexico, and Mr. Ufer is happy with it in the scenes of the mountain and desert where human nature plays its properly inconspicuous part. For example, this tremendous saga of the meeting of desert with mountain range. The sky dissolves in tears and they are the tears of a Brunhilde, no ordinary whimper and trickle, but great downpouring columns of water descending in mass and slashed by jagged lightnings. In the foreground a little ship of the desert careens its way through the tumult.

In another picture a storm gathers, the mountains turn pale, there are patches of white on the ground and between them the gray scrub of the pinons; donkeys stand like supers in the wings, waiting their cue.

The exhibition of the Japanese Art Association is open still at the Civic Club and indicates the ardor with which a certain group of the younger Japanese artists are adopting Western traditions, a desertion from the national school characterized by Okakura-Kakuzo as an "attempted protective coloring against the universal condemnation of Eastern customs."

If all the young deserters were as successful with their "protective coloring" as Mr. Watanabe in his painting of a waterfall, there would be little cause for complaint. It is a powerful interpretation of a scene which has daunted all but the strongest of the artists of the West. Courbet was equal to it, and so was John La Farge, and there is something of each of these masters in the treatment of the coarse slabs of brown rock showing the marks of the mighty convulsion that threw them into their irregular relationship, and of the water

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pouring with such weight and intensity over the brown sides of the cliff.

Another painting by the same artist has for its subject, "An endless Wall." The Japanese past and Chinese influences show clearly in the impressive distance and the strong chirographic outline playing among the forms. A beautiful study of "Moonlight After Rain" is saturated with the feeling of the subject, and a house wall covered with morning glories unites to its Western technique the worshipful attitude of the Japanese toward flowers. Mr. Watanabe is among the strongest of the painters represented. No other has so triumphantly fused the finer qualities of two schools.

Toshi Shimizu's work is familiar through recent exhibitions, where it has held a prominent place. The "Impression of Yokohama," with its dark roofs clear against a dark sky, its startling note of green and its sombre foreground reds remains the most powerful of his works. It combines in the characterization of the figures and the dignity of the composition and color scheme his racial delight in the grotesque and laughable and his extraordinary sense of harmony between form and color.

Other artists in the group are B. Usui, self-taught and sensitive, whose transitions of color are delicate and certain, and who places a vase of flowers against a fall of drapery with all the tact of his ancestors, then—Eve-lige—spoils it with apples; Rio Miki, who has succumbed to the academic, and Gado, the Japanese Futurist, whose falling houses and whirling crowds unquestionably do move, which, of course, was the intention.

It is not an exhibition to make one feel that the Oriental in changing his art has improved it; but it shows that an artist of marked original talent can reconcile two opposed traditions without losing himself in the effort.

The exhibition of water colors at Mrs. Sterner's Gallery is an expression of many minds, and homogeneity hardly could have been expected. As a matter of fact, the medium is all that holds it together, and the methods of using the medium differ so greatly with the various artists that even this fails somewhat in its cohesive function. Think of Winslow Homer flanked by Joseph Pennell and George Luks, with Walkowitz and Sterner and Bellows and Beal at the same table!

They all make themselves heard. Mr. Burmhfield's pictures are not his best. They clatter. Clinton Balmer is not a well-known exhibitor. His idyl is charmingly Fantinesque, but the design seems to have been pinched in to fit the size of the paper.

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Walkowitz leaves out facts and concerns himself entirely with composition, with a fine old-fashioned feeling for cutting up a space into interesting small shapes. Mr. Pennell keeps on with the beauty of beauty as his windows reveal it to him. His water colors are more than ever his masterpieces. Mr. Luks is like him in one respect only—he grows younger as he grows older. Mr. Bellows, on the other hand, seems not quite as vigorous as of old. His men at the well with the rainbow is incoherent. But it is an exhibition of water colors, and that in itself makes it stimulating.

At Pratt Institute is a collection of original paintings for illustrative purposes made by Dean Cornwall. They have much more than ordinary zest, and give an agreeable impression that the artist had an unusual amount of fun with them. They are suited for exhibition at Pratt, which always has leaned toward the romantic aspect of common things in its decorative departments. Mr. Cornwall not only perceives the decorative possibilities of the sign of the dragon outside of a Chinese shop, or a carved oak chest and blackrobed priest supplying a background for a dash of intense scarlet in a book marker; he also finds decorative values in a kitchen bowl and a coffee grinder, in a green bottle and a red jug. Either he has been taught to look for the right thing and find it wherever he looks or he has a talent for decoration strong enough to overpower the influence of modern feebleness in this line. His exhibition lasts until Nov. 25.

Bahai Activities

ORGANIZATION

The following extracts from a letter of a correspondent bring up a matter to which some space may well be devoted:

Montreal, Canada.

Dear Mr. Robinson:

In your letter to Horace Holley in reply to your letter from him apropos the subject of the September issue, I beg to draw your attention to the fact that Abdul Baha never said that the Bahai Cause can never be organized. That was published as one of his sayings in the little blue booklets. Dr. Esselmont of England, when in Haifa (as he wrote me personally) asked the Master about the blue booklet, and one of the sentences the

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Master then corrected was that one referred to twice in your letter. It was changed personally by him to "The Bahai Cause can never be confined to an organization." Therefore in all the later editions of the blue booklet, the latter wording appears according to His Will.

Question to Abdul Baha: "It is misleading, is it not? to say the Bahai Cause can never be organized?"

Abdul Baha: "How is it possible that there should be no organization? Even in a household, if there is not organization, there will be hopeless confusion. Then what about the world? What is meant is that organization is not rigid, etc., etc."

Yours also in the Service of the Bahai Revelation,

Jeanne Bolles.

The question of organization is a vital one to the Bahai Movement, and it is important that it should be understood aright. If not accurately apprehended, the whole movement will fail of its mission, and as the letter of our correspondent shows, the wrong apprehension of Abdul Baha's idea is only too prevalent. Fortunately he made himself very clear. Our correspondent herself quotes Abdul Baha as saying "The Bahai Cause can never be confined to an organization," and "what is meant is that organization is not rigid, etc., etc." Abdul Baha made himself still clearer. In the Star of the West (Vol. 12, No. 9, August 20, 1921) is an account of his words, written from memory by Mr. Charles Mason Remey. Mr. Remey is known as an ardent advocate of organization, so his testimony will not err in the present point of view:

"In carrying on the Bahai work, it is necessary that we should organize our institutions upon the **divine** plan outlined in the teachings, rather than according to the standards of men. When the work is thus **spiritually** organized, the forms of organization are so subtle as to admit of limitless expansion and development; thus this **spiritual** organization is ever ministering to the life and growth of the Cause. However, if methods of **human organization** creep into the Bahai work, the growth of the Cause is hampered, and troubles ensue, and such continue until the cause is removed. When an iron band is placed around a living tree, one of two things happens: If the band remains intact, it kills the tree or seriously impairs its life; or the growth of the tree bursts the band asunder. So it is with the Bahai Cause and the limitations of human thought. The life of the Cause will be impaired unless these **human** fet-

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ters give way, allowing the Cause to grow and develop after the divine plan of the Kingdom."

In penning these comments, Mr. Remey has done us all a great favor; yet it is plain to be seen that Mr. Remey has no conception of what a spiritual organization might be. He has solely in mind a human organization, and in this sense he writes:

"In the principles of the Cause we find the foundation for a very highly developed spiritual organization, which will center about the establishment of the Bahai House of Justice. Ample provision for this institution is found in the revealed Word. The House of Justice will be the organic center of the Bahai Cause. Its duties will be so important as to be the central point of all Bahai matters in this world, even to the explanation and amplification of the holy Words."

But Abdul Baha supplies the key to this seeming difficulty: "This will be a spiritual organization."

Now a spiritual organization is not a human one, as Abdul Baha carefully distinguishes. A human organization which is spiritually minded will not do. Abdul Baha is trying to express a wholly new idea. It is very important to realize that he is not referring to something which we already know and understand, but is expressing a new principle peculiar to the Bahai Movement. This organization is not organization as we understand the word. It is a spiritual tie that unites all the workers in this Cause, but has none of the characteristics of a human organization such as we know so well. Organization is, perhaps, the nearest word, but in the ordinary sense in which the word is used, "the Bahai Movement can never be organized," is a better expression, and was the first expression of the idea. Literalists were confounded by this statement and expressed their confusion to Abdul Baha. They thought it meant that there could be no cooperation between individuals, no work for this one and that one to attend to regularly, etc. Abdul Baha tried to make them understand, and so he used the word organization. He permitted it—and then he explained his idea. But he has been wholly misunderstood. Because he said "organization," although he explained fully, this word was taken in the usual sense and his explanation ignored. The proposed organization of the Bahai Cause, which has made some small headway, is not a spiritual organization; it is rigid, not flexible, proposes to bind and restrict and exclude, and is confined to an organization, namely itself—in short the exact opposite in every

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particular of what Abdul Baha described. Far better were it not to alter the original expression "The Bahai Cause can never be organized," for this nearly expresses Abdul Baha's idea, while the conception of "organization" is entirely opposed, and renders the Bahai Movement not different from any set religion.

Every religious system under the sun is organized, using this word in the usual sense. It has a head or heads, a form of government or control, members, and those who do not belong to it, a fixed creed of belief which can only be changed with great difficulty. All the points are fixed, rigid, and peculiar to the religion or sect in question. How do you know a Jew, an Episcopalian, a Roman Catholic, a Mohammedan? By their fixed belief and adherence to a certain organization. Are we to tell a Bahai that way?

Abdul Baha said that this Movement is not a new religion. Then we must find some new standard to distinguish a Bahai. The old ones fail us. If this is not a new religion you cannot tell a Bahai by his fixed belief and adherence to an organization. How did Abdul Baha tell a Bahai?

"Bahais, you must conduct and deport yourselves in such a manner that you will stand out among other souls distinguished by a brilliancy like unto the sun. If any one of you enters a city, he must become the center of attraction because of the sincerity, faithfulness, love, honesty, fidelity, truthfulness, and loving-kindness of his disposition and nature toward all the inhabitants of the world. That the people of the city may all cry out: 'This person is unquestinably a Bahai; for his manners, his behavior, his conduct, his morals, his nature, and his disposition are of the attributes of the Bahais'."

Nothing about organization, or belief, or even adherence to any Prophet whomsoever. Any man may behave in this way, whether Jew, Christian, Mohammedan, or simply an Atheist, and when he does so, then he is a Bahai. If he does not do thus, he is not a Bahai. It is Abdul Baha's own definition.

Let us briefly review the question. Our Mr. Robinson is taken to task (and we are very glad it was done, for the opportunity of making this explanation) for his letter which stated or rather quoted the expression, "The Bahai Cause can never be organized." We are told that he should have said: "The Bahai Cause can never be confined to an organization." Well, what is the difference? For the reason of his letter was a distinct attempt to confine the Bahai Cause to an organization. Mr. Robinson put on the cover of the August issue the caption,

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"The Bahai Magazine." He was asked to take it off, and furthermore to publish the statement that no one but the editors and management are responsible for the contents of the magazine, the object being to imply that "Reality" is not a Bahai magazine because it is not controlled by a certain organization, and they are not responsible for anything that appears in it. Mr. Robinson replied with the quotation cited (and we are perfectly willing to substitute Mrs. Bolles' correction) in order to show our friends their mistake. They had approached him in the most formal manner possible, with a formidable letter-head purporting to represent the Bahai Cause, and the argument runs that this society is the organized Bahai Cause and anything outside it is not the Bahai Cause. They wish "Reality" well as a secular magazine devoted to what its name implies—reality. All this attitude is the exact opposite to Abdul Baha's careful explanations, and this is all that Mr. Robinson wished to have understood. As a matter of fact, "Reality" is a Bahai magazine in the sense intended by Abdul Baha. We fully expect this sense to prevail, and our critics will find that they were themselves short-sighted.

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