no 38

REALITY

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



For Progressive and Constructive Thinkers

WHAT ABDUL BAHA SAID TO FIVE AMERICAN CHRISTIAN MISSIONARIES

SEEKING THE KINGDOM
By Eugene Del Mar

PERFECTIVE LAWS OF PERSONAL DEVELOPMENT
By Luella F. Phelan

WHAT SEEST THOU?
THE LAW OF SPIRITUAL PERCEPTION
By Rev. Ulysses G. B. Pierce, D.D.

VOL. VII JANUARY, 1924 No. 1
PUBLISHED MONTHLY — 25 CENTS
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17 West 42nd Street, New York, N. Y.

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TO SOLVE THE WORLD PROBLEMS

Twelve Basic Bahai Principles

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

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

—ABDUL BAHA.

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REALITY

An Independent Bahai Magazine

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

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

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

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Published Monthly by

REALITY PUBLISHING CORPORATION

17 WEST 42ND STREET Tel.: Longacre 8916 NEW YORK, N. Y.

HEROLD S. ROBINSON, *President* LAURA ROBINSON, *Sec'y and Treas.*

Single Copies 25 Cents

Subscription $3.00 per Year

***Make All Payments to* REALITY PUBLISHING CORPORATION**

Copyright, 1924, by Reality Publishing Corporation
Entered as Second Class Matter, April 25, 1921, at the Post Office, New York, N. Y., under the Act of March 3rd, 1879.

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Editorial

Baha Ullah and Liberality

Mr. A. J. Stenstrand of Chicago calls our attention to the following passage from the Kitabul Akdas, the "Most Holy Book," which appeared in the "Star of the West" in July, 1923. The translation is by Shoghi Effendi:

"Consider the peoples of the world and the littleness of their mind! They ask for that which is harmful unto them and forsake the thing that profiteth them. They verily are of them that have gone astray. We see some men desiring liberty and taking pride therein; they verily are wrapt in grievous ignorance. Liberty endeth in strife and sedition, the flame whereof cannot be extinguished. Thus declareth unto you the Recounter, the All-knowing. Know ye in truth that the example and symbol of liberty is the brute, and it behooveth man to be under laws and regulations that shall guard him from his own ignorance and the harm of the mischief makers. Verily, liberty causeth man to transgress the bounds of courtesy and dignity, and maketh of him one of them that are of low degree. Regard all creatures as sheep that are in need of a shepherd who will guard and watch over them; this is verily the truth, the undoubted truth. We approve of liberty on some occasions and disapprove of it on others, and We verily are Omniscient, All-Knowing. Say, to have liberty is to observe My commandments, if ye be of them that perceive. Should men follow that which We have revealed unto them from the Heavens of Divine Revelation, they would of a certainty attain unto absolute freedom. Well is it with him that hath known the Purpose of God in that which hath been revealed from the Heavens of His Holy Will that transcendeth all mankind. Say, the liberty that

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profiteth you is naught but servitude to God, the True One, and whoso hath tasted the sweetness thereof, he surely will barter it not for the dominion of heaven and earth."

On the back of the copy sent us, Mr. Stenstrand has endorsed these words: "Well, Doctor H. G. Dyar! What do you think of this liberty-loving religion?"

We think that the paragraph is not liberty-loving nor even liberal. It represents the orthodox stand, religious dogmatism founded upon the divine revelations of a personal God. The writer was Baha Ullah, and the attitude is that of the Bahai Religion at this stage before the work of Abdul Baha had begun. By calling the attitude of Baha Ullah illiberal and dogmatic, we intend no slur upon the value of his teaching, nor do we consider it in any way unnecessary or superfluous. The philosophic attitude assumed by him is the one that was almost universal in his time and still controls the majority of mankind. To have assumed any other basis would be but to address an audience yet unborn, and Baha Ullah addressed himself to the men of his day and generation. The existing religious systems are dogmatic because they all have the same foundation, belief in a personal God who uttered His commands to men through a chosen Messenger or Messiah. One of these Mouthpieces of Divinity, Baha Ullah himself represented, but he undertook the special mission of addressing himself to the whole world to reconcile all religions on the common basis of their common origin from an Unique God. Sectarian dogmatism was to merge into an universal dogmatism, not weaker thereby, but stronger. In this view the paragraph quoted seems extremely salutory, and we would be glad if our radical friends would take notice.

Baha Ullah's mission embraced all but a minute fraction of mankind at the time, and the fact that he did not go further and liberalize the subject does not indicate to our mind that he did not perceive that it would ultimately have to be liberalized. Indeed, his selection of Abdul Baha as successor and interpreter indicates that his intention was that the Movement should be liberalized and broadened in the way that Abdul Baha actually did. Moreover, while the general trend of Baha Ullah's writing is dogmatic, Abdul Baha did not find it necessary to contradict his father or promulgate a new doctrine, but by judicious selection and quotation only he was enabled to produce the modern Bahai Movement. Abdul Baha said nothing that Baha Ullah had not previously uttered; and if there are things which Baha Ullah said and Abdul Baha did not see fit to repeat, we think

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that is as it should be. A regular development and growth without negation, uprooting or replanting commands our admiration, and this orderly progress we find in the Bahai Movement. The quotation from Baha Ullah sent us by Mr. Stenstrand, when placed in its proper setting, appears harmonious, wise, and carries a useful lesson even today.

More About Bahai Sects

We do not know that Mr. C. Grand Pierre poses as a Bolshevist in the realm of mind. This thought, however, assailed us when he commented as follows upon a manuscript describing the philosophy of Baha Ullah which we had submitted to him: "I do not think people running around meeting in the hope of getting something that will help them are interested to know, first crack out of the box, that there are, after all, two Bahai Movements instead of a great universal one. I went to the library and looked up a few articles on Bahai, and found only stories giving historical data and assertions; but I have not come across one single article that did not tell me things which have been published time over and over again. Is there really nothing to say about Bahai that would make people exclaim: "Fine, I am going to study that; it's going to help solve my problems." People want salvation NOW, and care little about brotherhood and unity of religion. Besides, why do you hide your sacred book (what name?) under a bushel? Are there such terrible things in it that you do not even dare ever to quote it? Has, really, a Bahai article to be insipid?"

First as to there being two Bahai Movements. This is wholly a misunderstanding. There are two modes of thought in the Bahai Movement, just as there are elsewhere. Protestant Christianity even now is being torn by the discussions and animosities engendered by the attrition between the Fundamentalists and the Modernists. These groups are not confined to any sect or denomination, but exist in every one. If sects and denominations may be likened to vertical cleavages in the substance of religion, the division between the Fundamentalist and the Modernist ideas represents a transverse cleavage, affecting them all. Like strata in the earth's crust, they represent different eras in the growth of human thought, the later always an improvement upon the earlier. Thus there is but one Bahai

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Movement, but because it is vigorous and sound, it attracts adherents of both the primitive and the advanced types of mind, and the perennial conflict of opinion between these two necessarily persists. Baha Ullah, we believe, was a Fundamentalist by definite intention. Abdul Baha was a Modernist, as we think by a definite understanding from his father. The intention seems to have been to gradually advance men's minds without telling them that their foundations had been torn from under them. They were to be moved gently, on rollers as it were, to the new position of advantage. It would appear that the inertia of men was greater than anticipated. Certainly the transition has been far from complete, and the majority of Bahais remain Fundamentalists. Therefore this controversy affects our ranks as well. But it is clear that to speak of two Bahai Movements or of two sects in the Bahai Movement is an evident misunderstanding of the situation.

The next item in this indictment is that the Bahai books found in the libraries contain only assertions and historical data. It is quite true. The writer well remembers some twenty years ago, and even much later, when "giving the Message" consisted simply of an historical sketch of the personalities concerned. There are, however, books published, especially the later ones, which outline the philosophy and objects of the movement as well as the history.*

"People want salvation NOW, and care little" about anything else. Here is individualism with a vengeance. Who are "people"? What is an individual? A few years of individual consciousness, preceded by oblivion and followed by oblivion. That is all we really know about it, and the rest is guess-work.

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*Such as the following:

The Bahai Revelation from the Bible point of view, by Thornton Chase.
What is a Bahai, by J. E. Esselmont.
The Universal Religion, by Hippolyte Dreyfus.
Bahai, the Spirit of the Age, by Horace Holley (Brentano's).
Baha Ullah and the New Era, by J. E. Esselmont (Allen & Unwin, Ltd., London).
The Bahai Scriptures, by Horace Holley (Brentano's).

There are also the available writings of Baha Ullah and Abdul Baha, such as:

The Book of Ighan (Certainty), by Baha Ullah.
The Hidden Words, by Baha Ullah.
Some Answered Questions (Answers by Abdul Baha), by Laura Clifford Barney.
Paris Talks of Abdul Baha.
The Promulgation of Universal Peace (Abdul Baha's addresses in American churches and elsewhere).
Abdul Baha in New York (Addresses and Epistles).

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The individual "salvation" which they are running about looking for is some assurance, some possibility, some hope that their individual sparks of consciousness will survive death, somewhere or somehow. Most of them do not care whether they ever lived before—the reincarnationists are more consistent in that respect—but they want consciousness to continue. In the larger view it seems slight and rather pitiful. Are these little sparks of consciousness thrown off from the great wheel of life of any such importance that they should persist? Modern knowledge has not found it, and perhaps it is not true. It would be better to rearrange our philosophy than to pin all our hopes on what may prove a mirage. In this empty search we fear that Mr. Pierre and his friends will find but small comfort in the Bahai Movement, which aims solely at an understanding of the truth.

In regard to Bahai "sacred books," there is no book available like the Christian or Mormon Bibles or the Mohammedan Koran. Most of the writings of Baha Ullah are still in the East, untranslated. The movement, however, is well understood, and from the few writings of Baha Ullah that we have and from the letters and addresses of Abdul Baha, Bahais frequently quote. We do this often in the pages of Reality.

"Has a Bahai article to be insipid?" Well, that depends upon one's taste. If the welfare of the human race and the evolution of the superman are not inspiring and interesting subjects, it can only be to those who hold the ego so closely before the eyes that the vision of all else is excluded, and for this petty entity they would barter the universe—and God.

What Seest Thou?
The Law of Spiritual Perception

(Suggested by Poe's "The Spectacles")

By Rev. Ulysses G. B. Pierce, D. D.

The considerations to be laid before you this morning have been suggested by perusal of Poe's famous tale "The Spectacles." Fortunately the purpose of the hour does not involve re-telling the story. I say fortunately because on this Armistice Day, 1923, I think none of us find ourselves in a very

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trifling mood. I think that we are just beginning to realize now the seriousness of the problems before us, and are just beginning to realize that the seriousness of these problems makes demands not upon somebody up in the Capitol, not upon somebody in the White House, but upon the citizenry of these free States. And it is because Poe's fantastic and preposterous tale has some light to shed on this very matter that I am glad to avail myself of the opportunity to begin where he left off. It would not be fair to Poe's genius, and it would be robbing you of the pleasure of re-reading the tale for a speaker to re-hash and to simplify the story for you. The outstanding elements may be put in a very few words.

It is one of Poe's great stories. That is high praise for any man. It is told with all the insight and acumen, and all the power of diagnosis, all the attention to petty detail that we are used to in Poe. It is the story of a young man twenty-two years of age whose vanity would not permit him to wear eyeglasses or spectacles. One night he attends the opera, and looking down from one of the boxes he sees the image of his heart's desire. Follows a dissertation on love at first sight. He falls rapturously and tumultuously in love with this reincarnated Aphrodite or Venus. He seeks an introduction, but is delayed. At last he takes matters into his own hands, as the true lover always will at the last, and meets his heart's desire. They are married, but before marrying him this Aphrodite or Venus elicits from him the promise that after marriage he will evermore wear spectacles. The next morning he puts on spectacles with the preposterous and fantastic and tragic effect of discovering that this boy of twenty-two has married his great-great grandmother. Of course, the whole affair was a hoax, engineered and managed by his friends with the determination of teaching this lad of twenty-two a lesson in optics. The great-great grandmother was a conscious and willing partner to this beneficient process of education. The marriage was a fake marriage, but it had its effect for, ever afterward, Poe says, the young man resolved that he would never appear without spectacles.

I have called it a preposterous and a fantastic tale, and so it is that any man of twenty-two should be so many kinds of fool as to marry his great-great grandmother, and yet the more I think of it, the more I sympathize with that young man who did the best he could with his lights. The trouble was he refused the light. This haggard old woman appeared to him a

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veritable Aphrodite or Venus because the poor fool would not avail himself of the labors of other people, and would not correct his defective vision by wearing glasses. He paid for his pride and paid a tremendous price. And if the matter could end there, they had a half an hour's amusement, with Poe's spectacles, and drop the matter. But, alas, it only begins there, for there are so many young men and young women of twenty-two years of age who are to all intents and purposes, falling head over heels in love with their great-great grandmother. I am not referring to excessive adulation of our genealogical dreams. I am referring to young men and young women, regardless of their age, who for vanity's sake are unwilling to avail themselves of the best modern knowledge and who are unwilling to supplement or to correct their own defective vision, by utilizing the aids which modern life gives to us.

You see the absolute truth of what I am trying to say when I remind you of the way some people pursue wealth as if wealth were the great god of this world, as if it were the sine qua non of existence, as if it were a thing so adorable and so desirable that nothing was so valuable that it should be withheld in that pursuit. There are plenty of young men and young women of all ages who are doing precisely that fool thing, and when, after a life of self-denial, of self-abnegation, of miserly and miserable sacrifice they discover that they have married an old hag and are tide up with their great, great grandmother.

Now, you and I can say this with good grace and with utter sincerity because we are not afraid of money. Wealth is a good thing precisely as health is a good thing, but health is good only if you can use it for good purpose. There is no virtue in being hale and hearty and being able to play eighteen holes on Sunday morning unless you can use that strength for something that on the whole is worth while. And what are a few hundreds of thousands or a few millions of dollars to any human being if in acquiring it you have sold or surrendered, or have mortified that alone which can use this great power. And yet there are people who are doing this or that thing. "I won't build a house this year," they say: "I want to get my four hundred thousand first; after I get my pile of four hundred thousand I will stay in nights; I will enjoy music and literature with my wife and my children. Then I will join the church, when I have my pile. Then we will all go to California or Europe." Poor fool! Some morning he will wake up and find that he has beyond all peradventure married his great,

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great grandmother. He will find that while he has been busy doing this thing, the power to play with his children, the power to be an equal companion with his wife, the power to travel in Europe or anywhere else intelligently and with satisfaction have been sacrificed before the Juggernaut of wealth. He looked at wealth; it seemed to be a veritable Aphrodite or Venus; no wrinkle on the face, every tooth as sound as the hound's tooth, but when he puts on his spectacles of experience he finds that he has married an old hag.

The case is scarcely better for men and women who devote their whole life pursuing fame. Some people cannot see their names in the paper often enough; they would almost rather see their names in the death column than not to see it anywhere else, and they fancy, poor fools that they are, they fancy that if they can do something that will set other tongues wagging about them, if by any peradventure they can get a headline in the paper, that that indeed is bliss. And it can be moralized further; it is simply another young man of twenty-two who is falling in love with his great-great grandmother. There is nothing in it; everyone knows it who has been there. Fame, an empty bellowing of fools, that is all it is. The only thing worth while is the good will and the good judgment of the competent, and that any man can have without money or without price if he will mind his own affairs and tend to his God-given business.

There is one more wish. I wish there were a thousand young men and a thousand young women here with receptive ears to hear this. I would like to say to them: "Do not be too hard on Edgar Allen Poe's young victim who fell in love with his great, great grandmother, for you are doing the same thing yourselves. At the great opera that we call life you see sitting in the box a fair maiden or lad, as the case may be, a Venus, an Aphrodite or an Apollo, and he seems to you, she seems to you all that the heart can desire, and you give up your studies, your manhood or maidenhood strength, you strain the friendship, the relations of friendship of this life, pursuing pleasure, the dance, the drinking cup, the protracted card table—all these things you pursue thinking this is the life. When you are married to it you will find that you have married the great, great grandmother. Pleasure cannot, in the nature of things, be an end to itself. It is only a by-product; a person can never be happy by trying to be happy. I have seen people who have taken lessons in smiling and laughing, but you can tell the dif-

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ference. Dancing, card playing, those all take their place in life. We all need innocent recreation, every one of us; most of us need more than we accept, but the trouble is that when you pursue any one of these things for itself, as if it were the great "I Am," nature has so written the law that you defeat your own purpose. Some years ago we used to see in club rooms and in some private houses a curious picture, you remember, which appeared as you looked at it on the wall to be the picture of a young man or young woman sitting at the table drinking their champagne, rather cleverly drawn. There was nothing particular about it to win one's admiration, or in those days our condemnation. Other things were at the forefront then, but as you stepped away from it and looked at it, what you really saw was a death's head. You remember the old trick picture. You didn't see a man or woman, but what you saw was the sunken eyes of a skeleton, and so on. Well, that is your great, great grandmother.

Now, what is the trouble with all this? It is the same trouble that we see on our own streets every day and in our own homes. The trouble is a fundamental one. It is because these people do not understand the primary application and the working of the law of spiritual perception. Now, there are people with two kinds of visionary defects, many others, but two in particular, and the world is rather severe on either one of these people, and if either one of these people knew what society thinks of them they would have recourse to the optician and the occulist, because modern society assumes that though you are only twenty-two years of age you will give yourself the benefit of the world's experience. Here are men who are far-sighted. They can see an ice-cream parlor a third of a mile away, but they cannot see a church door in front of them. They can recognize their friends who are away off the other side of the street, but his own wife may pass him and touch his shoulder and he won't know her. All of which is only an allegory. For there are people who will not wear spectacles and they are long-sighted, and the only good thing they see in the world is the things that are away off in time and space. They cannot see anything good in the church today. The music is ungodly, the preaching is secular, the people are moved by social motives, and they are forever wishing they could go back to the days of apostolic simplicity. I wish they could, but they cannot. Everything that is far enough off they think to be something great and something glorious. Our American heroes are all great

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men provided you do not come within the last fifty years. Everybody who lived in public life before fifty years ago were great men and great women; those were the great days. They don't see anything going on now. That is the pathetic part of it. And it has many ramifications and deeper searchings than you and I realize.

This is Armistice Day. You and I go out to Walter Reed Hospital and see these young men whose lives have been blighted, or go out to Arlington this afternoon and pay our tribute in silence at the grave of the unknown soldier, but we have not sense enough to see that there is a duty right within our vision if we will only do it. There is a great uprising of the American people regardless of politics, outside of and beyond every political party quite irrespective of the prominence or the obscuration of present men in high life. There is an uprising all over our country of men and women who have said: "We are going at last to keep faith with the boys at Walter Reed, and with him who lies over in Arlington." We have not done it. Now, I may be entirely wrong, but I think we are all on a mistaken trail when we think that the present confusion, public confusion is to be traced to over-production or bountiful crops, or a disturbed equilibrium between exports and imports, or as is quite the custom now to blame everything on the Volstead Act. Friends, we must go deeper than that, deeper than that. Man is a spiritual creature. We are moral persons, and no individual can long survive the outraging of his moral instincts. His sin will find him out in ways that we never dreamed of. I believe, in all sincerity, that the trouble is with us as a people that we have been playing false with ourselves. See what we did. We promised, I promised, we promised these young men that this was a war to end war. That is what we did. Now, we were not fools. We knew perfectly well that war will never be ended by war. Fighting men might be temporarily separated and you may take them to jail, but that settles nothing. They must be hailed before the court; social relations must be re-established or there is no real peace. We told these young men and young women to buckle on their armor and to lay down their lives and we would stay at home safely and sell Liberty bonds in the war to end war, and every time up to date any step has been proposed which looked in the direction of permanently ending war we have very smugly said: "Not yet, not yet; there are objections to this; this is not the thing; there are objections to that."

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Now, on this blessed Armistice Day, one hundred and fifty thousand churches through their ministers are looking in the face of their congregation and saying to them: "It is time now to arise and go to our Father's house." I am almost ashamed to meet these boys at Walter Reed and our other hospitals when I think of the shabby way we have treated them. The matter of the bonus is but a small matter, but a picayune, and doesn't signify much, but it is a matter of saying: "You give your manhood and we will see that that manhood shall not be spent in vain," and then deliberately not doing it. We have played false with our moral instincts and that is upsetting everything.

Now, there is no better place in this world to test out such a thing as that than there is in our Unitarian churches. Unitarians are strict individualists. The mob instinct is conspicuous by its absence with us, and yet see what happened last May at the annual meeting of the American Unitarian Association. Men and women gathered from all over the United States, north, east, south and west, representing every political party and no political party, all moods and all tempers, they overwhelmingly said: "We want the World Court." That is it. The laymen's league, as diversified a body as is the United States Chamber of Commerce, said: "We want a permanent court of international justice." The General Unitarian Conference, with representations from all over the United States and Canada, with every mood and temper that you can imagine, and some others, said overwhelmingly: "We are for keeping faith with the young men of our country who did their part in the war to end war."

Now, there are people who cannot see that because it is not yet far enough off. We propose it to them, and they say: "Well, that is a good thing; when the millennium comes probably that will be one of the things which will be put into effect, but nothing to be done now." The American people are answering differently, and it is my firm conviction that their patience with the small body of men in an official life who deliberately obstruct all plans to carry out the hopes of the American people, that their patience is about exhausted. For five years we have held our peace. Notice should be served on these public servants to beware the indignation and anger of patient men and women. We have violated our faith with other nations. We have tried to live in the fool's paradise of utter isolation. It cannot be done. The Atlantic Ocean is no longer a barrier

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between continental Europe and Great Britain and the United States, it is a bridge. The Pacific is not a barrier; it is only a pontoon bridge. The time has now come, so small has the world grown, that we must live together. It is not whether we want to or not; it is the very nature of the case. Society now has grown so complex, the relation so delicate that it is sociologically impossible to restore stability to Germany, to France, and to Italy, and to maintain it in Great Britain so long as the United States says: "We will stay here and watch what takes place." It has been taking place for five years, getting steadily worse, and can only the world-crash open our ear, or can we hear now? Can we put on the spectacles and see things as they are, or must we live in a fool's paradise and, politically speaking, fall in love with our great-great grandmother. You don't mind one saying this. In fact, you would mind it if it were not said. I am interested not in the political phase of it. I express no judgment about that. I am interested in the moral diagnosis. What I see is that we are wrong and are disorganized because we give ourselves up to do a magnanimous and magnificent world act; we sent our young men over-seas; we gave and spent ourselves freely, preparatory to a great moral act, and when it came time for the moral act we proved traitor to ourselves, and it has disorganized all our moral life, and I do not wonder that young men say: "Well, what is the use any way; why not blow in the money; why not eat, drink and be merry; that is what you did when I was in the trenches, and I am only doing what you have done; you have had five years to register your high moral decision, and every time, through some subterfuge you said: 'Not yet'."

Now, the field of religion is just the field where this moral vision is corrected. That is what religion is. One might almost say that the purpose of religion is to supplement your defective vision and to correct the mistakes of your vision. I want you to understand that what you are looking at up in the box is not Venus or Aphrodite! It is an old woman who has come in here to trouble your life and to embarrass and puncture your vanity. Fame, wealth, pleasure are not the things that you fancy them to be. Put on your spectacles and see things as they are. Why live in a fool's paradise?

And then there are other people who say: "This is all moonshine; the things you talk about are all pleasant enough, but after all they have no actuality; you cannot see them with your eyes; you cannot touch them with your hands; they are

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all visionary and vain." Yes. Take off your glasses and try to read the hymns in the books; it looks all blurred to you. When you put your glasses on everything is all right again. Now, religion wants you to keep your eyes corrected, your vision right, and many of the things which people who refuse to wear glasses think are visionary and unreal and that we ministers are dealing simply in glittering generalities, they would think entirely different about it if they would put their glasses on and see things as they are. And nature makes distinct provision for this. From the oldest time there has been a set of men in the world called seers. Now, you say, doesn't everybody see? Yes, everybody sees something, and there are people, have always been people in the world who had peculiar gifts for seeing things; they could see further and they could see more distinctly, and on the whole they have been safer guides of the race than any individual knows. Mrs. Browning in "Aurora Leigh," in referring to this matter, speaking of poets, she says:

Poets should
Exert a double vision; should have eyes
To see near things as comprehensively
As if afar they took their point of sight,
And distant things as intimately deep
As if they touched them.

Now, the seer finds his function in the various relations of life. One man whose hearing is peculiarly acute and accurate becomes a musician; one man whose sense of touch, sense of form is peculiarly accurate and sensitive becomes a sculptor; a sense of color, an artist; a sense of rhythm, a poet. If he has moral vision to see that this is close at hand he becomes a religious prophet. That is what Jesus of Nazareth was; that the great souls of religion always have been. You can test it any way you wish to. Jesus of Nazareth looks out on the world, and while other people are trying to save men's souls, to get them into a hypothetical heaven and bring in some questionable millennium, while they are busy doing that, He simply says: "Inasmuch or insofar as ye did it to these my brethren, ye did it to me." The other men say: "I would like to serve my country if I could do something picturesque;" of course, they would. "If I could only wear a uniform a little different from others; If I could do some dramatic act, I am quite willing to die for

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my country." Of course, that is not the trouble. We want men and women already to live for it, and just be plain, decent, unselfish, American citizens for the rest of their natural lives. Now, to us that appears to be undramatic, unpicturesque enough, but to the poet and the prophet that seems precisely the most glorious, the most divine thing that there is in the world: That a man should go about doing good; that he should devote his life to healing the sick, opening the eyes of those who are morally blind, raising those that are spiritually dead, casting out the devils of greed and covetousness and passion. These are very simple things, but they are the things which gave unto Him the name which is above every name. The old Hebrew Psalmist understood it. He said: "When I sought to understand these things, it was too much for me until I went into the house of God; then I understood." That is precisely the point. You look and you look and you look, and you lift your eyes and you can see nothing, or you bury your eyes in the book and you can see nothing. "When I sought to understand those things or these things it was too much for me until I availed myself of the corrective lens which religion gives; she brings the future to the present; she elevates a moral act and a spiritual sacrifice, and is the life worth while."

Our Father, pardon, we pray thee, our many words. We would dedicate ourselves to thee that Thy Kingdom may really come; that Thy Will may be truly done on earth as it is in Heaven, for Thy Name's sake. Amen.

Who Is Beha Ullah?

(The Glory or the Splendor of God)

By I. G. Kheiralla

The Invisible Being, the Eternal Identity, is a Hidden Treasure that cannot be seen by his creatures, and as he wishes to be known, therefore he took for himself a Face, a Servant, a Manifestation. Inasmuch as the manifested and his manifestation cannot be but one; therefore the Invisible Being and his Face are one and not two. Enoch, the prophet said: "Yeduiel burst asunder and the Invisible became visible." For you and your face cannot be two. The Scriptures teach us who is that

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Servant whereby mankind can reach this lofty station of acknowledging and knowing God the Creator for therefore they were created.

If we could not attain the knowledge of that Hidden Treasure and be enriched by the graces, the powers, and the spiritual gifts stored for us therein, there would be no purpose for the creation, and at the same time our God would be not a known God; for the unknown God in whom many people believe and worship is the nothing, because it has no attributes, no powers, and no manifestations whereby it may be known; therefore the unknown God is the nothing.

In chapter 17 of St. John, Christ said: "Life Eternal is to know Thee that Thou (the Father) art the only true God." Also in Cha. 4:43 St. Luke, Christ said, "I must preach the kingdom of God to other cities for therefore am I sent."

He also taught us to pray, "Thy Kingdom come."

Isaiah 6:9; "For unto us a child is born, unto us a son is given—and his name—The Mighty God, the Everlasting Father, the Prince of Peace."

Isaiah 24:23;—"When the Lord of hosts shall reign in Mount Zion and in Jerusalem—and before his ancients Gloriously."

Jude 1:14; "And Enoch also, the seventh from Adam prophesied of these saying, Behold, the Lord cometh with ten thousand of His saints."

Isaiah 63:1; "Who is this that cometh from Edom with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, Mighty to save." Beha Ullah came from Edom through Bozrah on his way to Constantinople.)

Eze. 37:24; "And David (Beha Ullah) my servant shall be King over them, and they all shall have one Shepherd: they shall also walk in my judgment and observe my statutes, and do them."

Psalms 80:3; "Turn us again, O God, and cause thy Face to shine; and we shall be saved."

Zecha 3:8; "Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for behold, I will bring forth my servant the Branch." (Beha Ullah.)

Zecha 6:12; "And speak unto him saying, thus speaketh

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the Lord of hosts saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord."

Beha Ullah in the Book of Heykle (Temple) revealed to us that he was the Branch and the builder of the promised Temple, and that that Temple was his own body; for he ended the book of Heykle by the following paragraph saying: "Thus we have built the temple by the hands of Might and Strength, were ye of those who know. Verily, this is the temple of which ye were promised in the scriptures: it is better for you to advance thereunto were ye of those who reason. Be just, O people of the earth, is not this temple better for you than that which is built of Mud and Stones? Turn your faces to him, thus ye were commanded on the part of God the Most High, the Exalted. Obey the command, then, praise God your Lord for that which he bestowed upon you. Verily he is the Truth and there is no God but he, for he manifesteth whatsoever he wisheth by saying to it, 'Be,' and it will be."

Eze. 1:26; "And above the firmaments that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it." -28—"This was the appearance of the likeness of the 'Glory of the Lord' (Beha Ullah) and when I saw it, I fell upon my face, and I heard a voice of one that spake."

Eze. 8:4; "And behold the Glory of God (Beha Ullah) of Israel was there according to the vision that I saw in the plain." -5; "Then said he unto me, Son of man, lift up thine eyes now the way toward the north; so I lifted up mine eyes the way toward the north, and behold northward at the gate of the altar this image of jealousy in the entry."

In the parable of the vineyard Jesus Christ prophesied that the Lord of the vineyard (the Father) shall come to save his vineyard. Because, the prophets he sent and even his Son Jesus whom they killed and cast out of the vineyard, proved to be a failure: also Christ taught that Christianity is looking onward for improvement in the future by saying, St. John 16:13; "Howbeit when the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself, but whatsoever he shall hear, that shall he speak, and he will show you things to come."

Also he said in St. Luke 21:28; "And when these things

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begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

In Revelation 1:4; 5; 8; Jesus taught that the one which is, and which was, and which is to come, is the Almighty God, the Alpha and Omega, and not himself; for he is only the faithful witness.

In St. John 16:8; 9; 10; Jesus said "the Comforter shall come, and when he is come, he will reprove the world of sin, and of righteousness, and of judgment."

"Of sin, because they believed not on me."

"Of righteousness, because I go to My Father, and ye see me no more."

"Of judgment, because the Prince of this world is judged." Beha Ullah taught who he was.

In the Book of Heykle (Temple) Page 3, He declared in six glorifications, that he is the Servant of the Invisible Being.

In page 4, 5, he said that he is the Perfection, the Beauty, and the Authority of the Being, and (David) the Beloved of the worlds, also that he is the Mystery of God, and his Treasure: and the Command of God and his might to those who are in the Kingdom of Command and Creation.

In many tablets he declared that he is the Face of the Invisible Being, his Manisfestation, and the Page of Eternity.

In the volume of Heykle and in that of Kitabul Akdas, Beha Ullah declared that he was the promised One in the Scriptures whose names are, 'Yahoah' (Jahova) in the Bible, the Spirit of the truth in the Gospel, the Greatest Manifestation in the Koran. Also of his names are the everlasting Father, the Ancient of Days, the Lord of hosts, and so forth.

Heykle, page 31, "O Chest of this Temple (Beha Ullah) Verily, We make the creatures the mirrors of Thyself, but we made Thee the mirror of Myself." Therefore, Beha Ullah is the Mirror of the Invisible Being and the creatures including the prophets, were made the mirrors of Beha Ullah; as the same Spirit of Truth which spake in Moses as the Lord of hosts, in Jesus as the Father, in Mohammad as Gabriel, and so forth.

Beha Ullah said in the tablet sent to the Pope, "The Father hath come, and that which hath been promised unto you in the Kingdom was perfected." Also he declared that He took the Covenant himself from himself before the creation.

Some of His spiritual teachings are as follows:

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Kitabul Akdas, page 1: The first requisition of the creatures is to know and acknowledge the Dawning Place of Revelations (Beha Ullah) and that he is the representative of the Invisible Being in the world of command and creation; and that they should obey his commandments and laws. For the one is not acceptable without the other.

Kitabul Akdas, page 18: There is no one having a part of the Supreme Infallibility save Him (Beha Ullah) the Law-Giver.

Heykle, page 246, The King of Names and Attributes hath come and did not take for himself (Beha Ullah) neither an equal nor a Son.

Heykle, page 73, The laws have ended by the Laws which branched from this Great Ocean (Beha Ullah).

Beha Ullah substituted his utterance in the place of his Supreme Self; and that no one has any authority to change a single letter of his commandments contained in his Books; and that he is the only Interpretor of his texts; and that in every case of difference we must consult his Books for a decision; and that the Manifestations have ended by His Manifestation for one thousand years.

See Kitabul Akdas, pages 13, 14. He said: "He, whosoever claimeth a matter (A Mission) before the elapse of one complete thousand years, is indeed, a lying imposter.

We ask God to help him to return, for if he will repent, verily, God is The Forgiver. But should he insist upon what he claimed, God will send against him those who have no mercy on him.

Verily the chastisement of God is severe. He whosoever interpreteth or explaineth this text differently from that which was obviously revealed, is deprived of the spirit of God and His mercy which preceded the world."

Let every one who reads this article decide for himself, who was Beha Ullah.



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Beha Ullah the Everlasting Father and Lord of the Vineyard Has Come

In the parable-sign of the vineyard we learn
That, the Lord of the vineyard Himself should return,
That the parable-message or sign that was brought,
Must refer to the One for whom nations have sought,

If we study the parable-symbols or shroud,
We do learn that the mystery-teaching or cloud
Is a proof of the coming of God and a shade
That without Him was not a thing made that was made.

We thus learn that the Lord of the vineyard alone,
Who created or planted His vineyard, His own,
Is the Father who went to His "Country" afar;
That His children, His own and His vineyard, we are.

And we also do learn that our Master and Lord,
Built or framed His Religion a "Tower," His Word.
Thus the Lord of the vineyard—to owners of sight—
Is without doubt the Father, the "Splendor," or "Light."

And we learn that the Lord left the vineyard, in trust
To the "Husbandmen," those taking oath to be just,
And sent Servants and Son; known as prophets and heirs,
To receive of the fruit, but success was not theirs.

Too, we learn that His Son and His Servants, were men.
That, of illwill is also an end. Too we ken,
For we learn what the Lord of vineyard should do,
At the end of the world-dispensation, now through.

Yes the lesson is great and we gather therefrom,
That, our Heavenly Father in Person should come,
Not a Messenger-prophet or Son, or a Seer,
But the Lord God Himself, in Himself should appear.

Now a parable-prophecy-gospel of old,
As explained unto me, I have partly retold.
Its fulfillment I also now partly retell,
That, perhaps you inquire, who in hopefulness dwell.

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Yes, the Lord of the vineyard whose vineyard we are,
Hath Himself come from Heaven, His "Country" afar.
Thus the One "Certain Man" who at first, in the past
And at present appeared, is the "First" and the "Last."

Joseph G. Hamilton

Baha Ullah in the Light of Today

By Harrison G. Dyar

Baha Ullah died in 1892, and a year afterward, the first news of his life and teachings was given to America by the Rev. Henry H. Jessup, D. D., before the "Parliament of Religions" at the Chicago World's Fair. The first promulgator of the teachings here was Dr. I. G. Kheiralla, who has given us the original conception of the Master's place and mission.

It will be at once seen that here is a perfectly logical basis for the union of all the religious systems of the world, based upon their own philosophies, and so requiring no proselyting. Each religion claims that its founder was a son or a prophet of God, and holds the others to be false because they do not recognize that Son or Prophet. Now this new movement says that they are all right, each in its way, but now the Father has come to unite them all together into one fold. No one need give up his own Prophet. Simply recognize that One Higher has come, the One inclusive Source of all. Heretofore each religion has hoped to dominate the world by destroying the other faiths, and making its members its own. Christianity hopes to redeem the earth; but Mohammedanism is gaining, while Brahmanism, Buddhism, Confucianism and Judaism count their adherents in the tens and hundreds of millions. Certainly some short and easy means to unite these great parallel religious forces was and is much to be desired. Baha Ullah furnished this means, as Dr. Kheiralla so earnestly points out.

Now this was the original statement of the case, and before Abdul Baha's influence had been felt. To Baha Ullah's immediate successors—three sons in Acca, and Dr. Kheiralla starting an American school—there seemed no difficulty in putting this principle into practice and redeeming the world. All that seemed to them necessary was to convince people who Baha Ullah was, namely the Deity incarnate, and the inevitable

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results of peace, harmony and good-will would be bound to follow. They based their ideas squarely on the old time conception of the Earth as the center of creation, with a personal God watching over it, arbitrarily intervening whenever He saw fit.

Yet to Abdul Baha there was granted a broader vision. Though in confinement all his life, and without the benefit of college or personal contact with the world, he sensed the needs and thought of a modern day. He foresaw the growing domain of science, and how the conceptions of God and creation, and of man's place in it must be on the one hand enlarged and on the other reduced, till the new philosophy should bear no resemblance to that of the olden time. He saw that the great principles uttered by his father must be taken in symbology and in essence, and literalness avoided, if they were to have force and cogency with a modernized world. To this task he set himself.

At first we find a great loss. The one great point for the union of mankind is gone. We cannot say that God is here to unite all His people in one universal fold. The matter must be more subtly argued. It must be shown that all religions are in essence one. Integration must take the place of differentiation. Men must look together, not apart. But the idea is harder to grasp, and is argumentative rather than spectacular.

On the other hand, there is a great gain. To convince people that Baha Ullah was in fact God proved a far harder task than ever his fond disciples most distantly imagined. This was to have been the beginning and the success of the Revelation, its all-in-all, the riddle of the ages solved at last. But it gained ground slowly, and slowest of all with the educated classes, the very ones desired especially to reach. By doing away with this, Abdul Baha gained greatly. Then, too, he ranged science on his side, and the forces of advancement and enlightenment. Surely it was a great and skilful advance, and done wholly in the guise of interpretation. Indeed, I see no reason to regard Abdul Baha's action as a negation or contradiction of his father's inspiration. Each knew the other well, and when Baha Ullah appointed this eldest son to be his interpreter after him, he may well have intended that this very interpretation should be made. The Revelation thus appears a connected whole, an evolution, and an adaptation.

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This advance and rapid flexible adaptation has created a difficulty for many of the followers of the movement. Some, like Dr. Kheiralla, faithful and true, would stand by their original conception and by Baha Ullah against all change or innovation. To them, Abdul Baha's mission is wholly lost, and they regard his course as error absolute. Most, however, have tried to accept both Baha Ullah and Abdul Baha, and this was not difficult when they regarded Baha Ullah as Abdul Baha taught them to do, and accepted his interpretations. But those mentioned before must insist on their own views, and they could quote Baha Ullah directly in support of them, and so the discrepancy was forced into the open. The later tendency has been to cling to Abdul Baha alone, establishing a succession.

We hold that these difficulties are ephemeral and will pass. To grasp the subject as a whole is all that is needed. A science-grounded religion is the only one that can endure or fit a growing world, and that there can be such a thing, these Persian Prophets have shown us with cogency and with inspiration.

Seeking The Kingdom

By Eugene Del Mar

There is a Kingdom of Light which man is ever seeking. While he is conscious of darkness, intuitively he feels that there must be a realm where darkness does not exist. He flees from the darkness and he pursues the light. The light is ahead of him and the darkness behind; and the light attracts him with its warmth while the darkness repels him with its chill.

As one ascends a mountain, he reaches a finer atmosphere and senses a clearer light; and as one's mind develops his thought-atmosphere becomes finer and a clearer vision opens before him. One's body is lightened and refined as his thoughts ascend in quality, and one's thoughts rise in purity and ideality as he reaches the grander heights of spiritual unfoldment.

Man is on his journey from the outer realm of Unconscious Light to the inner Kingdom of Conscious Light. The entrance to the latter is through a labyrinth, the keys of which are physical health, mental harmony and spiritual realization. In each of the courts of the labyrinth there are many points of vantage

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where one may obtain a clear view of the road over which he has passed, and the knowledge so obtained relieves him from the necessity of again traversing it, and enables him to avoid the obstacles and obstructions that had hindered his progress.

Everything that man can do consciously has already been done for him unconsciously. The light of the Infinite Intelligence radiates always in our direction, but it does not force itself upon our attention. Its entire absorption is in Being. The Infinite Intelligence offers itself; but it is at one's option to accept or reject, and therein lies the privilege and duty of existence. One is able increasingly to accept its offers only as he grows physically, develops mentally and unfolds spiritually, these being the steps whereby the truths of Being of which he has been unconscious are converted into facts of conscious existence.

Being is ever perfect, but existence is always imperfect; and one's faulty understanding and guidance results in an inharmonious relation between the finite and the Infinite. The inflow of the Infinite Energy is restricted by the shape and capacity of the conduit through which it flows, and it must take the form and dimensions of the receptacle that it occupies. It is only to the degree that there is unobstructed entrance and free exit that existence manifests the perfection of Being.

Each appropriates from the Infinite through his intellectual recognition and spiritual realization. He has been provided with the means whereby to reach conviction on each of these planes, and he controls for use only that which he knows he possesses. On the intellectual plane, physical holding is the evidence of possession; on the spiritual plane it is an interior realization of the oneness with the Infinite which suffices to place at one's disposition the resources of that realm. But one must know; and knowing precludes doubt, uncertainty and fear.

The road to the Kingdom of Conscious Light lies along the avenues of recognition and realization. One must recognize that the mental controls the physical, and that the spiritual dominates the mental. Without this understanding, he will be unable to place the appropriate emphasis on the various aspects of life or relate them rightly. One must comprehend that the life that is expressing through his mentality and manifesting through his physical form is the One Life; and that continually it will function more perfectly as he directs the activities of his life in accord with its inherent harmonies, and without the introduction of the inharmonies of false beliefs.

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The purpose of existence seems to be that each and every aspect of life shall attain to its fullest realization of the Light that is inherent in the Universal Life itself. This is acquired through gradual mental development and its corresponding physical growth; each higher form of life assuming the texture and refinement enabling it consciously to express more nearly the Perfection that is of its very essence.

If each and every aspect of the Infinite had always possessed the consciousness that inheres in the Infinite as an entity, manifestly there would have been no reason or necessity for individual existence. But to this end it was evidently essential that the consciousness should develop through experience with matter, that appearance should appeal to the senses, and that the mind should traverse its maze of delusions and illusions. As this seems to have been the method ordained, apparently there was no other way whereby the individual should gradually acquire that realization which the Universal always possessed.

It was this process that was symbolized by the mythical expulsion from Heaven; the projection of aspects of the Light into utter darkness, that they might find for themselves consciously that which theretofore had been provided for them unconsciously. It meant that thereafter the individual was to live by "the sweat of his brow," that it must seek in order to find, ask in order to receive, and knock that things might be opened to it. The Infinite provided the opportunity of individual existence, but made it incumbent upon the individual to use his own faculties in order to find the Light. That the search might not end too soon, the Light was hidden deep within, where one would least expect to find it.

In its physical aspect, individual life could at first recognize only the merest circumference of existence. It had to commence with the most obvious, and it was obliged to develop its thinking capacity and to grow the faculties that could make use of thought as an instrument. This process has proved to be a tedious one and long drawn out. So much so that after eons of time consumed in it, humanity in general still looks upon the circumference as being the center, the temporary as the permanent, and the actual as the real.

Spirit is essentially fluidic, imponderable and etheric; but in its condensed form as matter Spirit becomes inert, inflexible and crystalized. It may no longer be recognized as Spirit, any

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more than ice can be discerned as steam. In essence it is unchanged, but in appearance it is altered completely. Form may be thought of as paralyzed Spirit, as spiritual vibrations that are so reduced in activity as to come within the range of human vision and mental recognition. These slower vibrations are not only capable of being inspired by the faster ones, but that they should be so acted upon is an essential requisite of their very existence.

It is in this manner that the Kingdom of Conscious Light is entered. The journey of the Spirit into matter in the lowering of its vibrations was for temporary purposes only. The duration of the journey may be indefinite, but necessarily is of limited duration. Having reached the lowest rung of the ladder of Spirit, there is nothing else for it to do but to ascend. There is no direction for it to take other than to retrace its steps. The very nature of Spirit compels it to again take up that which previously it had relinquished.

Spirit lost nothing is resolving itself into form which would permit of its being used as an instrument by its finer qualities and more rapid intensities. The lesser vibrations were merely unconscious of that which the Universal Spirit as such was ever and always supremely conscious. It was a wondrous conception worthy of Infinite Intelligence; and its divine origin is a sure guarantee of its successful fulfillment. There can be no doubt that man may be inspired by the Spirit, and realize his oneness with it so fully as to ensure his admission to the Kingdom of Conscious Light.

There is but one instrumentality whereby this may be accomplished. The Universal Spirit may not cooperate directly with its paralyzed aspects, for this would at once remove paralysis and obliterate form. No more could the sun environ and contact the earth, without raising it to the vibrations of the sun itself and destroying it as a habitation for man. No more could steam pervade ice without dissolving it. It was essential that there should be some mediator, interpreter, modifier or translator of vibratory intensities; so that Spirit in form might become receptive to ethereal Spirit without dissolution of form.

This office was given to the mind, which uses thought as its agent. The mind opens inwardly to the realm of invisible Spirit and outwardly to that of visible form, and that which it receives from Spirit it translates into such quality of vibrations

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as the form is capable of receiving without injury to itself. As the physical aspect is purified and refined, it is capable of assimilating the higher vibrations to which it becomes receptive as the thought directing it is elevated and exalted.

These are the processes whereby unconscious realization is converted into consciousness. These are the methods whereby intellectual conviction is translated into spiritual realization. These are the means whereby one develops mentally and unfolds spiritually. These are the instruments that have been divinely contrived to facilitate and secure entrance to the Kingdom of Conscious Light. These are the agencies whereby the Soul of man becomes conscious of its eternal oneness with the Universal Spirit.

A Successful Life

By G. A. Kratzer

Those who are committed to the religious ideal will readily agree that the chief element in a successful life is to become increasingly God-conscious, God-and-man-loving, God-and-man-serving.

Most lives which are successful according to the world's judgement fail very largely of success, according to the foregoing standard, from the inordinate self-seeking, often largely unconscious, because selfishness is so implicitly natural to the unregenerate human mind.

To cite an instance, the writer was, at one time, in close touch with the inner affairs of one of the leading Grand Opera companies, made up, of course, of many of the world's greatest singers, generally ranked among the world's most successful people. But some of these singers would curry favor with the Director and others in control for leading roles in the various performances, each striving to gain as many as possible, often knowing that they were crowding others out of what fairly and rightfully belonged to them. Some of the most capable ones, knowing that the Company could not afford to get along without them, would demand that such and such parts be assigned to them, or they would quit the Company, though they knew that these parts had previously been assigned to some of the younger singers; and this was often done when no

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financial advantage was involved. They just wanted their selves to be in the limelight. It was one continual game of "playing politics"; and it was currently reported and believed that, to gain their ends, some of the women were actually prostituting their bodies to the men in control. What sort of "success" is this? Yet it is typical of what is going on in the minds and activities of the majority of the world's "successful" people, everywhere. To one attending some of the performances of this Grand Opera Company, it would seem as if one were listening to the heavenly choir; but, considered from the standpoint of the motives involved, it was largely a chorus of hell.

Most people who think their lives are failures are failing because they are striving for success according to such false standards, implicitly and unquestionably assuming that this is success, and not seeing at what a price it is gained. Most of the poor who criticise the selfishness of the rich would do just as the rich do if they had a chance. In fact, most of the selfish rich were once poor.

The fact is, that a singer who manages to sing rather indifferently in love to God and in the effort to serve men, forgetting self in so doing, is on the road to genuine success, whether or not wordly fame is ever reached; and so with all other people who render their service, of whatever kind, "as to God, and not to men," in the sense of seeking the plaudits of men. It is not primarily what one accomplishes outwardly; but the spirit in which one works, and the reflex effect upon one's own character, that determines success or failure according to a right standard. Let it be remembered that Jesus said that the widow who cast two mites into the treasury made a greater gift, because of her genuine spirit of sacrifice, than all the rest who cast in much larger sums out of their abundance.

Some people, especially metaphysicians, are apt to think that they are not succeeding in life, if everything does not go smoothly, both within and without; yet they might easily learn differently by reading and considering the lives of all the world's great religious teachers, even to Jesus himself, who, at the very end of his career, exclaimed, in a moment of inward and outward struggle, "My God, why has Thou forsaken me?" Paul was a genuinely successful man; yet he wrote to the Corinthians that he preached the Gospel among

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them "in weakness, and in fear, and in much trembling." In his record of one of his missionary journeys, he wrote: "For even when we were come into Macedonia, our flesh (human mind) had no relief, but we were afflicted on every side; without were fightings, within were fears." And then, let one read of the struggle which Paul had in overcoming sinful propensities, as he himself relates in the seventh chapter of Romans.

A mathematician is not failing because he has many mathematical problems to solve, though each problem represents an ignorance to be overcome, a difficulty to be surmounted. In fact, one becomes an expert mathematician only by solving many problems. Likewise, a human being becomes God-conscious only by solving many life problems, surmounting many difficulties, within and without, through a knowledge of and conscious reliance upon the power of God. A human being who has few difficulties has no opportunity for spiritual growth. That person is truly successful, who, after many years of conflict and overcoming, can say with St. Paul: "I have fought the good fight, I have finished the course, I have kept the faith; henceforth, there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day."

The Breadth of the Bahai Movement

By Harrison G. Dyar

Every religious movement is beset by the fear of division. The leaders of every religion have striven to prevent this, and the method which has always been adopted has been that of strictness, to define the objects and principles of the movement with as much exactness as possible, and to forbid deviation therefrom. Yet this method has always produced the very division it sought to prevent. By narrowness and strictness, by rigidity and inflexibility, cleavage becomes inevitable. The Bahai Movement is an attempt to apply the opposite method, that of broadness and flexibility, to the end that differences of opinion may result, not in cleavage and division, but in expansion and growth.

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We believe that the principle should be applied fearlessly. If we remember that to the human mind interpretation must follow perception before understandnig can arise, we will see that what we call the Bahai Movement is not such in fact, but our interpretation of it. Thus Bahais go forth announcing the principles and showing the teachings, and they say: "This is our interpretation of the Bahai Movement." They do not say: "This is the Bahai Movement." This may seem like a fine point, and in most cases it is, indeed, an unnecessary distinction. Most of us on reading the principles and studying the teachings arrive at a similar understanding of what the Movement means. Most of us, we will say, entertain the cosmogeny and theology of orthodox Christianity. The Bahai Movement widens our horizon. We see that God sent not one Saviour but many, and the recognition of this fact shows us how all the religious intolerance and division with which the world has been and is cursed may be done away with. Most of us still believe in the personal God, not corporeal necessarily, but the individual Being consciously guiding the destiny of mankind. Thus believing, we see by the Bahai Movement that all men are equally in God's care, all children of a common Father. Thus for us prejudices of all sorts tend to disappear. Thus the Bahai Movement has appeared in America, and it has seemed superfluous for us to say: "This is our interpretation of the Movement." Rather we begin to say: "This is the Bahai Movement," and those who differ with us have not got it right.

Yet just here a very distinct danger lurks. For if we say they are not right, the retort may come that we are not right, and lo! a division has come. The once unified ranks of Bahaism are split exactly as every religion has always split and we are inclined to blame the splitters. We charge them with producing a division and we do not realize that the fault is wholly our own. We forget the fine point with which we began.

Now perhaps you will ask: "What is the difference? Is it not a split just the same whether we say: This is my interpretation of the Bahai Movement and that is his, as though we say, This is the Bahai Movement and he has it wrong?" No, and the reason is that the Bahai Movement has great breadth. No single interpretation embraces the whole of that breadth, not even our own, in which the majority of us Christians may be agreed. Let us illustrate by an example. Let us suppose that here comes a young man and he says: "The Bahai Move-

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ment represents Communism. I am a Bahai and a Communist. In Abdul Baha I see the Greatest Communist." We are shocked, and our first impulse is to cry: "No, no, you are wrong. Abdul Baha was a Capitalist. He endorsed things as they are. He approved of ranks and stations. He commended private property. He received and expended money. You are wrong, and we must define and tighten this our Bahai Movement, lest such as you create a split in it. You are not a Bahai, young man." But on reflection, we will not say this. We will see that thus we would create the very division we sought to avoid. For this young man is a man of conviction. He believes in what he says. He will establish Bahai Communism and we can not prevent him. He will make this division in Bahai councils, and no firmness on our part will stop him. But if we proceed otherwise, if we adopt the unnecessary distinction mentioned above, we will say: "That is not our interpretation of the Bahai Movement, though it may be yours. Everyone has the right to his own interpretation. And as to what the Bahai Movement really is, it is the desire to reach Truth. For us, the Bahai Movement represents orthodox Christian Capitalism, because so we were born and bred and we believe this system right and just and in conformity with Truth. You believe that Communism would be a better system for the welfare of men. Our dispute, then, if there is any, is not as to which is the Bahai, but as to whether Capitalism or Communism is the best social system for men. Surely we can discuss this logically, reasonably and in a friendly Bahai spirit." Our split does not exist. It cannot exist. Bahai breadth has covered it.

Then again here comes a scientist and he says: "I see by your principles that religion must be in agreement with science and reason. I like this, and therefore I am a Bahai. I see that the Bahai Movement represents science, and must discard all theological and philosophical conceptions that are not admitted by present-day science. No God, no redemption, no soul-substance, no personal immortality, only facts which we can prove. Such a religion I accept. Such a religion is the Bahai Movement." Again we are shocked. We are tempted to cry: "You have no religion at all. This is atheism. To call this the Bahai Movement is sacrilege and falsehood. Depart from us and mention not the name Bahai." But again we will reflect and we will say: "Strange as it appears to us, this is your interpretation of the Bahai Movement. You have the right to it. You are a Bahai. But at present we can scarcely discuss it

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with you. You subvert all the fundamentals of what we are accustomed to believe is truth. Give us yet a little time." Thus we are led to contemplate not a division of the Bahai Movement, but the age-long conflict between modern science and orthodox religion, in which science gains inch by inch, yard by yard, and mile by mile, yea, century by century, and shall ever gain, till the doctrines of the past, good in their time and place, shall be wholly left behind and forgotten. Thus we can contemplate with equanimity, for our primal fear has been wholly dissipated, and we know that no difference of opinion can cause a split in the Bahai Movement if we courageously contemplate the breadth thereof.

Brotherhood

Oh! that we could remember we are one,
Ever and always, in the midst
Of life's great surging turmoil and its bitter stress.

Alas! the brother thought, the thought of bond—
Thought of the true, harmonious play
Of love's great force—is lost in dire forgetfulness.

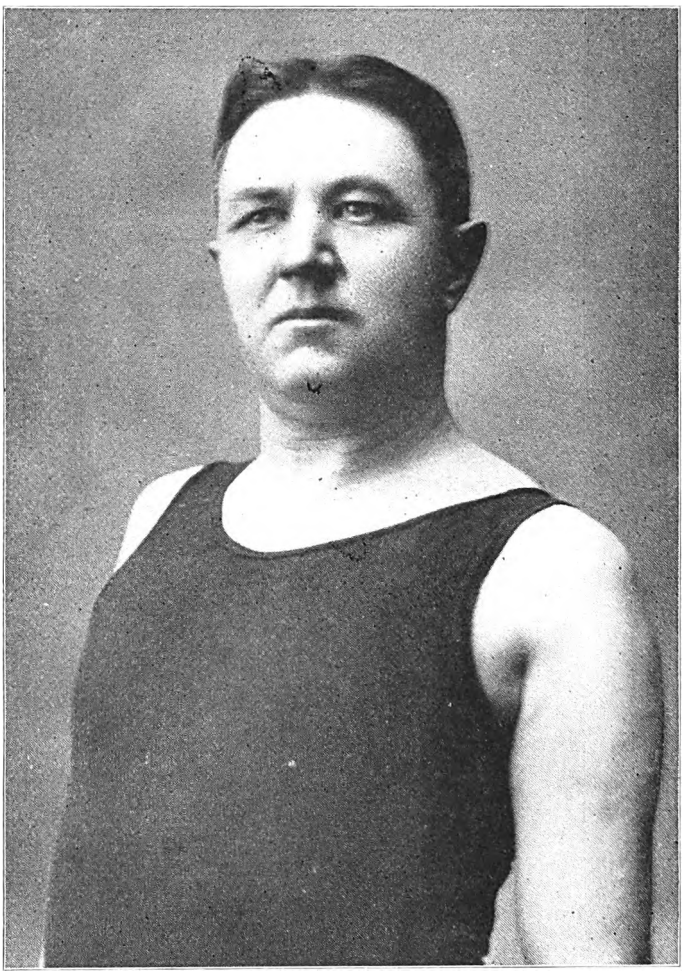
There is no interest but touches all,
No phase, but each has part to play—
We are all allies in the common cause of life.

Bound are we all by the one cord of birth—
Loved by a love the same for all—
Let us remember this in peace—ceasing all strife.

Barnetta Brown

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Yours for health
FRANK GERARD

DR. GERARD, *who was born a weakling and had a long and desperate struggle to attain health and efficiency, has agreed to contribute to our Magazine. Arrangements are being made for him to conduct a Health Department in Reality.*

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The Nectar of the Gods

Frank Gerard, M. T. D.

There is a substance which is most plentiful and which exists in abundance all around us. It covers the earth to a depth of about fifty miles and is composed of about one part oxygen and four parts nitrogen and other substances in small quantities. It is commonly called air.

Yet, notwithstanding how generous Nature has been in surrounding the human race with this media, it is regretful to observe how many people seem so reluctant to partake freely of this wonderful substance which engulfs us, and which if partaken of generously and freely as intended its marvelous influence would be considered priceless and it would be rightly termed the Nectar of the Gods.

Nature must surely view with alarm and regret the disinclination of humanity to partake freely of this wonderful and mysterious beverage which is being proffered in unlimited quantities to mankind.

It is true that every person who continues to live must partake of this substance, but it is done so sparingly and only in such quantities as is absolutely necessary to maintain existence. The majority of us are shallow breathers. There is only a small percentage of the people in this world who realize what a wonderful gift was bestowed upon us when we were placed in a medium of oxygen rarefied with nitrogen. The shallow breather is only half alive. He has never awakened to the great possibilities of life. He is not able to commune with the Gods. He has not experienced that buoyant, exhuberant sensation which enables one to rise above the clouds.

To those who are in poor health, to whom life has seemed to be a failure, who are blue, despondent, but who desire to realize health, prosperity and happiness; to those who desire to realize the fulfillment of their dreams, I invite you to drink copiously and generously of this mysterious media, this fountain of health and eternal youth, the Nectar of the Gods. It is the supreme beverage and will cause you to tingle from the crown of your head to the tips of your fingers and toes with an exhileration never experienced before. Therefore I beseech you to daily take large draughts, filling the lungs with this wonderful Nectar to their fullest capacity and I assure you that

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when you have once truly experienced its delightful, intoxicating sensation you will have begun to realize heaven upon earth. Come partake with me, Nature beseeches you to indulge with impunity.

Note.—To thoroughly oxidize the blood is one of the first important steps in the acquiring of health.

A Series of Letters to the Sick

By Viola M. Kimmel

No. III. Salvation through God and Self-Development

Your fine, sensible letter to Mr. Kratzer has been handed to me for a reply. I shall be most glad to take up your case, and I know that if you can once get the primal ideas that show you the utter simplicity of all healing, you will be ready to reduce the destructive complexity of your daily living to this simplicity and thus come into your own kingdom of dominion.

We all think we need too much of everything, and we smother ourselves with these excesses. It is lack of proportion that destroys us. Our reason tells us we have a right to the use of these things, but it does not convince us of the quantity we need for our good. All of our life nearly is imitative. We think we can do any thing another can, and we try too many "stunts" and break in the process. We cannot listen to experience while we are under this mesmerism.

We begin to live rationally when we begin to see ourselves as individuals absolutely under the one law of our own being, each one elementally different from every other person in the world. Then imitation per se becomes a sin, for it is forever forcing us to "miss the mark". We begin to study ourselves scientifically and to fashion our future according to our own experiences and their results, with no special concern about the differing results of like experiences to others. Every person being a different spirit with a different mind has to have a different body, and the meaning of everything is therefore different to each and every person, and its value is different, and the amount needed is different. Outward conformity for human beings is deadly. Forced conformity—forced by outer authority—is still more deadly than even conformity impelled

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from within. A certain amount of conformity is necessary for harmony, but this is based on the elemental likenesses discoverable and the desirable effects make the conformity a delight.

The first law of life is "Be yourself". You can only bring out into expression what is within you. Man is no different from a peach seed or any other seed when it comes to the powers of expression. What is within can come out, and nothing else. Something can be stuck on the outside, but the whole world recognizes that it is just stuck on, and is no part whatever of the real thing.

I say all this to you in order to get you to turn your eyes to the source of life for you:—the observance of the law of your being. I want you to study yourself and to study to put yourself into a state of reciprocity with God that you may receive from Him what is within Him, for like you, He can only give to another what is within Him. Being different from every other person, you have to do some things in some ways that are required of no one else. This simplifies all the matters in life, when we learn that if our eye is single, our body shall be filled with light. The scientific protection of ourselves is in the knowledge, and loving, joyous use of that knowledge, of our real selves, the spiritual ego that came out of its parent God. For a season, the love and knowledge of another can keep disaster from us; but in the end, it is our own knowledge and use of Truth that must save us. We need the presence of God's truth, love, and Joy in our companions; but we must not rely upon it as our salvation. We must know that the mind which was in Christ Jesus, must also be in us, before we are new persons, saved from our error into powers of expressing what is within us. There is everywhere too much relying upon others to save us. We deliver ourselves unto our own perfection in God. It is our hunger for Truth that brings Truth into our consciousness; it is our thirst that brings to us the Water of Life that washes us from all filth of error. All this is wonderfully brought out in Revelation, when at the end of the thousand years of perfect life for all, due to the redemptive work of the 144,000 Sons of God, Satan is again loosed and the battle of Armageddon is fought, when the last error is overcome. This is a symbol of what takes place in the life of each person, before he can be literally One with God. All progression lies in the fulfilment of the law of each, until, at the end, all that is within is expressed, and there is conscious

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identity with God. As long as there is something originally in a seed-man not yet expressed, that man is not full grown, and he thinks there is something besides God; but when he is fully expressed, his consciousness will be one with God and there will then be nought beside God.

I hope I have made this plain to you. If not, ask me whatever is not clear to you, and I will put it another way. This is a truth that must come sooner or later into the mind of each person, and the sooner it comes and is accepted, the sooner will the eye of each become "single" and the "body be filled with light." With such knowledge one can not look longer for salvation from without; and all desire for conformity to the "world" is dead. Then the overcoming of the flesh becomes easy. Love becomes the impelling motive of all action and desire. Desire to dominate another, to dictate, interfere with, or suppress another, is also dead. Love cannot be active with the opposite desire to dominate, dictate, interfere, and suppress another active. It is impossible as is the presence of both darkness and light at the same time.

God is the only source of our being, of our life, of all that is real and eternal in us. Therefore, He is our health and when we do the things required of us that open our consciousness to His presence and power, He heals us. Everything in the without is the manifestation of something in the within. If we want to change the without, we have to begin to work on the inside causes that produce it. Your nerve force is cut off from certain parts of your body, because of certain things you do and do not do, with both your body and your mind. Your elimination is behind your intake and use of the intake into both your mind and stomach. The first thing to do is to eliminate most of your mental and bodily processes, and take a real fast from them long enough to observe what the doing of certain things has been doing to you. Start out to do what I ask you to do in this manuscript, and in this letter. Try your best to reduce your life to the simplicities of a true child properly related to its parents, with no anxious thought along any line. God is your parent. Mediate upon what is in God and then you will know what is right asking of God, what is scientific thought about God. You will know wherein true progress lies and just how to seek it.

You will be a free man in the use of anything that will improve your body, or your consciousness, knowing that the two are so closely connected, that the use of each depends

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directly on the use of the other. The purification of the mind means the purification of the body. One cannot take place without the other. Mercy in the mind is in evidence on the table in a thousand ways, in what we eat, in the hour of the day we eat, in the amount of work done to raise and prepare the food to be eaten, etc. Indeed, from every standpoint, it matters what we eat, for in this fundamental, elemental activity is a manifestation of truth or error to uses and a manifestation of the presence or the lack of a sense of equality toward our human kind and of mercy to our sub-human fellow creatures. Love expressed is the only teacher and the only evangelizer, and love to one's kind without mercy to the sub-human is a contradiction.

The eating of flesh meat just because it tastes good, causes us to miss Love's "mark" more than we dream. To eat flesh to preserve life is one thing; to eat it in indulgence of an acquired appetite, most easily broken, is indeed to sin (miss the mark). Under my direction, your troubles ought soon to disappear from your legs and in your head. I doubt if you can ever get rid of either, if you think you can continue to eat meat and drink coffee, eat chocolate, and other stimulants, be vaccinated or treated with any serum for any purpose, or indulge in sexual intercourse during the healing period. Certain uses of the body put a seal of inactivity upon other uses of the body; and so do certain uses of the mind close the mind to other of its uses. A clear realization of this will make you see that you must impose many kinds of fast upon yourself, in order that a new and perfect body may appear as the manifestation of the new mind you seek. To seek a new body without a new mind is utter foolishness. If you do not seek a new mind, a new Heart, a new character (a new name among the angels and among men) a new body will be like a mirage to the thirsty traveler in a wilderness; it cannot be gained.

The ways of life, the ways of doing things that permit the inflow of God's Spirit, are the pleasantest things in the world. Once see their relation to the presence and power of God in you, the choice of them is a continual delight and the mind knows no sense of lack of good things. Abundance of all things needful and of beauty everywhere is the conscious attitude; abundance to use for one's self, and abundance to share in love to others.

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What Abdul Baha Said to Five American Christian Missionaries

(From the Diary of Mirza Ahmad Sohrab)

Abdul Baha spoke to five young American teachers attending a Missionary Conference in the vicinity of Mount Lebanon, who came to see him.

Question: "Is there any leader or head in the Bahai Religion?"

Answer: "The Bahais are a community of co-operative servants, they have no leader. Their only leader is God. They have no ordained ministers nor priests. Whosoever hears and believes in the principles of this Cause, it is required of him to convey this Message to others. The Bahais have no organized missionary headquarters. Because their cardinal creed is the Fatherhood of God and the Brotherhood of Man, they have no theological wrangles and no metaphysical speculations."

Question: "Do the Bahai teachings renovate the individual private life? Or are they only a set of principles for the adjustment of general relations between men, without the necessary requirement of personal regeneration?"

Answer: "The teachings of Baha Ullah are the breaths of the Holy Spirit which create men anew. Personal amity, both in private and public, is emphasized and insisted upon."

Question: "What do the Bahais believe?"

Answer: "They believe that mankind must love mankind, that universal amity must be practiced; that dead dogmas must be thrown away; that we are at the threshold of the Era of Independence; that we must forget prejudice, and that universal love must become the dominant note of the Twentieth Century."

Question: "What do the Bahais teach?"

Answer: "They teach that the internal, spiritual idea is the same in all religions; that a unique general plan underlies the foundation of the past faiths; that priestcraft has discredited the Religions of God; that the active, divine idea is hidden under the incrustation of dead ecclesiasticism, that religion must shuffle off its tattered garments of mediaeval ages and put on the robe of the Universal Precepts of God."

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Question: "What is the Bahai Faith?"

Answer: "Trust in God. Be kind to their fellow-men, fill the world with the spirit of love. The spirit of faith in a Bahai is very strong. His trust is in the grace of the Holy Spirit."

Later, about the history and teachings of the Cause, etc., they said to Abdul Baha: "We (the missionary world) are watching with great interest the progress of this movement, for it seems to us it is advancing with great rapidity without the usual organization, which to us hard-headed Americans is so essential and necessary. We are watching to see what will be the objective aim of this Cause."

Abdul Baha replied: "The objective aims are: "The Oneness of the world of humanity, Universal Peace, Universal Love, International Co-operation and reciprocity; the promotion of the principles of human consanguinity and solidarity, and the establishment of the Kingdom of God, first, in the hearts of man, and then upon earth. These are the noble objective aims. Are you not in sympathy with them? Will you not also do your utmost to hasten that day? What harm is there in this? We are working day and night for the realization of these ideas and purposes. God and His servants are also pleased with these souls who are serving under a different flag and in a different camp to actualize these principles of humanity."

After several questions Abdul Baha said to them: "The doors of colleges and universities must be wide open to the adherents of all religions and members of all nationalities, so that these people from widely scattered countries may meet and associate with each other in those educational institutions, learn each other's customs and habits, interchange their ideas and discard their purposeless prejudices. In this way these young men and women will grow up with the ideas of world-patriotism. There are a number of Missionary Colleges in the East that are dogmatically sectarian, trying all the time to teach the students the falsity of their parents' religions and the grandeur and sublimity of Christianity. The net result has been a woeful failure, for generally the students turn out of the college with no religion. Thus it has been witnessed that when a missionary teacher tries to undermine, either with bitter antipathy or indirect references, the religions of the students in which they have been brought up, he is unconsciously undermining the religion of Christianity. In short, in this radiant century, the Sun of Reality has dawned, scattering its

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bright rays upon all humanity. We are beginning to realize that this globe is one home and all men are brothers and sisters, the members of one family, the stars of one heaven, the tents of one camp, the pearls of one necklace, the trees of one garden and the signs of the mercy of the Almighty.

Creationally there are no bad people; they are all good. It is only when we subvert the original plan concerning our progress that the outcome is a distorted, abnormal stage of being. The tree of humanity is one and is planted by God. The origin is one and the end must also be one."

Prayer Proceeds from the Innermost Soul; It Reveals One's Character

(From the Yonkers Sunday Record)

There are those—a majority of the people—who believe in the efficacy of prayer. Others there are who scoff at the practice of addressing reverential words and fervent entreaties to a Supreme Being. A third group consists of people who pray half doubtfully, half hopefully. They pray with a question in their minds, wondering whether the petitions that issue from their lips when they awake in the morning and retire at night in reality penetrate the illimitable void that separates the finite world from the infinite. Do their prayers establish direct communication between creature and Creator? With them that is the great question.

A man's character is clearly revealed by the nature of his prayers. One will pray for wealth, a gross kind of prayer. Another will pray for fame or power, a prayer based upon pride and self-interest. To pray for success where the object is to promote the well-being of those dependent upon the petitioner is an act resulting from a higher conception and ought to create a more favorable impression on High.

Any entreaty that springs from utterly selfish motives cannot be considered a prayer at all. The thin, pale father, consumptively inclined, who earnestly implores improved health that he may support the little family dependent upon him con-

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secrates his supplication with the true spirit of prayer. There is no alloy of selfishness in his petition. The poor widow, worn with care and worry, who asks God to assist her in protecting and rearing her fatherless babes, prays with a pure heart because she seeks only the good of others too helpless to aid themselves.

The man who prays for fame, power, riches, or great personal success does not utter a supplication sufficiently disinterested, sufficiently sublime to win a fleeting moment of consideration from the Power that rules the universe. If one frames a prayer burdened at all with the thought of self, the only worthy request he can breathe is an earnest desire to be a just man, an honest man in every sense of the term.

Who knows but that the man or woman who sent forth into the infinite every day a prayer requesting nothing for self save growth in goodness would provide the real test of the efficacy of prayer.

The passing years might find that the man who sought not greatness but goodness, not power but humility, had become famous because he was just, had power thrust on him by reason of his reputation for wisdom and had attained that measure of success and abundance which is the inevitable consequence of simplicity, frugality, temperance and industry.

True goodness is the only lasting form of greatness. The world most sincerely mourns the passing of those who, thinking little of themselves, dedicate their lives to the service of others.

Perfective Laws of Personal Development

By Luella F. Phelan

BEGINNINGS OF LIFE

God is the Self-existent Creator. The source of all beginnings and endings. The eternal Logos, or Word, "was in the beginning with God," and is the channel through which the creative forces of spiritual substance moves out to become material form. The first living cell held within itself the potential man who came into expression after ages of evolution.

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Infinite Mind spoke and called by name that which the spirit of Infinite Consciousness thought and in this manner the Word, which was in the beginning, vibrated with dynamic force, correlated and gathered to itself all the elements, light, earth, firmament, herbs, cattle and man—all were called by name and God became that which He spoke.

The ancient occultists of all peoples always taught that the Universe was alive; that there was Life in everything; that there was nothing dead in Nature; that death meant simply a change in form in the material of the dead bodies. They taught that Life in varying degrees of manifestation and expression was present in everything and object, even down to the hardest mineral forms, and the atoms composing them. Modern science is rapidly advancing to the same position, and the things happening daily serve only to emphasize the teachings.

Scientific investigation leads away from the idea of a dead material universe tossed about by various forces, to that of a universe which is all force, life, soul, intelligence or whatever name we choose to call it. Certain it is, that every atom, molecule, plant, animal or planet is an aggregation of organized unit forces held in place by stronger forces. These forces may be latent for a time, but they are nevertheless teeming with inconceivable power. We are ever in the presence of an Infiinte and Eternal Energy; all life, so to speak, is just on the outer fringe of an ocean of force; this force thrills down from the Divine, direct into every created being. It originated life, it stands out among all other forces supreme. Can this Force die? No! The Universe is not half dead, but all alive. All life, organic and inorganic, is merely an extension of this force.

The Bible, from Genesis to Revelations, is a record of evolution and revolution. It is a history of man's struggle with the One Force. As man obeyed or disobeyed the law of this Force he raised or lowered his rate of vibration, and the rate of vibration determined his place in the evolutionary scheme of the Creator and Preserver of the Universe.

Beginning at man, the highest form of life known to us, we pass rapidly down the scale of animal life, seeing life in operation at each descending step. Passing from the animal to the vegetable kingdom, we still see life in full operation, although in lesser degrees of expression. Life is constantly manifesting in the sprouting of seeds, the putting forth of stalk, leaves, blossoms, fruit, etc., and in the enormous manifestation

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of force and energy in such growth and development. One may see the life force in the plant pressing forth for expression and manifestation, from the first sprouting of the seed until the last vital action on the part of the plant or tree.

The plants manifest all other attributes of living form. They sicken and die and return to earth to be taken up in a new form of expression.

There are other forms of life far below the scale of the plants. There is the world of bacteria, microbes, infusoria—the groups of cells with a common life—the single cell—creatures, down to monera, the creatures lower than the single cells—the things of the slime of the ocean bed. These tiny things—living things—present to the sight merely a tiny speck of jelly, without organs of any kind, and yet they exercise all the functions of life, movement, nutrition, reproduction, sensation and dissolution. Some of these elementary forms are all stomach—that is they are all one organ capable of performing all the functions necessary for the life of the animal. The creature has no mouth, but when it wishes to devour an object it simply envelops it, wraps itself around it like a bit of glue around a gnat. Scientists have turned some of these creatures wrong side out, and yet they have gone on with their functions undisturbed and untroubled. They have cut them into bits, and yet each lived on as a separate animal, performing their functions undisturbed. They are the same all over, and all the way through. They reproduce themselves by growing to a certain size and then separating into two, and so on.

The moneron consists merely of soft, structureless plasm. In the strictest sense of the word they are organisms without organs. They can only be called organisms in so far as they are capable of exercising the organic phenomena of life, of nutrition, reproduction, sensation and movement. The moneron is the lowest form of "living matter," yet it has the instinct of self-preservation. It withdraws from that which is likely to injure it, and towards that which it desires—all in response to an elementary sensation.

The life of bacteria and germs—the yeasty forms of life—are familiar to many of us, and yet there are forms below these. Living creatures are known that are capable of being dried and laid away for several years, and then may be revived by the application of moisture. They resemble dust, but are full of life and function.

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Low forms of life, composed of a tiny drop of plasm, resembling glue, covered by a thin shell of siliceous or sandy substance, are called "living crystals." They are visible only through the microscope and are so small that thousands of them might be gathered together on the head of a pin. They are so like chemical crystals that it requires a shrewd and careful observer to distinguish them; and yet they are alive and perform all the functions of life. To realize the idea of life among the crystals and the importance, we must remember that our hardest rocks and metals are composed of crystals, and that the dirt and earth upon which we grow and live, are but crumbled rock and miniature crystals. Therefore, the very dust under our feet is alive. There is nothing dead.

There is no transformation of "dead matter" into live plant matter, and then into live animal matter. The chemicals are alive, and from chemical, to man's body there is but a continuous change of shape and form of living matter.

Nature furnishes us with examples of the presence of life in the inorganic world. We have but to look about us to see that all is alive. There is that which is known as "fatigue of elasticity" in metals. Razors get tired and require rest. Tuning forks lose their power of vibration to a degree, and have to be given a vacation. Machinery in mills and factories need an occasional rest—a day off. Metals are subject to disease and infection and have been poisoned and restored by antidotes. Window glass, especially stained glass and mirrors are subject to a disease spreading from pane to pane. Men accustomed to handling tools and machinery naturally drop into the habit of speaking of these things as if alive. Each tool or machine has a "feeling" or "character" or "personality" which must be respected, humored or coaxed to get the best results.

From moneron to man is a long journey; but "In the beginning—God." The beginning of life and the beginning of love are in sex. The new life begins with the union of the egg cells of the Mother and the sperm cells of the Father. The physical organs of reproduction may be considered in a twofold aspect, (1) as the seat of a special class of desires; (2) as Nature's means of continuing the race.

One great law permeates the whole sentient world, viz.: "Before there can be action there must first be desire; that action can only be performed in obedience to desire. Following the instinct which propels individuals to such acts as will

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gratify physical excitation—known as reproductive acts—if immediate change is wrought in the female, there is soon added to society a New Being so different from the parents as to require special modifications to meet the new condition.

To man is given the higher intelligence and his birthright is that he is made in the image and likeness of God. He is endowed with organs adapted to the various processes of transformation necessary to change the elements gathered from the inorganic world by the plant into higher forms of animal life.

To be well born is to receive the greatest gift within the power of man; truly good men, truly bad men are born, not made by education. The stream can rise no higher than its source, nor can man above his inheritance. Education and early training may do a great deal for the child; favorable environment for the adult, but these are to man what the grinding and nickel plating and polishing are to the tool; if the metal or steel is not good, and the tempering right, all finishing amounts to but little when the tool is put to hard usage.

The steel of the child's nature is from the Father, the tempering of the steel is given by the Mother during the period of gestation. If these be right the man will chisel his way from the base to the summit, but if these be wrong all polishing and nickel plating by education are but little service in the realities of life. Nickel plated pot-metal tools look as well in a show case, but they are no good in the field of action.

Fathers and Mothers, watch well the beginnings of life for which you are responsible, for you will be held responsible to the last syllable of recorded time.

The life germ, the epitome of the Father's nature, having taken up its abode in the holy of holies and united its forces with its companion cell in the Mother's nature, at once begins the unfoldment of a new life.

Looking backward and reviewing the lives of our parents and seeing the results in their lives; prosperous or ineffectual, tragic or serene, all degrees of success and failure, we at once realize that their blood is our blood; their traditions are our traditions; their religion, our religion and their ideals, our ideals. They were victims of the parents from which they sprung and we are the victims of these same conditions—even to the memories.

Life's Beginning is the most important thing in the world. Notwithstanding the very positive statements concerning the

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influence of heredity, there is another fact which must be considered. Time and correct living and correct thought will do its share to repair the wrong done by ancestors. If the soul is bent to the task it can be done; constructive Thought will finally make new habits and overcome the unfavorable conditions of environment and circumstance.

There comes a time when every well-sexed man or woman wants to marry. There are several questions which should be faced and truthfully answered. These questions are: Is it at all possible that any venereal infection is lingering in your organism? Are you physically fit; are there any serious vital defects? If so, see that all traces have been erased before marriage. It has been said that the training of a child should begin several generations before birth. This, of course, makes it easier for the child, but since it is out of the question to go back, you can begin NOW.

To say the least, you can, to no inconsiderable extent, influence the child at the time of conception, through the vitality and health of both parents, and in preparing your bodies for the wonderful miracle, and making the soul alive to the event. Such should be the beginning of every life; then the rest is easy, the life current is freed from the debris which obstructs its progress on the ever-moving sea of evolution.

It is an alarming and deplorable fact that ninety-nine per cent of the human family are accidents—flotsam on the sea of destiny. The event of bringing a child into the world is rarely ever definitely planned. They are created as a matter of course through the associations that result from the intense love of a man and a woman—and some children are denied even that advantage. It is too often the case that children are not even the result of love—then the world wonders at the prevalence of crime. Many are the result of a loveless marriage; they are born of avarice, drunkenness, licentiousness, legalized vice and many other revolting circumstances which handicap them for the battle of life. Some begin life under the terrible handicap of deformity, blindness, idiocy, etc., because the Mother's attempt at abortion failed. The destructive influence of such interference with Nature and with the plan of the Almighty, is often terrible in character. Man has no right to tamper with God's laws, and when he tries it he plays a losing game.

Aside from the rights of the unborn child, which must be held sacred in all cases, the husband and father has a definite

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interest in the matter. If the soul and heart protest against the responsibilities which children bring, then it is best to avoid the intimacies that lead to a family.

Every child should be permitted to begin life free. Free from inherited diseases of body and mind; free from prejudices; free from any and all taint; free from the curse of sins fastened on it by the lascivious living of past generations, for the scriptural laws is, "The sins of the fathers shall be visited upon the children." But, when each man and woman serves his own generation, when he lives up to the highest point in his own life, obedient to the highest call within himself, then his generation will be purified and as he becomes his best and highest, then will the beginnings of life for all the race be better until old taints will have been burned away by the holy fires of a regenerated self and the Father will sit under his own vine and fig tree in sweet content, happy in the emancipation from fear for the future of succeeding generations. It seems a long, long trail, but there is no room for discouragement. We have come from moneron, to man in God's image. The story is as fascinating as a romance.

Man began his journey upon this earth in a very simple, humble way. He started life and kept up his travels for millions of ages without a brain, and all this time he possessed as he now does, the potentialities of God. He had intelligence, for he sought nourishment; he had life; he had power, because he moved; he retreated from danger, hence he had instinct or intuition—the power of perceiving truth. He divided himself by segmentation and made for himself a companion, thus showing he possessed the power of creating. This last act showed that primitive man was thinking of the future and of others. He, therefore, gave evidence on the threshold of existence, of possessing the spirit of altruism, the emotion of love for others.

God, the Creator of the Universe, possesses this love in its fulness. He is Intelligence, Substance, Life, Power, and Truth —all of which man is, potentially. When man understands and uses the omnipresent energy he is a dynamic force whose power overthrows all obstacles of whatever nature.

As we study the progress from the threshold of life when man first started his earthly career as a moneron—the simplest form of existence, unorganized protoplasm, we see man, in this simplest form of life, endowed with every essential attribute of God; having life, intelligence, instinct, power, creative power,

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altruism, or the emotional feelings of love, we begin to understand that man was truly created in the image and likeness of God. Not a physical image, but a likeness in spirit. The body is the temple of the living God, therefore, it should be made a fit dwelling place.

Man differs from his Maker only in degree. God possesses absolute freedom. He completed His image in man by bestowing this crowning gift on him. He then surrounded him with guides, sometimes called guardian angels, but more accurately, Laws of Living. When man follows these guides, keeps within these laws, he develops Godward and has health, peace, power, happiness, life in its fulness—NOW—and is on the highway to the same unfolding life for eternity. When, through ignorance, he attempts to stay outside the law, he finds he cannot do it. He can run up against the law but he cannot break it. The law breaks him and he gets hurt.

Our birthright of freedom gives us the privilege to begin life under the same guidance of Truth. We may companion with large souls, or we may cloy our nature with the slime found in the ocean-bed of degenerate living. The choice is individual. It is our Posterity that reaps the reward and pays the penalty.

Quest of Loving

Love has brought me through the battle,
Love has brought me into Light;
The fear-clouds with their lightnings
And the thunders of the night
Are nothing, now—they're nothing.

In my soul there was a vision,
In my heart there was a key,
On my lips the Name of Being
Thrilled with ecstasy.

Joy and Gladness are my comrades,
Peace is with me as I roam
Onward, on the Quest of Loving,
To the shelter of Our Home.

Alexander G. Stewart

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The New Baby

By Violet Louise Jackson (Age Ten)

"Ever since baby's come to our house,
I don't know what to do.
They kiss her and admire her,
Just because she's new.

"They used to do that all to me,
But they don't—any more;
They give it all to baby now,
Though I'm only four.

"Auntie gave her a little doll,
Grandma gave her a ring.
Uncle gave her a little cap—
She gets presents and everything.

"She's only been here two weeks now,
And you know that's not long.
Ever since baby's come to our house,
Everything's gone wrong."



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V—The Bahai Religion

By Harrison G. Dyar

The previous considerations have shown us that the Bahai Religion, as generally understood, rests upon a Prophet or Manifestation in the person of Baha Ullah. Some few dispute this stand, claiming that the real Prophet or Point of Revelation was The Bab, whose successor, named by himself, was the late Sobi Ezel, and that Baha Ullah's claims are spurious. If this were to obtain, however, it would defeat its own aim, and would simply prove that the Bahai Religion was not a true successor of the Babi Religion. The Babi Religion, being extinct except as represented in the Bahai Religion, the differentiation becomes purely academic. Practically, therefore, the Bahai Religion starts with Baha Ullah, and The Bab is to be considered as the forerunner, or else he has nothing to do with it at all. We think, therefore, that arguments about the validity of the prophethood of Baha Ullah in regard to the Bahai Religion are wholly beside the mark. Baha Ullah is the Prophet of the Bahai Religion, and as he himself was a follower of The Bab, and speaks in the highest terms of the Bab's prophethood, we think that we may justly claim a legitimate succession, seeing in The Bab the originator of the religion and in Baha Ullah the exposition and culmination.

Now as to what should and what did actually follow upon the passing of Baha Ullah. A Manifestation who becomes the founder of a religion, never has a successor. This is a matter of history. A Church indeed, he may leave, and even pontiffs of high degree, for whom great authority and even infallibility may be claimed, as with the Popes of Rome. But even in the most extreme case, these Church Regents are not to be compared with the original Manifestation in authority or in station. Therefore Baha Ullah could have no successor in his own class, and the most that could supervene would be a Church organization with an Apostolic Sucession patterned after the Church of Rome.

As to what actually happened, we have considered some phases of it in the preceding articles. We have seen that Baha Ullah commanded respect for all his four sons; that he placed the station of Abdul Baha above that of Muhammad Ali, and the other sons still lower, as not being mentioned. The station

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of Abdul Baha as implied in these instructions, is that of principal expounder and promulgator of the Word of Revelation, and this position Abdul Baha accepted and from it did not depart to the day of his death. However, other claims were made by his followers, which were never rebuked, and therefore it is necessary that the prevalent position to which Abdul Baha has been assigned should be examined. Before doing so, we would repeat with emphasis that the position assumed by Abdul Baha himself was entirely in accord with the prophethood of Baha Ullah and the absence of any pretensions to succession. The attitude of Abdul Baha was correct. Next as to that of his followers.

In America, to which of course we have special reference, the Message of Baha Ullah was first brought by Dr. I. G. Kheiralla. The first presentation of the Word, therefore, was as Dr. Kheiralla understood it. He understood that Baha Ullah was a Manifestation, the last for at least a thousand years, the greatest Manifestation. As former Manifestations are called Sons of God, and they were many, so may in this last and universal Manifestation the presence of Divinity Himself Incarnate be seen. It is as if the Father said: "My sons I have sent to earth from time to time for the guidance of the people. Now shall I sojourn there myself for a brief time to gather all into one flock." Seen from the point of view of formal religious theory there is no inconsistency in the statement: "Baha Ullah was God," a statement upon which the original presentation of the religion rests. This is the main thesis as presented by Dr. Kheiralla. All else flows directly from this, and it will readily be seen that Abdul Baha occupies no lofty or commanding position in this scheme of things. He is the "Servant of God," this being the name he took, or the "First Disciple," an expression he spontaneously used, referring to himself, in the hearing of a near friend of the writer. Abdul Baha, as late as 1907 when the above expression was used, had not departed from the original conception of his own station, and we do not believe that he ever did depart from it. There is, however, a certain logic in events, to which we will refer below.

Very soon after Baha Ullah's death, differences developed between his sons. Abdul Baha, placed in the lead by his father's last instructions, took a decided stand. Ill-feeling ripened rapidly till an intense quarrel developed. As to rights or wrongs of this, we would not pretend to decide. Being

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largely a personal matter, it is little of our affair. A conflict of philosophies or attitudes of mind developed, rendering reconciliation well nigh impossible. Those siding with Muhammad Ali claimed that Baha Ullah being God, his word should stand as written and no one had the right to depart by a hair's breadth therefrom. Abdul Baha's supporters maintained that being appointed interpreter of the Word, it was his right and duty duly to interpret, and who should say what that interpretation might be except as in Abdul Baha's wisdom and judgement it might be revealed? On these lines the clevage resulted.

Now the followers of Abdul Baha increased and those of Muhammad Ali did not. We see a reason for this. Abdul Baha did interpret and with a definite object in view, namely with the object of liberalization, removal of dogmatism, and the inclusion of every shade and variety of human thought in the religion of the future. He bid for the support of rationalism and science, minimizing all differences and emphasizing agreements. This attitude interested people. Muhammad Ali stood like a silent finger-post pointing to the words of the Prophet, and the multitude passed him by. Among the increasing followers of Abdul Baha were those who waxed enthusiastic. They sought a "station" for Abdul Baha more in keeping with his pronounced leadership. Abdul Baha did not rebuke them, it being contrary to his policy to rebuke any one. This they mistook for confirmation, and the claims increased. Gradually Abdul Baha was placed higher and higher, until his position was considered equal to that of Baha Ullah, nay, possibly superior, and thus a successor to the Prophet, if not a substitute was established in popular estimation. Lately his mantle is supposed to have fallen upon Shoghi Effendi, and we have the astonishing spectacle presented to us of an indefinite line of Manifestations—God permanently retained with us—outpoping the Popes! So general is this idea among Bahais, that our recent recounting of facts which show that Abdul Baha could and did make mistakes, and disasterous ones at that, these statements of ours have caused great consternation. We see no cause for disturbance of mind. Abdul Baha was not a Manifestation and did not claim to be. He was an expounder, a great expounder, the Great Expounder. Successor or substitute?—no! He expounded the words of the Prophet, not changing, but selecting and emphasizing. He produced a new philosophy which he found contained in

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his father's teachings. For a very definite purpose he was appointed expounder, and this purpose he fulfilled. We believe that he fulfilled the will of Baha Ullah that this new philosophy should appear when the time was ripe and proper, as it was not during Baha Ullah's lifetime.

Now, as expounder, Abdul Baha favored liberality, as we have said. He emphasized the teaching as against the personality. No more adhesion to a personal leader but adhesion to a principle. Thus as a leader, a head, a commander, Abdul Baha eliminated himself. In the Bahai Movement, which he founded, in contradistinction to the Bahai religion as it had appeared before, there was to be no head. The principles were to guide, directed by enlightened reason. The importance of Baha Ullah as a Prophet, as a Manifestation, faded. One need not believe in any Manifestation—one need not subscribe to the current conception of God—to be a true religionist and a good Bahai. Only by their deeds were they to be known. It is true that Abdul Baha himself was forced into a certain position of authority. His followers insisted upon being directed. He did what he could for them. And yet he also explained. He said that what he told them was that which they desired to be told. He but confirmed their sincere if limited conceptions. He would cultivate in them self-reliance. "If you think it best, try it," and by the result they would learn. This is not the attitude of a leader. It is that of a philosopher. He would have us try out our ideas and by the failure of them learn another step toward truth. A leader commands. Abdul Baha would have us experiment. Thus again we see the expounder. Abdul Baha was ever consistent.

Thus the mistakes of Abdul Baha, or what seem mistakes to our present view, assume a relative unimportance. He did not always consistently carry out his own teachings. Which of us can do so, through a long life and amid many hardships? He taught us to regard the principles, not the man. Let us do so, even in his own case.

Now some of us desire a practical example of the perfect man. The Prophet must be without flaw and should practice consistently his own precepts. To such our answer is two-fold. Suppose that the Message is good, but the messenger, on a rare occasion and under special circumstances shall fall. Does that make the Message any the less? We truly think not. It but emphasizes the difficulty of complete performance, and

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by this lesson we shall be the more careful ourselves. Again, Abdul Baha was not the Prophet, not the one to whom to look for the perfect example. If those who would follow the Bahai Religion, who have not reached the stage expounded by Abdul Baha, and which I call the Bahai Movement, if these people would hold fast the facts here outlined, we would see less of confusion and more of general harmony. As a religion, the Bahai Religion possesses points of advantage. It would harmonize the religions of the world as no other religion can do. Success to the Bahai Religion! But let not the proponents thereof deem us an enemy or think that we would harm them by the exposition of all the facts. When all the facts are known and set in proper relation, no cause remains for doubt or dismay. We go a step beyond the Bahai Religion, beyond any set religion, and we take this step with Abdul Baha. We are for the Bahai Movement, in which principle prevails and personality is silent. We would follow no man, whatever claims of infallibility or of inspiration may be made for him. We would follow principle, applied in the light of reason and experience.

What Is God?

The drop in the ocean—
The pearl on the grass—
The ray in the sunshine—
The smile of the lass.
This is God.

The purl of the brook—
The song of the dove—
The caress of the dog—
The wave of the cove.
This is God.

The pink of the sunrise—
The gold of the night—
The diamond decked heaven—
The burst of the light.
This is God.

The colors of heaven—
The dawn of the day—
The pink of the wild flower—
The blue of the bay.
This is God.

The soft flush of the cheek—
The kiss of the child—
The peep of the chick—
The sigh of the wild.
This is God.

The roar of the cataract—
The din of the storm—
The rattle of hail stones—
The sweep of cloud form.
This is God.

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The cup of cold water—
The touch of a wrinkled hand—
The clasp of a friend's embrace—
The song of a native land.
This is God.

The thunderous peel—
The flash in the dark—
The whirlwinds' mad reel—
The volcanoes' hot spark.
This is God.

The snow on the mountain—
The rain on the earth—
The wind in the winter—
The fire on the hearth.
This is God.

The notes of sweet cadence—
The drums' stirring roll—
The mad blast of the trumpet—
Like the call of a soul.
This is God.

The well in the hollow—
The spring in the dell—
The fall in the canyon—
All know these well.
This is God.

The gold in the mine—
The diamond ablaze—
The sapphire's quintessence—
The ruby's red glaze.
This is God.

The whir of the cricket—
The buzz of the bee—
The call of the night bird—
The moan of the sea.
This is God.

The wood nymphs—ethereal—
The gnomes—so grotesque—
The fairies and undines—
The sprites and the rest.
This is God.

The tress of the forest—
The meadows' white flowers—
The leaves of the autumn—
The roses arched bowers.
This is God.

Man's love for man—
Man's love for beast—
Man's love for God—
And the gentle Christ.
This is God.

So this is God—above—below—
Thru each and all—within—without
And as we stand and view it thus
We see in it our all in all.
And this is God.

—Gloria Baker.

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Flaxolyn A Name To Conjure With!

An unsolicited letter came to our attention the other day. It concerns a most interesting person and his invaluable discovery. It is a letter written to us from Dr. W. H. Morse, a prominent medical physician formerly of London, England, today residing at 449 Zion Street, Hartford, Conn. This missive tells us of the writers professional opinion of Dr. Harris H. Luntz and the well-known Nature preparation Herbal Flaxolyn Compound. It is an opinion of high regard and respectful admiration of one physician toward another. It praises and extols Dr. Luntz and his methods. Here is what he says of Flaxolyn:

"Flaxolyn, thoroughly tested is fully approved.

"It is a rich, delicious laxative, fine in flavor, agreeable.

"It nourishes flesh, bone, blood, nerves and brain alike.

"It eliminates poisonous toxins from the alimentary tract.

"It stimulates the functions of the various organs of the body.

"It complies with the best dietetic doctrines.

"It promotes natural healing.

"It puts one right with Nature.

"The formula alone is eloquent—flax-seed, vegetable, charcoal,, ginger root, dandelion, juniper berries, cardamon seeds, licorice roots, culver's root, Gentian root, California bark, Valerian Chinese Rhubarb.

"Each of these twelve ingredients, has a certain precise, physiological action, procuring and securing that which health demands.

"In combination, as Flaxolyn, they are both preventative and curative.

"Include it in the daily diet.

"It is a boon to mankind.

"It is a health need.

"Choice roots and herbs compounded with sun-baked Flaxseed—there is nothing like it.

"When I find a physician or layman who has never heard of it, I can realize how the missionary feels when he finds a heathen who has never heard of Jesus Christ."

This is word for word taken from the letter. It is not only Dr. Morse's opinion of Flaxolyn, but the opinion of many others.

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We know of many people who are taking this preparation and are ready to swear by it as Nature's Herbal Food Laxative. We were inclined to doubt its wonderful remedial power when we first heard of it—but personal tests have convinced us. Here is what seems quite apparent:

That Dr. Luntz has produced from natural herbs and roots —a real remedy for stomach, liver and kidney troubles, constipation and gall-stones. A laxative that is harmless, does not gripe or cramp, not only does not harm the greater organs of the body as all drug physics do, but is a body builder and nerve tonic.

All this is true—we are convinced by experience and observation—therefore, we thank Dr. Luntz for having contributed something valuable to civilization.

Now the reader will mark and wonder why we, people interested in spiritual matters, should stop and study questions of therapeutics and health preparations. Here is the thing in "a nutshell."

In looking up the record of Dr. Luntz and his Flaxolyn, we came upon some very novel information that today is turning out to be of great interest. In answer to our letter asking for information, a certain Philadelphian practitioner, a former associate and assistant of Dr. Luntz writes zealously and devotedly of his friend:

"In 1916, when Dr. Luntz came in our midst to practice, we physicians of Philadelphia, at first were not taken favorably by his work. It seems that he was an exponent of a natural system of curing disease—that his new views which were simple and plain could do little toward curing patients. However we were all surprised and even astonished to wake up to the fact that this mediocre physician was building up one of the strongest practices in Philadelphia. His ability to cure and relieve was making more friends for him than the oldest practitioner of us all. He was possessed with the most remarkable nervous energy that I have seen in any man. He could treat more patients and make more calls than any other physician.

"It was not until a year later, when I became his assistant did I begin to realize the remarkable ability of Dr. Luntz. It was postively miraculous and somewhat uncanny the way he transformed melancholy hypochondriacs into happy people. What was it—what was this power that he possessed. For a while I contented myself with crediting it to **suggestion of psychology,** later I attributed it to **personal magnetism,** but in the

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end I knew it was something else. Something that neither I nor anyone else possessed. Something that was continually eluding me.

"One day while watching him treat a patient the solution began to dawn upon me—he could form his diagnosis two minutes after the patient had entered the room. He divined many things that were not told to him. In fact, despite the fact that I am a hardened realist, I am forced to say—some psychic power."

"We are going to ask Dr. Luntz to be good enough and write a series of articles about his work, which I am sure will be of interest to REALITY readers."

The Soul

By Benjamin F. Woodcox

It seems to me that much confusion arises from the use of the word, "Soul." What does this word "Soul" really mean? What is the soul? Is it not the uniting of the spirit-life with the physical life in the mentality? Is it not the seat of government by which these two lives operate together? Can it in any sense be considered either the one or the other? Is it not the two?

The soul is the mentality. It is that organ or contrivance by which the spirit-life functions in a physical world. And the necessity of this physical world to the development of the spirit-life can be clearly shown.

The word, "Soul" confuses. It misleads. It is in part responsible for the existence of materialism. And being in its only logical sense a plural word, having reference to two lives united in one, it should never be used without explanations. And never should it be used in reference to the inner or spirit-life.

Since the soul has to do with two lives united in one, it is not immortal. It is destroyed by the separation of the two lives. But the inner or spirit-life is immortal. It existed before it was united with the physical life in the mentality, and having existed before it will exist after both the mentality and the physical life shall have been destroyed.

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Published Monthly by

REALITY PUBLISHING CORPORATION

17 WEST 42ND STREET **Tel.: Longacre 8916** **NEW YORK, N. Y.**

HEROLD S. ROBINSON, *President* LAURA ROBINSON, *Sec'y and Treas.*

Single Copies 25 Cents

Subscription $3.00 per Year

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Entered as Second Class Matter, April 25, 1921, at the Post Office, New York, N. Y., under the Act of March 3rd, 1879.

VOL. VII **FEBRUARY, 1924** **No. 2**

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Editorial

SPIRITUALISM

We present in this number of REALITY a cogent article in favor of Spiritualism by B. W. James. The subject is attractive. We would all like to know that our individual consciousness will persist indefinitely, surviving the death of the body. It is true that no one of us alive today has ever died, yet we all believe that our turn must come, because we see in ourselves the process of ageing, which in others whom we have observed inevitably leads to death. The conclusion that each of us must die seems inevitable, and the evil that we dread in death is the extinction of personality, the loss of consciousness. Spiritualism says that individual consciousness persists, and this is a mighty appeal. Yet it is wholly contrary to our general experience. If the molecules of matter are composed of electrons, as science tells us, the various combinations of matter both inorganic and organic, of which we also are made, all these are simply questions of form of one primitive substance. What makes a sun, a tree or a man is only a question of the form that the primitive substance has taken. Consciousness and thought also may be matters of form, depending on the particular form of the brain-cells in question. To assume a separate substance, spirit, to account for psychosis, when the trend of science and philosophy is more and more in the direction of unity and simplicity and the reference of everything to a single source, seems like a step backward, to be making an unnecessary assumption probably not in accordance with reality. Now if the assumption of spirit be denied us, in what light do the phenomena of mediumship appear? Without mediumship there would be no spiritualism. It rests upon this absolutely, and not only that, it rests absolutely upon a certain explanation of the phenomena of mediumship. This explanation is that there exist

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disembodied spirits, individual consciousness without bodily form, and that these affect the mind and body of the medium, speaking or acting through the living individual, temporarily replacing the consciousness of that individual. This is a remarkable theory and requires remarkable proof. Is the proof strong enough? Spiritualists present two lines of evidence, ordinary mediumship and physical manifestations. The former, where supposedly disembodied spirits speak through the person of a medium whose mentality is quiescent, are difficult to distinguish from abnormal psychosis and multiple personality. No clear distinction has ever been made, and instead of learning the state of individuals after death, we may be simply experimenting with the possibilities of the subconscious mind. The physical manifestations are in not much better case. Excluding fraud as not worthy of serious discussion, these have been explained by Sir Conan Doyle as based upon "ectoplasm," an actual substance which he claims to have demonstrated. If this be so, it seems to us to constitute a complete disproof of these manifestations as caused by "spirits." They are caused by "ectoplasm," an actual substance emanating from the living medium. Thus to get at the "spirits" we must first explore the possibilities of subconscious mentality, and second disprove this "ectoplasm" which has risen up to plague us. Truly the proof seems far from complete, and we wonder if some other form of philosophy may not be found to satisfy our natural cravings, some philosophy more in line with the tendencies of modern research.

Yet in spite of apparent discrepancies in fact or philosophy, the moral code of Spiritualism and the Spiritualists is sound. The cordial sentiments expressed by Mr. James of co-operation with Bahai principles can be heartily reciprocated by Bahais. Bahais favor and wish to spread the ethics and morality of Spiritualism.

HUBBARDISMS

Never explain—your friends do not need it and your enemies will not believe you anyhow.

The highest reward that God gives us for good work is the ability to do better work.

Give us a religion that will help us to live—we can die without assistance.

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Editorial

IN ANSWER TO A QUESTION

Mr. A. J. Stenstrand of Chicago has called our attention to the "Tablet of Visitation," addressed by Baha Ullah to The Bab, a translation of which by Dr. Zia M. Bagdadi appeared in the "Star of the West," December 12, 1921. Mr. Stenstrand propounds the following query: "Read this carefully and see if the writer thereof believed that the one he addressed was his own forerunner."

Before giving a reply, we must say a word about Mr. Stenstrand's own philosophical position, in order to show the object of the query. Mr. Stenstrand has been a student of the Bahai Movement for many years, but not a dispassionate student. He has taken his stand with the so-called Ezelis. Now, the followers of Abdul Baha as well as those of Muhammad Ali take the position that The Bab was the forerunner who prophecied "him whom God shall manifest," and that Baha Ullah duly declared himself as the manifested one and was the Prophet. There is, however, another theological aspect to the case, and others claim that The Bab was the Prophet, the "Point of Revelation," and that his true successor was not Baha Ullah, but Sobhi Ezel, whom he himself nominated. In the early days of the Movement, this question appeared very important, for the "Point of Revelation" was the one through whom God happened to be talking at the time, and any mistake as to his identity might lead to very serious results, as can easily be imagined. If The Bab was the Prophet, and on his death the "Point" transferred itself to Sobhi Ezel, those who listen to the words of Baha Ullah or Abdul Baha are not listening to the voice of God as they fondly suppose. On the other hand, conditions reversed, the followers of Ezel are wasting their time with these obscure writings. Mr. Stenstrand would test the point with the query as to what Baha Ullah himself thought when he addressed his magnificent eulogy to The Bab directly.

From the view-point of Bahai theoology we think the point is very well taken, and it certainly seems apparent that Baha Ullah in addressing The Bab in this "tablet" regarded him as a very superior person, a Prophet and the very "Point of Revelation." He could not possibly have been thinking of him as

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solely his own forerunner. He glorifies him exceedingly, exactly as any other faithful Babi of the time would have done. Baha Ullah was originally one of the followers of The Bab, a devoted convert, ready for sacrifice or martyrdom, and in this sense he writes.

Now, while readily making the admission that Mr. Stenstrand desires, we do not think it necessary to go any further, even from the view-point of old Bahai theology. We are not assured of the date of this "tablet," which may have been before the time at which Baha Ullah announced himself, and while he was still a simple Babi; or it may be that he chose in this euology to regard The Bab not in the light of his own forerunner, though realizing that he was such, but to consider solely the intrinsic virtues and prophethood of the originator of the Bahai Cause. Thus the query propounded by our correspondent seems to fail of a decisive issue.

Our own view of the matter, however, is not this. We are not interested in a theology on these narrow lines. Rather than who was the mouthpiece of God, and endless discussions of the right succession, we would consider and compare what these various persons said. Thus viewed, we find an interesting and instructive progression. The Bab uttered pious mysticisms which pertain to contemporaneous Mohammedan theology and are without special application among us; Sobhi Ezel writes in like strain; Baha Ullah propounds a plan for the union of all religions on the basis of a common philosophy with relatively slight theological changes, and Abdul Baha should unite religion with science and all the forces of modern progress. Those who have given us this advance spoke with the voice and authority of God, for "by their fruits shall ye know them." Beside this, our nice distinctions and artful queries seem to come to naught.

EAST AND WEST

At the recent session of the National Council of Congregational Churches at Springfield, Mass., one of the Congregational missionaries, recently returned from China, in an address, gave utterance to the following remarkable statement:

"Who are the great men of the West? Wellington, Bismark, Napoleon. Who are the great men of the East? Gautama, Mohammed, Confucius, and Jesus Christ. What can the West do for the East? Send Christ encrusted with superstitions. What can the East do for the West? Give back the Christ free from dogma.

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An Interesting Letter

Mr. H. S. Robinson, President,
Reality Publishing Co.

Dear Sir:

I have read the leter of Dr. Richard Manuel Bolden in your December number, and feel called upon to comment upon the method used by the defenders of the "Cause" in endeavoring to secretly influence persons against others, and I desire to ask if this method, which gives no opportunity of defense, is not on a lower plane than earthly justice outside of the realm of professed spiritual teaching? I concur with Dr. Bolden in this matter.

Does not this method savor of the quality of mentality that underlies or is the basis of wars and all wrong?

No one can "slander" Abdul Baha. No one can slander the writer; he is too far above such a mental plane to be affected by the acts and words of others. Abdul Baha, is what he is and no one can take from him or add to what he is. The writer is what he is and is in no way troubled as to who in their limited vision may try to take from or to add to what he is.

There are, however, vital principles which some persons, perhaps lacking the necessary spiritual perception, seem to be unable to recognize or comprehend, being in bondage to personality, which gets them nowhere, except to enthrall them in sentimentality and a repetition of aphorisms.

These lines are written in love in an effort to awaken those who are in bondage.

Jesus said: "They shall put you out of the synagogues; Yea, the time cometh, that whosoever killeth you will think he doeth God service." This wrong is being perpetrated today without the use of material agencies but in the attitude of separation, wrapping their cloaks about themselves and passing on the other side of the way. They violate the very thing they profess.

It requires those who are willing to be sacrificed, to voice the truth of "liberty" in the spirit, as against bondage to personality.

Chas. G. Pease

191 West 72nd Street,
New York City.
December 11th, 1923.

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What is the Religion of the Spirit?

By Rev. Ulysses G. B. Pierce, D.D.

Written in our hearts, known and read of all men: written not with ink, but with the Spirit of the living God; not in tables of stone, but in tablets that are hearts of flesh.—II Corinthians, Chapter 3: 2-3.

One could hardly find better words than these to answer our question, "What is the religion of the Spirit?" "Written not in ink, but with the Spirit of the living God." What is this but saying that the religion of the Spirit is not documentary but personal? "Not on tables of stone, but in the fleshly tablets of the heart." What is this but saying that the religion of the Spirit is not a matter of history only, but is a question of personal experience? For thus it is that the religion of the Spirit is not ceremonial but vital, not documentary but spontaneous. The religion of the Spirit is not a body of beliefs, but a spirit of believing. For it must be borne in mind that the religion of the Spirit has, as these words indicate, for its first pecularity that its sanctions are personal and immediate.

There is a saying in one of the Gospels which we do not take with sufficient literalness: "There is a light that lighteth every man upon his coming into the world." No man is born without sufficient light to serve the purposes for which he was created. That light like other light has its spectrum, if you please, may break itself up into a rainbow of colors; it may cast, if you wish, the three primary colors of reason, emotion and will. But strong or faint, dim or clear, this light is born into the world with every man, regardless of time, place or position. God has so loved the world that he has not left the world without sufficient witness of Himself. The religion of the Spirit is written in the hearts of men, not with the documentary ink of the scribe, but with the Spirit of the living God. The great commandments of life are engraved on the heart of man still "by the finger of God." I wish for a moment we would consider how true that is, and being true, how fundamentally important it is. For we do not sufficiently take it into our account in our religious thinking. We are so prone to think that our religious life, whatever it may be, is the last faint flicker of a candle so long ago lighted and now about to go out. So far from being that, there is no man born into the world

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without this "light that lighteth every man" being born with him.

The sanctions of the religion of the Spirit are personal and they are immediate. God is; he is here; he is here now. This will become clearer, perhaps, if one considers for a moment what a gulf, practically an impassable gulf, there is between the lowest man and the highest brute. We speak glibly about evolution, as if evolution did not open up to our minds a thousand problems where it solves one. A little more thinking would not hurt us in that direction. For there is a vast difference between man and his power relations of the lower scale of life, and that vast difference is this: in man there is born an insatiable passion for order. For the present we take that neutral name; later we shall see how Divine a thing this passion for order is. But, so far as we know, there is nothing below us in the scale of creation that cares for anything of this kind; but the moment man comes into the world he proceeds to put things in order. There is something born in him which he did not create, which he cannot wholly efface, though he may unfortunately disfigure it, which makes him love throughout all of his life to set this fair world in order.

When it functions through his brain, that passion for order is called the love of truth. Now man is the only animal, so far as we know, that cares anything about truth; but man cares everything for it. He does not risk his life for the North Pole or the South Pole, for the notoriety of it primarily; he does not make these adventurous excursions for the money that may be gained; nothing of the kind. A profounder insight shows us that the reason man makes these hazardous trips is because of his passion for truth; he will not be satisfied until he has been to the apex of the earth; he will not be satisfied until he has explored Africa; he will not be satisfied until the disjointed and unconnected facts are related and brought into an order which we call science. Now, that is one of the sure things of our life. It is born with us. From whence it comes we do not know. We know this, that there is in us something which we cannot explain, and this passion for order when it moves primarily through our intellectual faculties is the desire for truth.

When this same passion for order functions not primarily through the reason, but through the emotions we call it the love of the beautiful. Here is the whole spectrum of color given to man. Is he satisfied with this? Not at all. The animals are perfectly satisfied to find these as they are; but man

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must relate these colors; he must paint the sunset; he must sketch the dawn; he must paint his ideal man; he must carve his ideal woman. Something within him, analogous to the rising sap in the tree, will not leave him free until he has given some expression to this love of the beautiful.

When it functions not primarily through the intellect, when it disturbs not first of all the emotions, but when it functions through our moral nature, this same passion for order is called the love of holiness. The love of holiness, is just as primary, just as fundamental in our human make-up as the passion for truth or the love of beauty. The history of the whole race proves it, and man has this insatiable passion for holiness, not because the church has commanded it, not because society exacts it or man praises it, but because it is a part of his instinct; he can not help it if he would. This is "the light that lighteth every man upon his coming into the world." When we pass it through the spectrum of our mind and analyze it, we find that this light yields these three primary colors: The love of truth, the love of beauty, the passion for holiness.

Is not this precisely what our writer means when he says that the religion of the Spirit is "written in our hearts?" "Not with ink"; it is not an objective and foreign thing, alien to our nature, superimposed upon us; it is "written with the Spirit of the living God"; "written not on tables of stone" which have had a history, but written "on the fleshly tablets of the heart." So then, this prompting which moves and disturbs you, making you dissatisfied, and is ever craving a higher and holier life, is nothing less than the life of God in the soul of man. That is precisely what religion is. "There is a Spirit in man, and the inspiration of the Most High giveth him understanding."

We call it Spirit, because it is the only suitable word in which we may enshrine this mysterious Power whose we are and whom we serve. We call it a Holy Spirit, because it is satisfied with nothing else than the highest attainable personal holiness. So, when we speak of the Holy Spirit, we are speaking the profoundest science and we are speaking the last word in religion. There is a Truth Spirit which moves men to spend their lives solving one problem; there is a Beauty Spirit which makes men and women restless until they have transferred to canvas or emancipated from marble the best that has moved across their minds. There is also a Holy Spirit which will not let us rest until we find rest in God. This is what is meant by the words of one of our own poets:

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

"Written in our hearts," personal and immediate; "not with ink," which is effaceable, but "with the Spirit of the living God," which is ineradicable; "not on tables of stone," which are subject to controversy and are disputed about, but "on the fleshly tablets of the heart," which have been since man became man and which will be as long as we are human. The religion of the Spirit, then, finds its sanction and its justification in immediate, personal experience.

If we undertake to analyze the religion of the Spirit further, we shall find that it has five characteristics—five sign manuals, if you please, so that we can always be able to recognize the religion of the Spirit. First of all the religion of the Spirit is affirmative. We do well to remember that. We forget that science is not organized primarily to controvert error and superstition. Science is no protest against untruth or error. Men who are trying to solve problems do not draw their motive power from their hatred of lies. They hate lies, because "they that love the Lord hate evil," but they are moved not by the spirit of protest but by the spirit of appreciation and aspiration. The man who is seized and drawn along by the spirit of beauty is not moved by the protest against ugliness; he hates ugliness; he can not help it; he is offended at grotesqueness; but he is not spending his life working in and for the beautiful because he hates the ugly. He whose life is centered on the religion of the Spirit finds his center there, not because it is a protest against dogmatic religion, or because he has reacted from the superstitions of an older faith, so-called. Nothing of the kind. The religion of the Spirit is first and foremost an affirmative apprehension of the essential validity of the moral sentiment. Its highest word is still found in the words of one who said: "I came not to destroy, but to fulfill." It is indeed true that whoever loves truth finds himself repelled by partial statements of truth. It is forever true that he who loves beauty finds his face averted from ugliness. It is also true that he that is seized with the passion for personal holiness finds himself unattracted

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to the evils of the world. Nevertheless his attitude toward life is not that of the mere protestant, but of the lover and the seeker and aspirer toward holiness. It is, of course, true that in the earlier stages when the mind is young there is a certain belligerant tendency, but that is a phase of experience soon outgrown in our larger and richer manhood. We find that life is too short and the days too precious to spend in revolts and protests, when so much is to be laid hold of. This is worth remembering when we are likely to think that truth is a man's protest against error. Error is a partial statement of truth. We are likely to think that the man's energy on behalf of beauty is in protest against caricature and ugliness; but ugliness and caricature are the mere corruption of art. Art was before they were. The religion of the Spirit is no protest whatever against any form of dogmatic faith. The various forms of dogmatic faith are a partial apprehension of the truth more largely revealed in the religion of the Spirit. For all the promises of the Lord are Yea, Yea.

The second characteristic of the religion of the Spirit is that it is free. The religion of the Spirit is reverently rational and rationally reverent. It is an awkward expression, but the two go together. Rationalism is such a hard-sounding word. It suggests the unpopulated desert where there are no green trees and foliage. It suggests the mind that has little imagination and still less fancy. Reverence on the other hand suggests to us, to many of us, the great tropical undergrowth of the torrid zone, in whose beauty lurk all pestiferous insects and venomous reptiles. Man needs and must have both, and the religion of the Spirit is reverently rational and is rationally reverent. Consider that for a moment and see how important it is. We do not sufficiently remind ourselves that reason was given to us for use; I use it; it is not mine; it is loaned to me for a few years. I am under obligation to return it to its Maker, wear and tear excepted, in as good condition as I found it. I have absolutely no moral right to believe anything which is contrary to my reason. I may rob myself of great pleasure; I may withhold myself from larger visions of truth; but day by day my only salvation is to let reason stand as a sentinel before the door of my mind, and "to let none pass or re-pass save such as can give the password" that reason requires. So says the Psalmist, "Set a watch before the door of my lips, that the words of my mouth and the meditations of my heart may be acceptable in thy sight." To be a reasoning creature is a tre-

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mendous responsibility. Simply because a thing is agreeable to me or because it is to my interest to wish it to be true is no consideration whatever. There is a prostitution of the mind as well as a prostitution of the body; and who knows but the sin against the Holy Ghost is a greater reality and a more present peril than you and I have considered? If our reason is, as the old Testament writer says, "The candle of the Lord," what right have I to snuff it out? Yet after we have said all that, and said it deliberately and truly, we need also to add that the mind is at its best when it is on its knees. There is so much in the world that we can not explain. When we came we found it here; when we go we leave it. And as you go home tonight, if you see a star over your head, it suggests a thousand questions, not one of which you can answer. In the world of growing and supernal mystery, what becomes us so well with our rationality as an equal part of humility and reverence?

Religion has as its third characteristic, that it is progressive. We have spoken of this passion for order as being the life of God in the soul of man. It is, indeed, the Holy Spirit; but the light that it emits through us depends upon the number of windows in us. In the savage mind, which is largely opaque, it shines only here and there. In the child, if you please, there is a mere glimmering, and not so much light as warmth, the evidence of life. As culture overtakes us, our faculties are trained, the light "shines more and more even to the perfect day." So the religion of the Spirit is not fixed, but fluid; and while man grows, the religious spirit and the passion for holiness will grow with him. "When I was a child, I spake as a child, I felt as a child, I thought as a child; when I became a man, I put away childish things." "In malice be ye babes, but in mind be men," so entreats the Apostle.

As the fourth characteristic, observe that the religion of the Spirit is practical. It is no pleasant ecstasy, no alluring form of unthinking and befogged mysticism. It is the most practical thing in the world. Of all things that I know in the world, I may have doubts except this one thing, that there is in me a Power which I did not create, which functions through me, which uses me as I use hands and feet, of which I am the obedient and the willing organ. Of that I have no doubt; it sends me on my way to do, not what I wish, but what I ought; and, as is often the case, what I ought is directly contrary to what I wish. It bids me find my joy, not in personal happiness, but in making others less unhappy. The religion of the Spirit

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is the most practical kind of religion. If dogmatic faith says to us: "Show me your faith without your works," the religion of the Spirit answers: "I cannot do that, but I will show you my faith in my works." It is the religion of the Spirit which says: "If ye love not man whom ye have seen, how can ye love God whom ye have not seen?" That is simply a question in proportion. If, you can not understand the lesser, how can you understand the greater? If, having lived with your own kind these years, you cannot love them and do them good, why talk about loving God and being of service to him? It is the supreme test of the religion of the Spirit.

Lastly, the religion of the Spirit is inclusive. Men who love the religion of the Spirit are suspicious of all names. They are always fearful that some danger lurks in them. They will not consciously lend themselves to sectarian zeal or partisan controversy; they feel themselves responsible to a larger Master; they hesitate to call any one on the earth Father, knowing that one is their Father, in heaven. They believe with all their hearts in the holy catholic church, in the primary and literal sense of those words, and they believe not less in the communion of saints here and everywhere. But they are suspicious of any affiliation or fellowship, which seems to link them with unreality. Accordingly, for the first generation of the Christian church the members had no name save that of "learners"; the disciples of Jesus Christ had no name; they just lived the religion of the Spirit; they were not even called Christians. It was not until thought had begun to cast its sediment, until controversies began to arise, until the free, fluid religion of the Spirit began to become stratified, that at Antioch they were first called Christians. None of us are ashamed of that name. We all wish we were worthy of it. But we know that the religion of the Spirit is no respecter of persons, and when, like Peter, we go up to the house-top and the sheet with its four corners is let down upon us, and we are bid to kill and to eat, we know that after we have registered our protest and after conventionality has said its last word, there still comes the celestial voice: "What God hath cleansed make not thou unclean." And we learn to regard as our fellows and our kindred those in mosque, church, temple and synagogue, who born of the same Father, have the same yearnings for their old Home. They who have been born of the Spirit know what their elder Brother meant, when He said: "Whosoever shall do the will of my Father who is in heaven, the same is my brother, and sister, and mother."

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Of this inner impulse, which is released in and through us, Bibles are the product. Books are the leaves which grow on the tree of life. And it is a very happy survival that folio, volume, parchment, page, and the score of words that are associated with books, are all words which are taken from the living forest of man's mind. Bibles are the partial and imperfect record of the religion of the Spirit. Strong men and true, faithful women and loving, are the best prophets through whom the religion of the Spirit flows. Churches, mosques, temples and synagogues, are the institutions which the religion of the Spirit from time to time inhabits, but which it never makes its home. It was before them; it will be after them. Rites and ceremonies are the material in which is enshrined and preserved for us the religion of the Spirit. It was before them; it will be after them. Men, institutions, rites, may come and may go; but as long as man is man, so long there will be moving in his heart that Spirit which makes his religion not a body of beliefs, but a spirit of believing.

All this and more the faithful mind sees in these great words. "Written in our hearts"; personal and immediate, with its sanctions verifiable by any rational soul; "written not with ink," an objective witness and testimony, but "written by the Spirit of the living God," resident in you by virtue of your being a man; written not on ancient and documentary tables open to dispute and subject to destruction, but "written on the fleshly tablets of the heart, known and read of all men."

BOOK NOTICE

"Thinking God's Thoughts after Him" is the title of a little pamphlet by Dr. J. H. Styles, Jr., of Kansas City, Missouri. The object is to present the facts of sex for parents and children reaching adolescence in a simple and reverent way, as the title indicates. Looked at broadly, in customary religious allegory, all the facts of nature are the thoughts of God, and in this special case, where the subject is delicate, we find this a very happy approach. We congratulate the author, and heartily recommend the pamphlet for the special purpose it is intended to serve. We made a practical test of the method of presentation by giving the book to a young man of 14 years to read. The improvement in his attitude and bearing was immediate and marked, and yet this was not the first introduction to the subject that he had had. **Harrison G. Dyar**

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BOOK NOTICE

"Unity Triumphant," by Elizabeth Herrick. London: Kegan Paul, Trench, Trubner & Co.

This is the author's personal statement and testimony of faith in the revelation of Baha Ullah. As such we would give it due respect; but the book also consists of an exposition of the Bahai Movement, which is of too primitive a character and, we think, quite misses the importance of Abdul Baha's place and mission. We trust that Miss Herrick will feel no slight. Our examination is made solely in the interest of truth and the just interpretation of the Bahai Movement.

The philosophy of the book is based on the conventional theology. A personal God guides the affairs of men by sending periodic Messengers for their instruction. Without these they are helpless, and they do not follow One for very long; but when they are confused and wandering, God sends another. Baha Ullah is the latest of these. It is all quite simple, and certainly convincing to one who accepts the primary assumption. In this philosophy, Miss Herrick stands with all the principal Bahai exponents as well as the Fundamentalists of all sects, denominations and religions. She stands with Baha Ullah. But she does not stand with Abdul Baha. Listen:

"There is no contradiction between true religion and science. When religion is opposed to science it becomes mere superstition; that which is contrary to knowledge is ignorance.

"If religion were contrary to logical reason, then it would cease to be a religion and be merely a tradition.

"How can a man believe to be a fact that which science has proved to be impossible? If he believes in spite of his reason, it is rather superstition than faith. The true principles of all religions are in conformity with the teachings of science."

Could anything be more trenchant and to the point? How do we tell "true religion" from the spurious kind? True religion agrees with science and the other does not. So says Abdul Baha, and Miss Herrick quotes these words (page 96), but she does not perceive their import. According to Abdul Baha, what science says, religion must accept. Religion is the handmaid of science. Now let us see what Miss Herrick makes of it, what conclusion she draws from Abdul Baha's positive statements. She says (page 109):

"Surely it is reasonable that Science should become the

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Hand-Maid of religion; in order that Humanity may be saved from the fears which oppress it To-Day. . . ."

Science the hand-maid of religion, not religion the hand-maid of science as Abdul Baha would have it. A complete reversal of Abdul Baha's position, mark you. Truly did we say that our author had missed the importance of Abdul Baha's mission.

Baha Ullah's philosophy is that of the olden time, of the days of Adam and Abraham, of special creation and miraculous intervention, before the time of Copernicus, of Lyell, of Darwin. It is the philosophy of a flat earth, the whole of creation, made a little while ago, with the sun to give it light by day and the moon and stars by night—and God sitting just outside ready to help if things went too badly. It is the philosophy of simple men, ignorant men, groping for a solution of the riddle of life. It has been proven a false theory. This Abdul Baha perceived, and he hastened to bridge the gap for us. Before religion should hopelessly sink under our feet with the water-logged philosophy on which it rested, Abdul Baha would transfer it to the firm ground of science, and he showed that true religion is in no way opposed to the principles discovered by science.

This seems to us rather important. Abdul Baha's philosophy is exactly the opposite of Baha Ullah's. He says it is the same, and so his followers have read and understood Baha Ullah and thought they were understanding Abdul Baha. They were far from doing so. What Abdul Baha intended, no doubt, and indeed he says so plainly, is that the essence of religion, its eternal moral appeal, has not changed as between his father and himself, has not changed as between orthodox theology and modern science. There is no contradiction here. These principles are eternal. Philosophies may come and go, but the essence of religion stands firm. It is in science as much as in the Church, and though people do not see it, it is only because they have bartered their perception of the eternal verities for a false theology. This is what Abdul Baha would do for us: Holding fast to the true religion, he would exchange our old false philosophy for a new and sounder one, and he tried to do it without hurting our feelings. But alas! nobody understood, not even those who quote his words.

For what must one do who would follow Abdul Baha? Found his religion on science. And what is the first requirement of science? Give up all preconceived ideas and theories

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and hold fast only to what can be proved. Now, the greatest and most far-reaching of our preconceived ideas is that of the personal Deity who made man "in His image" and who sent His Messengers to earth for the redemption of men. We must drop this. We must drop the theory of the Manifestations and we must drop the supernatural of Baha Ullah. Perhaps we can find God again by and by, but the search must start on a new basis. Is this an unimportant teaching? Is this lightly to be passed over as simply an exposition and promulgation of Baha Ullah's revelation? Truly we think it is very important, and it places any pious exposition of Baha Ullah's position quite out of court, and gives it but an historical interest to those who would march in the forefront of progress.

Harrison G. Dyar

A Series of Letters to the Sick

By Viola M. Kimmel

No. IV—OBSERVANCE OF NATURAL LAW FREES THE MIND

True knowledge of the body and its laws of construction and operation could not possibly interfere with your mind's becoming receptive to statements of eternal truth about God and His divine domain. The more perfect our knowledge of any of the laws of the cosmos or any part of the cosmos, such as the body, the quicker we act so as to keep our mental poise, which is the basis of receptivity to truth, and the more impossible it is for us to worry about anything. All of our worries are about things in the cosmos to which we are related, and to which we realize that we do not know how to adjust ourselves. No knowledge about God and His divine domain can ever be knowledge about these affairs and their management; for they belong to another world, as it were, and furnish the basis for a body of knowledge absolutely different from the former. Humans, though in part spiritual, have a body in the cosmos, and so have to relate themselves to the cosmos on the one hand and to God on the other hand. The more truly a man understands himself as a spiritual being and his relation as such to God, the more surely will his consciousness be prepared for the receptivity of truth about the cosmos and his affairs in it. That is why what is called prosperity and worldly success so

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often follow noticeably upon one's being born into a great knowledge and love of truth about God and man.

Now, the body is a part of the cosmos, which Christian Scientists call "unreal" in the sense of being changing, destructible, etc. But in every other sense known to us, the body is real. And it has its eternal laws of construction and maintenance, and these must be known. The more perfect our knowledge, the less thought and the less time for thought about the body is required. One simply knows and acts. The idea passes into the thing done with ease and perfection. Have you a column of figures to add? If you know your addition table perfectly, you have only to secure the time for the addition. You can not be anxious or worry about it. You know you are a perfect master of the job ahead of you. So with eating. The people that know nothing of demonstrable truth about eating are the ones that think it matters what they have to eat, and make a fuss about it when they don't get things they think they need; and Christian Scientists are as guilty of taking thought about what they eat as anybody else. But when you really know about all foods, you can not have any personal concern about what you eat.

Whatever you have is indeed all right, without any reservations, and you are able to enjoy it, too. The more you know about foods, the less work you do on them, or make other people work, and the less you eat. You can not be concerned about what you eat, at any particular time, or even for a season, but you must plan rightly for a life-time about eating and producing things to eat. The command in the Bible says, Take no thought for the morrow as to what you shall eat and drink, is a mistranslation. It should read, "Be not anxious for the morrow," etc., and refers to not worrying about future supply. It does not counsel against selecting the right kind of food. The command, "Eat what is set before you and ask no questions for conscience' sake," tells you that you are not to think about the religious ideals and practices of the people who may prepare the food you are to eat; and that it is right. But it does not mean you shall not observe the effects of one food and another food upon you, that you shall not knowingly choose one above another, that you shall not prepare the food one way in preference to another, from the standpoint of health and the cure of disease. To refuse to use your reason about food, in relation to your whole expression of life in this incarnation, is to rob yourself and your associates of much good. You can not

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live without food. The kind of food you eat—when I say **kind**, I mean the way it is prepared and combined with other food—certainly controls every manifestation of your mental and physical character far more than you ever dream. That is why people who are sick for weeks and unable to eat anything, sometimes unable even to drink water, until it seems impossible for life in the body to continue, are obliged to fast before ever the mind can receive any fundamental truths about God and man and believe them. After all effects of wrong food have been eradicated by a long fast, a new life in the mind is then possible, and then, with the renewed mind, comes a new kind of appetite for food and a new way of eating food. With every vital change of the character of the mind, there is a simultaneous change of the bodily appetites. It is impossible for the mind to change while the same habits of eating and thought about eating prevail. All experience will bear me out in this. Better grant it as true and proceed to learn about your body and to build it consciously for a temple of a mind that can have no error in it, and be child-like towards its heavenly Parent.

A great many people can not get a new mind without fasting, or without fasting and prayer. Usually it is a mental fast that is needed far more than a fast from food. But there are cases when the new life can not come into the mind or the body, or both, without a change of ideas and an entire rest from all food. We are slaves and not freemen and women, if we can not use our reason to collect data from experience about the use of any material thing inside of the body and outside. Do think this thing out and you will have to conclude that a certain amount of cosmic knowledge and obedience thereto is **necessary** before life in the body can be maintained at all and before you or anybody else can ever know where you are at.

I hope you begin to understand this true point of view. A perfect mind, free from all worldliness, as that of Jesus or Socrates, or many others, could eat or drink certain things and not be affected. Socrates could not get drunk, no matter how much wine he drank, because his mind was too balanced in truth. But he believed that the so-called hemlock was deadly; and when he drank it, he expected to die, and he did. Had he known some things that we know about the power of thought, he could have drunk that hemlock and not have died. But not to have done this merely to prove that he could do it, but only when he was compelled to drink it by those in authority over him. In a trap, under compulsion, the power of **unbroken**

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thought over the life of the body is beyond the power to estimate. But these times make the great emergencies, and life can not be lived at this height of demonstration every moment. To try it, would be to commit suicide as surely as to shoot one's self in the temple or the heart.

God and the Earthquake in Japan

By G. A. Kratzer

In order to understand the significance of such an occurrence as the earthquake in Japan, as being consistent with the wisdom, goodness, omnipresence, and all-power of God, it is necessary to take into account several facts which are apt to be lost sight of:

1. The human man is primarily spiritual and mental, and only secondarily is he physical.

2. The development and final perfection of a human soul are a long slow process, the basis of continuity and of education being on the mental side, with successive and interrupted dippings into matter, in the earth-life, called reincarnation, which come to an end only at the finishing of the process, when perfection is reached and ascension is demonstrated. The soul then attains union with God, and comes no more into the world in material form.

3. During this evolutionary, reincarnating process, only the development of moral and spiritual values counts; and consciously acquired, or voluntary moral and spiritual character can only be gained in the midst of hardship, difficulty, and suffering. Moral and spiritual fiber are as impossible to a soul shielded from that which taxes its powers and gives opportunity for choice under difficulties, as toughened fiber is impossible to an oak growing in a wind-shielded valley.

The international comity and good-will called into expression by the Japanese earthquake are worth immeasurably more in eternal values than any amount of mental and physical suffering and the loss of any number of physical lives, all of which have only temporary significance, and the experience of which ultimately adds to the power, intelligence, and joy of the souls tried thereby, especially if they take such an experience in a meek and understanding way.

4. We are members one of another, and, for the most part, the individual soul gains its perfection only as the race grows

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also; and, in the long account and in the largest way, this is fortunate for the individual soul as well as for the race. In accordance with this broad fact, individuals are forced to suffer physical and mental hardships, which they individually do not seem to deserve, but which are incidental to the undeveloped condition of the race. Were life looked at from the physical aspect, and only from the cradle to the grave, in one incarnation, there could be no rational account of such catastrophe from a theistic standpoint.

5. It is not inconsistent with anything said above, to say that God does not plan such catastrophes, in general or in particular, and may not even know of them. Yet, they may come to pass partly from the operation of the changeless power of God, acting upon the changeable mundane elements, earth, fire, air and water, just as the changeless heat and light of the sun acting upon these earth elements produce a succession of sunshine, clouds, and storms.

ASKING FOR FAITH

O God, our Heavenly Father, King of Love,
Who knowest all, Who seest far, from above,
Grant unto us, for every trying hour,
A faith invincible in Thy great Name and Power.

Then rest our weary minds from troublous thought
Of life with danger, death with darkness fraught,
Then drop our tiresome doubts and queries odd,
Then live we, clear and strong, the lives that please Thee, God.

O God, our Heavenly Father, King of Love,
Who knowest all, Who seest far, from above,
Grant unto us, for every trying hour,
A faith invincible in Thy great Name and Power.

Then it shall be as though we could descry,
As though we too knew all the reasons why;
Our souls will tune in chord with every day,
And we will live those simple lives that trend Thy way.

Barnetta Brown

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God

(From the Russian of DERZHAVEN)

O THOU ETERNAL ONE! whose presence bright
All space doth occupy, all motions guide,
Unchanged through Time's all-devastating flight,
THOU ONLY GOD! There is no God beside.
Being above all beings! Mighty One!
Whom none can comprehend, and none explore;
Who fill'st existence with Thyself alone,
Embracing all, supporting, ruling o'er;
Being whom we call GOD, and know no more!

In its sublime research, Philosophy
May measure out the ocean deep, may count
The sands, or rays of sun, but God! For Thee
There is no weight or measure; none can mount
Up to Thy mysteries. Reason's brightest spark,
Though kindled by Thy light, in vain would try
To trace Thy counsels, infinite and dark;
And thought is lost ere thought can soar so high,
Even like past moments in Eternity.

Thou from primeval nothingness didst call
First chaos, then existence; Lord, on Thee
Eternity had its foundation; all
Sprung forth from Thee, of light, joy, harmony,
Sole origin; all of beauty, Thine,
Thy word created all, and doth create;
Thy splendor fills all space with rays divine;
Thou art, and wast, and shalt be glorious! great!
Life-giving and life-sustaining Potentate!

Thy chains the unmeasured Universe surround;
Upheld by Thee, by Thee inspired with breath!
Thou the beginning with the end hast bound,
And beautifully mingled life and death!
As sparks mount upward from the fiery blaze,
So suns are born, so worlds spring forth from Thee;
And as the spangles in the sunny rays,
Shine round the silvery snow, the pageantry
Of Heaven's bright army glitters in Thy praise.

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A million torches lighted by Thy hand,
Wander unwearied through the blue abyss;
They own Thy power, accomplish Thy command,
All gay with life, all eloquent with bliss.
What shall we call them? Piles of crystal light?
A glorious company of golden streams?
Lumps of celestial ether burning bright?
Suns lighting systems with their joyous beams?
But Thou to these art as the day to night.

Yes! As a drop of water in the sea,
All this magnificence to Thee is lost.
What are ten thousand worlds compared to Thee?
And what am I, then? Heaven's unnumbered host
Though multiplied by myriads, and arrayed
In all the glory of sublimest thought,
Is but an atom in the balance weighed
Against Thy greatness, is a cipher brought
Against Infinity! What am I, then? NAUGHT!

Naught! But the effluence of Thy light divine,
Pervading worlds, hath reached my bosom too;
Yes! In my spirit doth Thy Spirit shine,
As shines the sunbeam in a drop of dew.
Naught! But I live, and on Hope's pinions fly,
Eager toward Thy presence; for in Thee
I live, and breathe, and dwell; aspiring high,
Even to the throne of Thy Divinity.
I am, O God, and surely Thou must be!

Thou art! Directing, guiding all, Thou art!
Direct my understanding then to Thee;
Control my spirit, guide my wandering heart;
Though but an atom 'midst immensity,
Still I am something, fashioned by Thy hand!
I hold a middle rank 'twixt heaven and earth,
On the last verge of mortal being stand,
Close to the realms where angels have their birth,
Just on the boundaries of the Spirit Land.

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The chain of Being is complete in me;
In me is Matter's last gradation lost,
And the next step is Spirit, DEITY!
I can command the lightning, and am dust!
A monarch, and a slave: a worm, a God!
Whence came I here, and how? So marvelously
Constructed and conceived? Unknown! This clod
Lives surely through some higher energy,
For from itself alone it could not be.

CREATOR! Yes! Thy wisdom and Thy Word
Created me! Thou source of life and good!
Thou Spirit of my spirit, and my Lord!
Thy light, Thy love, in their bright plenitude
Filled me with an immortal soul, to spring
Over the abyss of Death, and bade it wear
The garments of eternal day, and wing
Its heavenly flight beyond this little sphere,
Even to its source, to Thee, its author there.

O thought ineffable! O vision blest!
Though worthless our conceptions all of Thee,
Yet shall Thy shadowed image fill our breast,
And waft its image to the Deity.
GOD! Thus above my lowly thoughts can soar;
Thus seek Thy presence, Being wise and good;
'Midst Thy vast works admire, obey, adore;
And when the tongue is eloquent no more,
The soul shall speak in tears of gratitude.

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Contrasts in the Bahai Movement

By Harrison G. Dyar

In the "Star of the West" for November, 1923, there appears an unsigned article, presumably by the editor, Mr. Albert Vail, entitled "The New Covenant." The presentation is clear and logical, for which we are rather sorry, since it makes plain that this Bahai view-point, which is that of the Bahai Organization and probably the majority of those calling themselves Bahais, is after all sectarian and not universal. The view aims at universality, yet because it follows the lines of a certain theological theory only, it misses its mark and lands in narrow sectarianism. It is not the philosophy which Abdul Baha wished to propagate; in fact it is the negation of that philosophy. Therefore we are doubly sorry, and we feel moved to examine the presentation briefly.

Mr. Vail takes as his theme the idea of the "Covenant". A covenant, properly speaking, is a voluntary agreement between two individuals, by which each undertakes, reciprocally, to perform certain acts, without compulsion on either side. But Mr. Vail does not use the word in this sense. Either of the words instruction, information, command, orders would better express the idea. God is conceived of as a personality, and men as His children. Mr. Vail says: "God has a wonderful plan for man's life upon earth, for his destiny as a transformer of the world; but to attain to this station ordained for him from the creation of the world, man must obey God's laws, which are the articles of God's Covenant, revealed by Him through His chosen messengers." These messengers are the great prophets, Abraham, Moses, Jesus, Mohammed, etc. Again Mr. Vail says: "The succession of these Manifestations of God is the central law of the religious development of the world. It is the supreme teaching of the Covenant." The latest of these Messengers is stated to be Baha Ullah (1817-1892).

"The new Covenant in Baha Ullah" Mr. Vail states to be: "An agreement which God takes with those who recognize His latest Manifestation that they will live according to the teachings which He reveals through His Chosen Ones."

We do not perceive that there is any strong motive adduced for people generally to "recognize the latest Manifestation." The Jews follow Abraham to this day and did not turn to Christ. The Christians still follow Jesus and are not numbered

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among the adherents of Mohammed. No religion has turned bodily to another, but as prophets increased, religions have multiplied. Those who do not follow Baha Ullah, therefore, seem no more culpable than the Christians who have not turned to Mohammed. To be sure, Baha Ullah's teachings are said to be all-inclusive, covering every need, religious and worldly as well; but without disputing that, we find that religious allegiance is more a question of loyalty and belief in personal salvation than a question of gaining information. If all the prophets are of God, as the teaching says, the Jews who still follow Abraham and the Christians who still follow Christ are not especially blameworthy. They are at most but somewhat out of date. This leaves Baha Ullah with but a small and not rapidly growing following.

As for those who do follow Baha Ullah, they are bound by the "New Covenant." They must live according to the teachings of "His Chosen Ones." The plural is intentional, for Baha Ullah's mantle is said to have fallen upon Abdul Baha, and his upon Shoghi Effendi. There must be a living representative of "God on earth." But such a living representative already exists. The Church of Rome, that parent organization of the Christian world, has supplied this need in the Supreme Pontiff, the Pope, wielding spiritual power and formerly temporal as well. Why should a line of Popes representing God through Christ yield to a new line representing God through Baha Ullah? Both cannot exist together, and the older line would seem to have the advantage of position and authority. We fear that the results of this latest Bahai gesture have not been clearly visualized.

Now, by way of contrast, let us turn to another Bahai view-point, the one which Abdul Baha announced when free to do so and not occupied in trying to preserve an even contact with his father's teachings. To do this I will simply repeat Mr. Vail's quotation which he passes over without perceiving its import. "The teachings of Baha Ullah," wrote Abdul Baha shortly before his ascension, "are the light of this age and the spirit of this century. The first one is the investigation of truth; the second the oneness of mankind; third, universal peace; fourth, the conformity of religion with science; fifth, the abandonment of racial, denominational, worldly and political prejudices—prejudices which destroy the foundation of mankind; sixth, right and justice; seventh, the betterment of

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morals; eighth, equality of both sexes; ninth, the diffusion of knowledge and education; tenth, economic questions, etc."

What does Abdul Baha put as the prime requisite of Baha Ullah's teaching, the pivotal point, the "New Covenant?" The search for truth. Mr. Vail says it is the succession of the Manifestations. The former is scientific investigation; the latter is what the old age clung to. Could a greater contrast be imagined—and all in the Bahai Movement!

Any elaboration of these two divergent ideas but intensifies the divergence. Those who place the search for truth first—as Abdul Baha did—cannot accept any ready-made theories or creeds. They cannot first accept God and listen to His commands; rather they must accept first the facts of existence and if these finally lead to God, well and good; but if they do not lead Thither, also well and good. What is, we will know—as far as we are able. But Mr. Vail does not tell us to do this. We must accept God without question and the Manifestations without question—does he not tell us that this is the central law of the religious development of the world? We must accept this theory, this dogma, or otherwise we cannot begin. We are "in manifest loss," and, "verily, of the people of error."

Therefore, to the charge of sectarianism, Bahais must plead guilty—but not all Bahais, let us hasten to say—not Abdul Baha.

Perfective Laws of Personal Development

By Luella F. Phelan

LIFE AS A FINE ART

To live life as a fine art we must know the laws by which its movements are governed and intelligently co-operate with them. Life is not governed by chance, but by definite and immutable laws, and any infraction of these laws reacts upon the individual with rhythmic certainty. Each life is summed up in the perpetual readjustment of the individual to forces within and without himself; and the individual is happy or unhappy in the exact ratio of his ability to make adjustment with the force which sets the law in motion. To find the spring which controls the engine that impels us to do the things which make

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for our success or failure is the first lesson in the fine art of life.

Vibration is life and every experience in life is the result of the rate of vibration; therefore it is expedient that we glean from each experience the lesson infolded, for that is our pass-key to higher vibration. The higher the vibration the more spiritual the life for spirit is the essence of all life.

Each individual looks upon life from a different viewpoint, and to each life holds some lesson with a meaning different to that of his fellowmen for life is an individual problem. The responsibility of life and of living, weighs so heavily upon one that he makes himself a burden with his gloom and anxiety. To another, life is joy, and living is, in itself, a constant gladness. Such an one is welcome wherever he appears, for he inspires courage and renewed effort to better, finer living.

Life is the supreme mystery of the world. It begins with a cry and ends with a sigh. Encompassed between the sigh and the cry is the time allotted us to meet and cope with the exigencies of life and to make the grade which prepares us for hearing and responding to the call, "Come up higher."

The entire field of the fine arts represents the expression of spirit as it makes its way through material man to outward manifestation. Every eye that falls upon these words, looks out from a soul that yearns Godward, and every individual has the potential ability to transmute his latent talents into genius. It is not so much the height of the ideal that counts in making life a fine art, as the resolution that our ideals, whatever they are, shall be translated into practice. The ideals which have lifted the souls and minds of men to higher levels, have always been conceived first by free spirits of superior intellectual and moral endowments. The dependent of station or spirit never venture to proclaim the word that, through its vibration, would mean their liberation from bondage.

Life since the bitter travail of the gruesome world tragedy has suddenly become worth living. Life has become worth while because for every man and woman it has become a hard grind with a great purpose. People everywhere are looking for a better way to meet the issues that life has thrust upon them, and are eager to clasp hands with an understanding friend. Life is not living just for today; it is not just day-dreaming; it is doing what must be done; it is to work and be true. To live for others and brighten their lives, and lighten their load, is to nearer know our God. This is living life as a fine art.

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The corner-stones of life are health, wealth, love and usefulness. Upon these man builds his life, and if obedient to the laws of his being, it will endure in its influence as the beautiful building of Solomon, who wrought in the Ineffable Name of Him who gave the power to call out armies of angels and demons, men of all nations, and all the precious substances necessary to the structure of the Temple. In building his life-structure man selects his materials from the best he finds within himself; the best he sees in his brothers and the recorded experience of generations gone before. It is for each to determine his rate of growth and the degree of wisdom which he shall express. Many fail to use their available material, not recognizing its worth, and so it passes on; but be assured it is not lost, but goes on to fulfill its part in the universal plan. Each act, each word, each thought of our life today becomes a mosaic in the mansion of our destiny. Each thought or act of ours puts a new set of forces into operation. Woman plays a most important part in raising the level of consciousness to a higher mark. Physically, women are the product of men; morally, men are the product of women. Woman's work is to spiritualize the physical things of life and to make sympathy a source of strength. The woman's part in the scheme of life is to hold men to their highest point of expression. The world is expecting more of woman today than ever before; she is making good and carving her niche into the granite of life.

To make life a fine art is to make the Golden Rule operative; for when all mankind does unto others as he would be done by, the old things will have passed away and man will be redeemed in his own sight. When one can put the acid test to his own acts and is able to endure and pass the censorship of his highest self, he will then know the meaning of life.

Every musician knows that he must find the common chord on the keyboard of his instrument before he can build his melody. He slides by semitones until finally his soul hears the vibration of complete harmony. Every man knows that he reaches his highest point of harmony when he forgets self and self-interests in grasping the hand of the humble and feels the thrill of brotherhood. This is the pinnacle of life as a fine art; for Love is the fulfillment of the law.



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What Spiritualism Really Is

By B. W. James

Spiritualism deals with the phenomenon of life, not death —there is no death (extinction). Spiritualism co-operates with all other movements or religions and favors the spread of Bahai principles, now, henceforth and forevermore.

1—Consolation. By removing all fear of death, it (Spiritualism) is one's greatest comforter.

2—Definition. Spiritualism is the only science, religion and philosophy, which furnishes positive proof (by oft repeated mental and physical phenomena, through mediumship) of the knowledge of spirit-life, spirit-return and immortality.

3—Human Body. Every attribute that man possesses, whether of worth or of crudeness, belongs to his spirit alone; he uses his body as an instrument.

4—Personality. There is no real death of personality.

5—Continued Life. Spirit ones come back and testify to the fact that they still live.

6—Proof. We learn, through phenomenal proof that spirit-life and its concomitant spirit-return are actualities which mediumship brings to our comprehension.

7—Spirituality. Spirituality, which is heavenly-mindedness, is of no special brand, but is procurable everywhere by by those who are interested in self-advancement.

8—Half Way. Spirituality, while so commendable, only takes us part of our journey; by advancement we are then prepared to enter the field of spirit contact.

9—Character. The sterling qualities that make the superior man or woman (whose ways are peace), are known as grace, virtue and the high aspirational requirements, that are embodied in a noble and upright character.

10—God. God is life, love, action, motion, impersonal, creative and sustaining—designated by spiritualists as Supreme Intelligence.

11—Progression. Mortal life is one of progression, never reaching perfection; the same can be said of immortality.

12—Communion. Brief communion, with a kind thought of welcome to our spirit ones, helps them to progress.

13—Possessions. The fruits of a ripe experience are knowledge, spirituality and character—which we take along into the spirit-life.

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14—Soul. Implanted in every human body is the entity, or soul-body, which at time of so-called death, takes flight to heaven.

15—Spirit-return. This brings to us a realization that our dear (spirit) loved ones and friends do return to earth to relate their story of immortal life, happiness and bliss—which is their song of eternal life in the heavens.

16—Mediumship. We know that, through the gift of spirit truth and knowledge, by mediumship, others are greatly benefited by the inspirational knowledge and by messages from spirit relatives and friends.

17—Creator. The creative force of Infinite Intelligence is plainly visible to all of us throughout the multitudinous forms in nature.

18—Supreme Intelligence. One does not require a searchlight to discover the fact that this so-called mysterious force in nature is none other than the domination of a master mind that is so far above the mental power of man, that one instantly exclaims: "O, thou source of vast power and intellectual superiority, we pray that we may fully realize that our vocabulary may help us to say that thou art mentality and creative force known as Supreme Intelligence, filling all space, causing all forms in material or in ethereal life to vibrate with precision, according to infinite law and order!"

The time is ripe for all to understand the meaning of psychical research—it means communing (and communication) with spirits. I have made an assertion that is plain enough for all to understand, as there need be no mystery about the matter.

Spirits or discarnates are always in our midst, and as they are ever ready and anxious to come to us with their messages of joy, wisdom and consolation, it does not require much effort on our part to welcome the dear ones.

Why some delay in thus communing with their spirit loved ones is beyond a reasonable comprehension—as we have nothing to lose and a vast amount of goodness to obtain.

Some delay; some have a desire to learn of spirit-life, and some are indifferent. But, notwithstanding the different minds, our spirit ones are very willing to help us onward along the path of progression—which leadeth forward through eternal life, unto perfection.

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All that can be said in favor of Spiritualism is not sufficient to do it full justice, but the time will come to one and all when the news of the perfect day will find a ready welcome, and all will understand that we all live on-and-on in the heavenly life of activity, life and progression.

So the time is ripe for us all to be honest investigators of Spiritualism, so as to reap its benefits, here and now.

The Bahai Progression

By Harrison G. Dyar

We have stated on several occasions that the teaching of Baha Ullah was predominantly reactionary, while that of Abdul Baha was progressive, yet that Abdul Baha derived his philosophy by selection from the other's writings, not by new statements. The following quotations illustrate this. All of the words of Baha Ullah except the paragraph before the last, which we have italicized, are of strictly orthodox import, referring to a personal God of austere type. By selecting the italicized paragraph only, we get a text upon which the liberal and inclusive remarks of Abdul Baha, which follow, might easily have been based. It seems to us that this Bahai progression was skilfully worked out; but whether the fundamentalists and modernists can be harmonized on this basis or how they can be harmonized, is a problem for wiser heads than ours. There seems to be a basis for union here, but we fear that we are ourselves too far on one side of the chasm to see the bridge. Yet we doubt not it is there. Advance, friends, and find it.

Words of Wisdom by Baha Ullah

(Translated by Shoghi Effendi)

In the Name of God, the Exalted, the Most High!

The source of all good is trust in God, submission unto His Command, and contentment with His holy Will and Pleasure.

The essence of wisdom is the fear of God, the dread of His scourge and punishment, and the apprehension of His Justice and Decree.

The essence of religion is to testify unto that which the Lord hath revealed, and follow that which He hath ordained in His mighty Book.

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The source of all glory is acceptance of whatsoever the Lord hath bestowed, and contentment with that which God hath ordained.

The essence of love is for man to turn his heart to the Beloved One, and sever himself from all else but Him, and desire naught save that which is the desire of his Lord.

True remembrance is to make mention of the Lord, the All-Praised, and forget all else beside Him.

True reliance is for the servant to pursue his profession and calling in this world, to hold fast unto the Lord, to seek naught but His grace, inasmuch as in His Hands is the destiny of all His servants.

The essence of detachment is for man to turn his face towards the courts of the Lord, to enter His Presence, behold His Countenance, and stand as witness before Him.

The essence of understanding is to testify to one's poverty and submit to the will of the Lord, the Sovereign, the Gracious, the All-Powerful.

The source of courage and power is the promotion of the Word of God, and steadfastness in His love.

The essence of charity is for the servant to recount the blessings of his Lord, and to render thanks unto Him at all times and in all conditions.

The essence of wealth is love for Me; whoso loveth Me is the possessor of all things, and he that loveth Me not is indeed of the poor and needy. This is that which the Finger of Glory and Splendour hath revealed.

The essence of faith is fewness of words and abundance of deeds! he whose words exceed his deeds, know verily his death is better than his life.

The source of all evil is for man to turn away from his Lord and set his heart on things ungodly.

The most burning fire is to question the signs of God, to dispute idly that which He hath revealed, to deny Him and carry one's self proudly before Him.

The source of all learning is the knowledge of God, exalted be His Glory, and this cannot be attained save through the knowledge of His Divine Manifestation.

The essence of abasement is to pass out from under the shadow of the Merciful, and seek the shelter of the Evil One.

The source of error is to disbelieve in the One True God, rely upon aught else but Him, and flee from His Decree.

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True loss is for him whose days have been spent in utter ignorance of his self.

The essence of all that We have revealed for thee is Justice, is for man to free himself from idle fancy and imitation, discern with the eye of oneness His glorious handiwork, and look into all things with a searching eye.

Thus have we instructed thee, manifested unto thee Words of Wisdom, that thou mayest be thankful unto the Lord, Thy God, and glory therein amidst all peoples.

Words of Abdul Baha

The time has arrived for the world of humanity to hoist the standard of the oneness of the human world, so that solidarity and unity may bind together all the nations of the world, so that dogmatic formulas and superstitions may end, so that the essential reality underlying all the religions founded by the Prophets may be revealed.

That reality is one.

It is the love of God, the progress of the world, the oneness of humanity.

That reality is the bond which can unite all the human race.

That reality is the attainment of the benefits of The Great Peace, the discarding of warfare.

That reality is progressiveness, the undertaking of the colossal tasks in life, the oneness of public opinion.

Therefore strive, O ye people! and put forth your efforts, that this reality may overcome the lesser forces in life, that this king of reality may alone rule all humanity.

Thus may the world of mankind be reformed. Thus may a new springtime be ushered in, and a fresh spirit may resuscitate mankind.

The individuals of humanity, like refreshed plants, will put forth leaves and blossoms and fruit, so that the face of the earth will become the long promised and delectable paradise, so that the great bestowal, the supreme virtues of man will glisten over the face of the earth. Then shall the world of existence have attained maturity.

This is my message.



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WHEN HE FELL INTO HIS SLEEP

(Read at a Memorial Meeting for the
late President Harding,
at Calvary Baptist Church, Washington, D. C.)

From Alaska's rugged icy land
By Angels he was led
To the Golden Gate, there to wait,
Till the world knew what he said.

'Twas there in silence they waited,
On that fateful August eve
Till setting O'th' Sun, his work all done,
Then his wearied Soul receive.

His pathway laid by crimson rays,
As the sun sank o'er the deep,
Led his Soul afar, t'th' gates ajar,
When he fell into his sleep.

He fell asleep—'Twas Eternal sleep—
Upon El Dorado's breast,
Where Sacramento waters flow,
Neath Sierra Nevada's crest.

The radiant Stars as sentries stood,
Till their grand retreat at morn;
The sun, on its way, watched him lay,
Amid tears and hearts grief-torn.

Oh! Had he not high honor,
To leave with that perfect day,
O'er Pacific's wave, beyond the grave,
While nations mourn and pray?

W. A. Cox

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Metaphysical Portraits

By George C. Golden

Portrait of a Young Lady Musician

All is Omnipotent God and His perfect and complete expression.
You are God—His Complete, Finished and Wonderful Individualization as Yourself!
Therefore
All your desires are realized and your ambitions are manifested;
Your talent finds its perfect release and your genius is fulfilled in you;
Divine Love in you is fully expressed and Perfect Truth is your Wonderful Counsellor.
You can make no mistakes and can commit no crimes against Life
For you and Life are one as your Intelligence is Life's Intelligence.
You deny all losses and faults for now you know the Truth
That there is nothing but Spirit's unfoldment and progression,
No growth, only unfoldment; no maturity, only better understanding of Yourself.

You create for yourself your House of Silence
Where the Truths about yourself eternally chant to the Soul's attentive ear;

You take to yourself the Instrument of the Masters
On which, through you, the perfect symphonies of Eternity play themselves;

You close your eyes that you may see with the Eye of the Soul
The revel of Spirit's riotous and harmonious colorings.

In all things you are faithful to the Vision shown you on the Mount.
It reveals You as YOU ARE,
It gives you Truth to share with others,
It gives you riches, eternal youth, and food for your Spirit's affections.
In all things you are PERFECT
AND YOU KNOW IT.

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Elementary Psychology

By Clarence H. Foster

PROGRESSION AND REGRESSION

In all phases of nature you may come to observe the procession of opposites following upon opposites, endlessly and eternally. The ever shifting panoramic scene is but an unending series of shuttling alternating opposites.

And, as it is certain that one side of each of the pairs of opposites will manifest, so is it also certain that the other side must follow in turn.

You observe in the opposites the positives and the negatives, the night and the day, the winter and the summer, the rise and the fall, action and reaction, reception and expression, movement and inertia. You also observe that the smaller cycles of alternating opposites are contained in larger cycles, and again, repeating endlessly.

There are many ways in which an observance of these facts may be helpful to you.

For you come to realize that the intensity of the departure from the neutral point between the pairs of opposites is compensated for, or equalled on the other side of the neutral point.

The greatest lesson which life has to offer us is that we should attain, as far as possible, a neutral frame of mind, neither elated nor depressed by the passing events, and that the more nearly we find and follow the "middle of the road" the more continuously do we reap peace, plenty and harmony.

For it is a truth that for every shade of emotional joy, conceit, etc., over the passing events, at some time we must experience an exactly equal compensating shade of emotional pain. There is absolutely no way to evade or circumvent this automatic compensation in nature. It profits one to reflect upon this.

One also finds peace in connection with temporal and material progress by studying the path of growth in every phase of nature. The botanists tell us that in all vegetable life, growth is made up of an endless series of cycles of progression, or expansion and growth, followed by regression, or shrinking back.

The same holds true in all growth, and in your own progress in life in all ways. The era of progress is always slightly greater than the era of regression.

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In all growth there is the unending rise and fall, or gain and loss, and the advance is always slightly greater than the decline. As you look back over your own life, you can readily observe wherein you have made progress, and other periods when you seemed to have lost all that you had gained before. Yet you have always gained in some way more than you have lost.

Again and again this will repeat, in every phase of your life, and in the times of decline and loss you may despair. Yet, in time you come to observe that the cycle turns again, and once more you find the way of progress, more beautiful and expressive than before.

Remember always, when you feel that you have lost, that throughout all nature, inertia is followed by action, and regression is followed by renewed and greater progress. Then will you rest in quiet peace in the hours you spend crossing the valley or idly waiting, for you know that if you but work and wait, the cycle turns and again you find your feet upon the open road, unhampered. Better fitted by your time of rest and by the lessons you have learned.

And too, you must learn anew, that even as you have received your lessons, so must you fulfill the law of opposites, and give, express, and pass them on again.

Steadily, unmindful of apparent loss and gain.

We consciously receive impressions, give attention to thoughts or ideas vibrating within us, and direct the expression of ideas in action, speech, etc. When we think of self, it is at first of the conscious self. The "I" of us seems to be centered in that spot within the head where pictures and ideas vibrate before our attention. That "I" seems to "posesss" a body and means of action or expression.

The truth is that that which seems to be the "I" of us, is but the point where ideas and thoughts vibrate before our consciousness.

A great ice-berg floats in the sea. It is visible because a part of it protrudes above the water. Yet you would hardly assume that the portion visible to you included the entire mass. The major portion of it lies, invisible, beneath the surface. The submerged portion sustains, and carries about with it, the smaller point above the water. Even so is the deeper phase of mind the sole support and guiding influence directing the conscious thought.

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Again, one might think of the mind, conscious and subconscious, as though a small portion of it were above the level of a table, but the major portion beneath. And that the portion beneath directed all moves and actions above.

There are various ways of approaching consideration of the Subconscious. There are those who will teach you that it is an entitized personality center which has certain fixed impressions regarding everything of life. Others will explain that the "Unconscious" is an aggregation of wishes or unfulfilled desires. Others in turn will teach you that the unknown self is but a city of individual dwellers, Centers of Ideation, a multitude of little people, imbued with all kinds of Ideas seeking expression.

All of these three are equally correct, and are seen in different stages of unfoldment. But first must come the picture of the Subconscious Mind as easily grasped by the beginner.

Imagine then, that the true self, the deeper Subconscious Self, is an individual thinking person. To do this clearly at first you must imagine some location away from that which you commonly regard as the "thinking" center. It matters not where you may imagine the location of the Subconscious. Perhaps you may imagine it in the base of the brain, or in the solar plexus. Locate its house anywhere you like, at this time, just so you select a tangible point.

Realize that this Subconscious Self is dominated by three basic impulses—to protect, to express, and to reproduce itself. We will dissect this further in another number.

Realize that the Subconsicous Self, while the most powerful force in your life, has no reasoning power or judgment of any kind. And that whatever impressions it has ever received have been accepted by it as truth.

And that any statement which had not the slightest grain of truth or sense in it, if given often enough to the Subconscious Self, would be accepted by it as absolute fact, and that it would act forevermore in conformity with this impression.

Then realize that throughout the life the Subconscious Mind has received countless impressions of a negative, untrue, or unsound nature. And as you come to know how the Subconscious Mind attracts and molds every phase of the outer life, you realize the effect the negative and unsound impressions may have.

For everything which reaches the Subconscious Mind unquestioned, it accepts as logical and absolute fact. And one

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learns to "alter" its views by giving it, endlessly, a series of sound and constructive impressions.

People of all walks and stages of life may be classified in varying degrees according to their possibilities for inner unfoldment. And for those who so see life, this same classification will show the "age" of the traveler.

And understand always, that a person's outer knowledge, education and position do not indicate in the slightest degree the depth of the soul. The most superficial person, utterly unrefined and uneducated, absolutely without virtue, behind prison bars, may veil the deepest of souls.

But one may know what another's possibilities are, and may develop this observation, until he can tell just how far another will penetrate the veils within the lifetime.

The terms sometimes used, "Sensitives" and "Non-Sensitives" will serve as well as any others.

The absolute Sensitive is the deepest traveler. Such a one reacts more keenly to the experiences of life. He carries heavier burdens because he "feels" them more. He loves more intensely and sins more deeply. He participates in, and takes life's lessons in the greatest degree. He feels more keenly all vibrations around him.

The genius and the neurotic, those with intensity, constructive or destructive, are always of the absolute Sensitives. No person could ever penetrate the depths of psychology or metaphysics except the Sensitive. The possibilities of inner and subjective unfoldment and understanding are always with the Sensitives. This does not mean that the Sensitive is most blessed, for he or she always has the hardest road.

The absolute Non-Sensitive is a materialist. He sees life from the standpoint of feet and inches. He uses his "reason," he works hard, he clings to money as most worth while, he seeks a religion or creed where all will be thought out for him in simple terms. He is skeptical, pitiless, and yet utterly stable. He would poorly serve as a teacher, except in materialistic lines, yet he fills many other places most successfully.

The absolute Sensitive may, for a time, show and have all of the characteristics of the Non-Sensitive, but he is simply passing through this stage, even as the race does in its evolution, and in time will pass on through and beyond it. Neither type is superior, they are just different. About 20 per cent of the mass are absolute and intense Sensitives, about 20 per cent

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are utter Non-Sensitives, and the remaining 60 per cent grade between the two extremes.

They may be externally determined by one indication, the eyes.

The absolute Sensitive always has either brown eyes, large baby-blue eyes, or large grey blue eyes. The absolute Non-Sensitive invariably has small, hard, cold, blue eyes.

The brown eye, or large baby blue eyed Sensitive is of the emotional type, an excellent psychologist or healer by nature, likewise sometimes the greatest sufferer from internal conflicts. The large grey blue eyes belong to the Metaphysical Philosopher, a placid type when compared with the brown eyed person. This metaphysical type is as deep as the more emotional Sensitive, but is less apt to fufill his destiny in perversions, or as an erratic genius.

The Non-Sensitive is content with objective possessions and attainments; the Sensitive seeks inner unfoldment, and invariably has throughout the life an inner aching void which nothing but inner unfoldment can dissolve.

The Sensitives will always be responsive to your work and teachings. You should never make any effort to heal the Non-Sensitives except with pills, diet, etc., which they can believe are real, nor to teach them except in terms of money and measures.

In the beginning, as we think of the Subconscious Mind simply as the deeper true self or personality, we can easily see how it has a great assemblage or number of ideas and impressions concerning every phase of knowledge or life.

As previously suggested, these ideas, impressions and convictions need not be true in any way. They may be absolutely untrue and without foundation, and yet, while they exist in the Subconscious Self, they are absolutely sound to the one who possesses them.

The ideas, impressions, convictions and facts which may be called consciousness, or which may influence one in any way, are of two broad classes.

Facts, knowledge and general ideas and points concerning objective and impersonal points of impression—these include knowledge of the general appearance of objective nature, the distinction between colors, shapes, flavors, odors and sounds. While all of these points of impression are necessary for one's interpretation of and orientation toward life, nevertheless, they

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are entirely impersonal and are not that type of ideas, impressions or convictions that guide the emotional feelings.

The other broad class of ideas and impressions which one may have are always concerning self. Here are the ideas and impressions as to one's likes and dislikes, and as to the things and circumstances one wishes to have or wishes to avoid. Here, also, will be found the ideas as to what is right for one to do, and what is wrong.

The first class of ideas and impressions do not directly affect the emotional self toward pleasure or pain, since they are impersonal and concern externality. The second class directly concerns self, and therefore cause one to feel life's experiences in terms of pleasure or pain, and to struggle toward that which seems desirable.

The outstanding point to remember here again, is that it matters not at all whether the ideas and impressions are true or not. Their effect is the same as if true. For instance, one may have a fixed conviction, even a buried and completely Subconscious idea, that in some specific way he is inferior to his fellows. It may be absolutely untrue, and he may be equal to others in every way, yet because he has this fixed conviction, he will suffer as much, in some way, as though he actually were inferior.

You are taught in Elementary Psychology that the outer circumstances of the life directly reflect, in every detail, the accumulation of ideas or impressions which exist in the Subconscious Mind. And that some phase of the Subconscious Mind attracts exactly every detail of the outer life.

This is the most difficult part for the beginner to understand, for he cannot see "how" the ideas and impressions and desires deeply buried in the Subconscious can attract outer circumstances. In other words, he cannot see any outer means or mechanisms by which such attraction takes place. Later we will approach from various angles, the Laws of Attraction and the Laws of Vibration.

Discussion of Attraction clarifies the understanding of how certain types of causes or conditions will attract certain types of fruit in the inner and outer circumstances of the life.

Reflection upon the principles of Vibration will explain how, through vibration, all things become manifest, both in objective matter and in circumstances. All that we see or know as the Universe is but the reflection of an Idea, manifesting to the most minute detail solely through vibration, in various scales,

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rates and planes. And we realize that we are but a re-creation of the original Fountain of Creation, and as creators we vibrate into outer manifestation the composite ideas which we have within us.

But in passing, let us drop a hint. Every idea, desire and impression is two-sided. It brings a result which we can see in direct connection, and it brings another result which we do not connect with the cause. Any idea which violates in spirit the "Golden Rule" or which is rooted entirely in vanity or self-love, while it may apparently bring its satisfaction in the outer life, it will also bring a compensating pain. In other words a "black" idea toward others must bring a black fruit to self, and a "white" idea toward others must bring a blessing upon self.

Teaching Is the Only Service

Whosoever quickens one soul in this Cause is like unto one quickening all the servants, and the Lord shall bring him forth in the day of resurrection into the Rizwan (Paradise) of Oneness, adorned with the mantle of Himself, the Protector, the Mighty, the Generous!

Thus will ye assist your Lord, and naught else save this will ever be mentioned in this Day before God, your Lord, and the Lord of your forefathers."—**Baha Ullah.**

"There are many souls hungry for the Heavenly Bread; we must invite them to the Banquet of the Lord."

"This is not the day of silence! It is the day of the Proclamation of the Kingdom! It is not the day of rest. We must act, act, act!"

"It is not My duty to command particular persons to arise and teach the Cause. Whosoever arises to spread the Word and performs this service, will behold the Doors of Confirmation are open wide before his face. This is the season of teaching, and therefore it will yield results."

"Now, this is the divine season of seed-sowing. Every Bahai must become a heavenly cultivator. If, at this season, he performs the prayers of all the past and future ages, it will yield no fruit. My primal object of this long trip was to show, by deed, to the friends of God, that this is the season of teaching the Cause. Although Acca and Haifa (Syria) are the headquarters of the Cause, and I should stay there and from those centers administer the affairs of the Cause, yet I left

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everything and traveled throughout the earth to herald the coming of the Kingdom of Abha.

"Any person desiring to be surrounded by the confirmation of the Blessed Perfection (Baha Ullah) must arise and teach the Cause. This is the Path!"

"Do not allow the opportunity to fall from your grasp, and spend not your time uselessly. I swear by the ocean of Godly Knowledge that a moment in these Days is more excellent than past centuries and ages; to this beareth witness your Lord!"

"I am growing old. O, very old! All through my life I have carried on my back, gladly, the burdens of the believers, but now I ever anticipate hearing the good news of the service actually accomplished by them. Save this, I have no other joy in the world.

"Will they not make me happy?

"Will they not answer my call, when the shadow of the last night of my earthly life is falling slowly across my path?

"Will they not arise with superhuman energy and united effort to spread the Cause and impart to me new vigor?"

Abdul Baha

Mysticism

Extract from a book review by Ethel Powell Browne, of Prome, Burmah, published in The Rangoon Gazette.

Mention the word, "mysticism," to the half of one's acquaintance and the answer is of the nature of a snort, "Mysticism? Rubbish! Table-rapping and tambourines. I suppose that is what you mean?"

No, that is certainly what one does **not** mean, but the wise man leaves it at that. He has gauged the capacity of his hearer, and that is enough.

Others, only a little less ignorant, may say, "Mysticism is simply another word for moonshine and muddled thought—all very well for a pack of hysterical women, but give me commonsense!"

As well attempt to explain the difference between red and green to the color-blind, or the contrasting appeal of the major and minor keys to the tone-deaf, as to endeavor to discuss the subject of mysticism with a man of this type. He who boasts of commonsense is seldom gifted with any sense above the common.

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But there is some excuse for haziness on the subject. No dictionary definition of "mysticism," is adequate, and some attempts at definition—for example, the phrase "obscurity of doctrine"—are distinctly misleading. A consensus of the mystics of all ages establishes the fact that illumination, rather than obscurity, is the result of their experiences. The only mystery there is, is caused by the inadequacy of language to express anything that transcends the ordinary.

The compilers of that most excellent anthology, "The Oxford Book of English Mystical Verse," state that they took as the criterion for selection the evidences of "a consciousness wider and deeper than the normal," at the same time admitting that the most essential part of mysticism can never pass into expression because it consists of an experience which is "in the most literal sense ineffable."

Nevertheless, there are indications on every hand that the spirit of mysticism is abroad. "Commonsense," which is "limited" sense, is giving place to a greater breadth of outlook, an expanded consciousness, an intuitional penetration into heights and profundities, which goes far beyond the range of ordinary thinking. And despite the difficulty of expression, to which every sage has born witness, the number of attempts at revelation continually increases.

The Indian Mystic Who Prophesies A Golden Age of Happiness by Freeing Mankind of Fear

By Ernest Brennecke

"The Golden Age of happiness is at hand! The world is soon to forget its strife and is about to enter into a new period of prosperity and tolerance. Individuals, families and nations are going to break down the barriers of selfishness, greed and hate that now separate them from one another. All peoples will mingle together into one human brotherhood. There will be no more slavery, no castes, no bitterness between master and servant or between labor and capital, no sex inequality, no war, no bloodshed. All mankind will form one nation, and practice one religion."

This is the confident prophecy that was delivered to me recently in a beautiful little shaded garden at Suresnes, a suburb of Paris, where I last sat and conversed with Inayat Khan, Pir-O-Murshid, head of the Sufi Order of the World.

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He had just finished his afternoon discourse to his disciples —a score or so of men and women—who were wandering about under the trees and drinking tea. He leaned back in his chair, a large, powerfully built man in a flowing black Oriental robe. The only ornament he wore was the gleaming winged Sufi emblem hanging on his breast. Kindly, meditative dark eyes shone out from a swarthy countenance crowned with long grayish hair, as he spoke to me in a slow, mellow voice, choosing his words with great care.

This was the modest, almost shy personality from the mysterious interior of India whose ever-increasing band of followers is beginning to spread forth his gentle gospel, designed to bring joy and peace into a civilization torn by war and distress. And the world seems gradually to be awakening to the importance of this message: the need for combining the calm, ancient wisdom of the Hindu with the thoughtless, driving energy of the Western World. This faith the Pir-O-Murshid first brought from the East in 1910, spreading it through discourses to his pupils, through lectures and through a series of beautiful little volumes of verse and prose which, according to some competent critics, may be rated far higher than the similar work of the far more "popular" Sir Rabindranath Tagore.

Inayat Khan was in New York a few months ago. He told me at that time that he considered the United States as the best field in the world for the sowing of his gospel. His visit, however, unheralded as it was, created no startling "sensation" at the time. A few people had their curiosity aroused, perhaps, by the sight of a Hindu priest walking along Upper Riverside Drive on a fine morning, and a few earnest audiences listened with care to his addresses on "The Solution to the Problems of the Day." But now that he has returned to France, these latter are beginning to realize more and more keenly the large, perhaps world-shaking significance of his gently propounded proposals, and to discuss the new prophet from Baroda and Suresnes with increasing eagerness.

"And in England you have found restlessness and poverty." He was commenting on my impressions of a summer of travel. "And in Germany, starvation both spiritual and physical. And in France, hatred and discontent. Yes, the world may well indeed seem hopeless to you." An undertone of infinite pity made itself felt through his soft accents. "We are in a woeful state. The nations are flying at each other's throats, and will not be

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reconciled; one religion fights another as if each had a different God; in business there is savage, merciless rivalry, and every individual is out to get the better of his neighbor. Your civilization is quite, quite worthless."

"That is a bold statement," I remarked. "Do you see nothing good in our Western culture? Think of our scientific progress, for instance."

He nodded and folded his arms, then replied, "Quite so. I do admire your tremendous advances in the mere mechanics of living: your buildings, steamships, railroads, airplanes, telephones, and all manner of comforts and conveniences. With all these things at your command, you practical people should be living in a true earthly paradise, in infinite happiness.

"But you are not! Your 'advances' are the advances of a blind man and do not bring you any nearer to the light of happiness.

"What has your 'progress' brought you? I look into your world. What do I see? I see war, and always preparations for new and more frightful wars, and famine and pestilence, poverty and misery and discontent all around. Your inventions, which might have been wonderful blessings, have really become curses. It is a pity!"

"But how can it be helped? What do you propose to do about it?" I insisted. "You can't tell people to shut themselves up and live a life of Hindu meditation. We are too active for that: we must get out and be doing and accomplishing things—and then there are clashes and friction with other people—one group interferes with another, and hate and war follow. How can you remedy that?"

"I do not believe in isolated meditation," he explained, patiently. "I believe in work and movement. That is why I came out of India, instead of spending the rest of my life in a Thibetan monastery. I saw that you had such wonderful things, and were not happy, that your world was a hopeless world—while our wise men had the secret of happiness and were keeping it to themselves. You have all the instruments, the amazing methods of communication; we, not having them, have had to keep our secrets of right living to ourselves. Therefore I am quietly urging America and Europe, war-torn, impatient and miserable, to take the best that the wisdom of the East has to offer. Combine your practical progress and movement with

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our idealism, sympathy and calm, and the world will again become a good place to live in."

I urged him to tell me just what this Eastern attitude implied, and just how it could bring our distress to an end.

"Let us see where the root of all our trouble lies," he said. "As individuals, in the first place, you are striving for practical, not for spiritual goals, for what you term 'success in life.' Others strive for the same material things. You hate these others, and do your best to defeat them. When all are greedy, there is never enough in the world to satisfy all. The more there is, indeed, the more bitter becomes the struggle.

"Next, you have observed that small groups working together for material ends are more powerful than individuals. And so you have one family contending against another, one business organization fighting another. The strong has no mercy for the weak in this contest. Your nations, likewise, are sick with jealousy and fly at each other's throats, because each one is surrounded by barriers of ambition, selfishness, pride, greed and hate.

"These ugly barriers between individuals, between groups and families and nations, must be broken down! They must give way before understanding, sympathy, tolerance and love. One man must serve not only himself and those from whom he derives benefit, but all other men on earth as well, no matter of what family, social caste, nation or religion they may be.

"Now the Eastern thinker, the Sufi, the searcher after truth, finds himself completely free from the greatest enemy of the Western peoples. That enemy is Fear. For it is fear, fear of the other fellow's getting the things you want that makes you hate him and try to throttle him. And he in turn hates you and tries to choke you. Likewise, it is really fear that makes one nation hate another. But the greatest Hindu philosophers have found the means for overcoming this fear. They realize that their fellow creatures are not their natural enemies. There is only one real enemy, and that is falsehood or illusion. If all men sought for the true way of living, they would all be moving in the same direction, and there would be no friction, no clashes, no tugging in contrary directions.

"The Sufi can feel no jealousy, for he knows that jealousy is the most unreasonable of all vices, preventing him from getting any pleasure out of the society of his fellow men. He shares his happiness with others, and thereby multiplies its

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good effects. He looks upon every man, no matter how different he may be, as his brother, and treats him accordingly.

"One nation differs from another, I know. They talk different languages, because their forefathers talked different languages. They wear different clothes, because they live in different climates. They have different ideas and customs. How unreasonable, then, for one nation to regard itself proudly as the only possible nation for any one to live in, and to despise and make war on other nations! If nations would only try to understand the inevitable differences between themselves, and also to recognize their common humanity, there could be no international jealousies and wars. Why will they not develop tolerance? Tolerance is the very keynote of my message. A tolerant world is a world at peace.

"It is, indeed, high time for a wave of tolerance to sweep away the misery of the world. Color prejudice, class distinctions, sex inequality, are all on the increase. Your education is qualifying your students to become selfish to the best of their ability, to get the best of each other always. Your constant striving after material inventions, in the absence of any higher ideals, has led to such works as have set the world on fire. You are steadily going from bad to worse. In fact, the world is now almost as bad as it can possibly become."

"And what do you imagine the result will be if you succeed in inoculating the world with the tolerant principles of the Sufi?" I asked.

Here the Prophet came into his own. "The coming era, will be an era of regeneration, of new joy, sympathy and hope. It **must** be a good one," he explained, "for when the worst has already happened, the only possible development is toward the good.

"The races in the coming era will mingle together more and more, forgetting their differences and hates, and will develop finally into one single world-wide race. The nations will develop in the direction of democracy and will overcome every element which embitters one against the other. There will be alliances of nations until there is a real world-alliance, so that no nation may be oppressed by another, but all work in harmony and freedom for the common peace.

"Religions will draw closer together and their followers will be tolerant of one another. Education will culminate in the study of human life, trade will become freer and more universal,

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and will be arranged on the basis of a common profit. Labor will work hand in hand with capital.

"Titles will have little importance. Woman will become freer; married women will be called by their own names. Children will be called by the name of their town, city or nation, instead of by the names of their parents and families. No work will be considered menial, no position in life will be humiliating, everybody will mind his own business, and people will converse freely with each other without requiring the formality of introductions. Husband and wife will be companions, independent and detached. Servant and master will be so only during working hours. Medicine will take away the need for surgery. Grudges about relatives, complaints against servants and all fault-finding will cease to exist. The reign of a new and altogether delightful way of life will be inaugurated."

At this point I ventured to point out that all this was a rather large task for one man, or even for a single Order, to accomplish.

"But I am only modestly pointing the way," explained the Pir-O-Murshid. "I am merely trying to spread these ideas among my pupils, my 'Mureeds,' and among such educators and persons of importance as I am able to reach. It is not even necessary to join the Sufi Order or to call one's self a Sufi in order to assist in the work of tolerance and the search for truth. Every one who adheres to the principles I have been outlining to you may do his share to hasten the coming of the Golden Age."

The talk which I have rather crudely reported above can give only the vaguest idea of the charm of Inayat Khan's conversation and of the picturesqueness and winning quality of his personality. These things become manifest when one reads his literary work; when one, for instance, comes across aphorisms like the following, from his "Notes from the Unstruck Music":

"Heaven and hell are the material manifestation of agreeable and disagreeable thoughts.

"A tender-hearted sinner is better than a saint hardened by piety.

"When the miser shows any generosity he celebrates it with trumpets.

"To offend a low person is like throwing a stone in the mud and getting splashed.

"Self-pity is the cause of all the grief of life.

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"Endurance makes things precious and men great.

"Right and wrong depend upon attitude and situation, not upon the action.

"Simplicity of nature is the sign of saints.

"Failure in life does not matter; the greatest misfortune is standing still.

"Happiness alone is natural, and is attained by living naturally.

"It is easy to become a teacher, but difficult to become a pupil.

"The present spirit of humanity has commercialism as its crown and materialism as its throne.

"You must never joke with a fool; if you throw a flower at him he will throw back a stone.

"Man wonders about his past and future; how wonderful would life become to him if he only realized the present."

The Law of Giving and Receiving

By W. John Murray

Benevolence is a fine art when it is not a natural gift and few there be that cultivate it. It is like any other fine art since it is not acquired save by constant practise. The majority of us are amateurs in benevolence even when we are professionals in generosity, for there is a difference between these two words which are so frequently used synonymously. Generosity is like a gust of wind while benevolence is like an uninterrupted cooling breeze on a hot day. One works like a twitching nerve, spasmodically, the other keeps it up in season and out of season. A nervous man will give when a great need is presented to him, while a benevolent man looks for opportunities. It is easier for a generous man to give of his money than of his time, while a benevolent man gives both. A generous man may buy his peace by giving a man on the street a dollar, but a benevolent man makes it his business to find out why the man on the street is soliciting alms. He may find after a few minutes conversation that the alms-seeker is unworthy, or he may on the other hand discover that the need is infinitely greater than can be met by the pickings of a day's begging on the avenue.

It is not enough to give a coin to a man on the street, but since our time is limited in these days of hurry and worry, we

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feel it is the best we can do under the circumstances. It is for this reason that a man or a firm gives a certain sum annually to an organized charity or what John Boyle O'Reilly called a "soulless corporation" which comes in time to deal with human problems as one deals with mathematical problems, in a cold, calculating, but often heartless way.

Working through organized charities, a man may feel that he has met all the requirements; but there is no doubt that he misses something, and this something is the satisfaction that comes when one heart relieves the aches of another heart and feels the warm pressure of a hand which speaks volumes in its silent expression of a great inner feeling. I am always sorry for a man who cheats himself out of the pleasure of giving directly, so that the beneficiary gets a hundred cents on the dollar plus the pressure of a hand which means so much, while by the indirect method the beneficiary may get only forty-nine cents on the dollar, the rest going to meet the expenses of the society.

That there is much deception on the part of mendicants on one side and too little time on the part of the charitably inclined on the other side and that under such conditions organized charities are necessary, is true; but all of this put together does not alter the fact that direct relieving of another's necessities contains within it a joy of its own peculiar nature.

I realize of course that there is another side to this question of giving, and this is that wherever it is possible there should be some form of reciprocity, or receiving, if the beneficiary is not to be altogether pauperized, for it is possible for a man through frequent benefactions which have involved no personal return in one form or another to come to feel that the world owes him a living. To give a man money which he might earn by cleaning your windows or sweeping your back-yard is not good, either for him or for you, it is what Emerson calls a "wicked dollar"; but there are some men who by reason of rheumatism or palsy could not possibly clean windows or sweep back-yards, therefore there are exceptions to every rule.

To be sure there are other forms of giving than that which is limited to the man who is down and out, for this ought we to do, but not to leave the other undone, as Jesus declares in the "widow's mite" for instance. This was not put in the offertory box to help some other person as poor as

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herself or poorer, it was given to the church as an evidence of her gratitude to God for such blessings as another and a more ungrateful person might have considered calamities. There was no thought of holding back for "she gave all that she had," and the world has not been permitted to forget it to this day, and it never will. There were many larger offerings on that same day, but there is no reference to nor remembrance of them, for the simple reason that they did not involve the same amount of personal sacrifice.

This immortal incidence should be an encouragement to those who feel that their mite is of no particular value in the carrying forward of a great church work, and it should also serve as a rebuke to those who withhold their mite on the principle that "there are many rich people in the church, therefore let them support it." This spirit is wrong, and the reaction on one's soul and also on one's pocket-book is only a question of time, for he that sows with a sparing hand shall reap a scanty crop. I have watched this law of giving and receiving at work for many years in this church, and I have seen the ever increasing blessings of those who give and the ever increasing limitations of those who do not.

We cannot increase our possessions by holding on to them for it is only as these are invested and put into circulation that interest accrues to them. If a man should gather his corn into the granary and put it in nice clean stalls and go in to look at it from time to time with a certain satisfaction that he was keeping his while his neighbors were scattering (planting) theirs, he might be happy through the summer, but when the autumn came there would be "weeping and gnashing of teeth." He would still have his nice clean corn in the granary but his neighbor's fields would be rich as the result of their planting. There is that which scattereth and yet increaseth.

Certain ministers who have to do much begging from their pulpits tell us that the most disagreeable part of their ministry is when they have to call on their parishioners at their homes or offices for a contribution to this or that worthy fund. They are received so differently from the manner in which they are received when their call is one of those "drop-in" social calls during which the subject of money is not likely to come up. These ministers are greeted with suspicion and sometimes a little irritability, because people as a rule do not like to be annoyed by demands on their

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pocket-books, even for worthy causes or worthy people. Henry Ward Beecher used to say that some of his people used to give on such occasions as "a man gives a tooth to the dentist." I suppose he meant by this that it hurts to give.

I do not know why I emphasize this law of giving this morning unless it is that I am responding to a something in the world's atmosphere. The very air seems to be filled with the spirit of giving at this season. The shops are crowded to the point of suffocation and few, very few, are buying for themselves. At other seasons people buy to supply their own needs; at Christmas, people buy to make others happy. No other birthday among all the other birthdays which men celebrate inspires this spirit of giving as does the birthday of Jesus. It affects Jew and Gentile alike; therefore one is constrained to feel that there is some occult or psychological reason for it.

Jesus seems to have left an indelible impression on the subconscious mind of the race, which neither war nor famine nor pestilence can utterly efface. One wishes that the Christmas spirit might prevail at every other season of the year even as it does for the few brief weeks at the end of one year and the beginning of another.

There is much crying out against giving "indiscriminately," but the really benevolent man will not do this; moreover there is no need for it, since enough genuine work will come to his door to keep him busy.

The stingy man can give a thousand-and-one reasons why he does not give, and in the old thought many of his reasons were quite acceptable, but in the New Thought a new reason for stinginess has been invented and it is so subtle that it requires considerable sagacity to see through it. Only the other day one came to me and told me that the reason certain New Thoughters and Scientists did not give to the poor was because it makes poverty real when it should be made unreal, and moreover there is great danger of contracting as well as contacting the "poverty thought"; therefore they never give money, but only good thoughts. They can quote the act of Peter at the gate of the temple called Beautiful to justify their conduct in this matter, but they forget to state that Peter did not give alms because he was afraid of contacting the "poverty thought" but because he was "broke," as is very evident from his remark: "Silver and gold have I none, but such as I have give I unto thee." The lesson to be derived from this is that if we

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cannot give one thing we should give another, and not that we should not give anything at all.

This modern sophistry in the New Thought is like the ancient sophistry in the old thought which James the Apostle rebuked when he said: "If a brother or sister be naked, and destitute of daily food, and one of you say unto them: 'Depart in peace, be ye warmed and filled'; notwithstanding ye give them not those things which are needful to the body; what doth it profit?"

If one is liable to contract poverty when he seeks to relieve it in a practical as well as a spiritual way, is he not equally liable to contract disease when he tries to heal the sufferer of it? Another excuse we make for ourselves for not giving is that for one worthy case there are a dozen unworthy ones, and there is a lot of truth in this; but it is better to be taken in occasionally than to develop that hardness of the heart which causes one to distrust everybody so that when he dies he is his own and only mourner.

If God should cease to give because men do not show sufficient gratitude, mankind would be in a sorry plight indeed. If Jesus had stopped healing because a great number of his patients made no recompense nor even "returned to give God thanks" there would have been no New Dispensation and it would still be a case of "chaos and old night."

If the strong are not to bear the burdens of the weak, who is? We are our brother's keeper whether we like it or not, and the quicker we are to spring to our duties, the greater and quicker our own blessings shall be, for "God loves a cheerful giver." To give under compulsion is not to give, it is to have it taken away from us, and by so doing we lose both ways, first our money and second the joy of spontaneous liberality. He who gives at once prevents needless suffering.

The New York Times is asking for aid for the thousand neediest cases, and other newspapers are serving as channels to take from the charitable that which they have to give to those who are ready and worthy to receive. The Church of the Healing Christ has never been backward in its ministrations to the poor, notwithstanding it has not made a practice of letting its left hand know what its right has been doing. Neither the sick nor the poor have been turned away empty handed though it has not always been easy to do all our hearts would incline us to do.

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There is a genteel poverty that our workers are coming in constant contact with. It is sometimes the aged, it is sometimes the sickly and it is sometimes both in one, and it is sometimes neither the aged nor the sickly, but those who have met with misfortune in this great city of solitude.

When Jesus says: "Give, and it shall be given unto you, good measure, pressed down, and shaken together, and running over," he is stating a law as certain of fulfilment as is that which one sees in the rush of air into a vacuum. We doubt it because we have not tried it, and we do not try it because we are afraid it will not work, yet all the while the Law stands ready to be utilized.

There are three classes of people in the world of those giving and receiving. One class is large at the giving end, but small at the receiving end because they do not realize that God is their source of supply. They give of their own resources as long as these last, until frequently they share the fate of those whom they assist. These are like funnels with the large end pouring out in the direction of suffering humanity and the small end turned in the direction of God. These are the humanly generous people who have not yet learned to draw intelligently on the Infinite and the Inexhaustible Mind of the Universe.

Then there are those who are large at the receiving end where every rich blessing comes to them almost without effort, and small at the giving end through which these blessings should flow in the direction of others. If the first come to grief through giving beyond the point of their reliance on God, the second come to grief through a natural congestion which always takes place when the inflow is greater than the outflow.

Then there is a third class, and these are neither the spontaneously generous nor the sinfully parsimonious; these are they who realize that only as both ends, the giving and receiving ends, are kept equally free and open can there be any such thing as harmonious circulation. Those are the benevolent who know that only in so far as the individual permits himself to be a channel for the universal to flow through, can he be said to be performing his true function in life.

The generous man may grow poor through giving and the parsimonious man may grow rich through keeping, but the benevolent man like the farmer who scatters his corn only to increase it later on, will multiply through subtraction and add

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through divison, for such is the law of giving and receiving. Therefore,

"Make channels for the streams of love,
Where they may broadly run;
And Love has overflowing founts;
To fill them every one.

But if, at any time we cease
Such channels to provide,
The very founts of love for us,
Will soon be parched and dried.

For we must share, if we would keep,
That blessing from above;
Ceasing to give we cease to have—
Such is the law of love."

Health and Long Life

By Dr. Harris H. Luntz

(Discoverer of HERBAL FLAXOLYN COMPOUND)

Part I—Health Theory

In a certain manner, the human machine is able to resist disease by means of innate and natural agencies of self-preservation, which are placed within the body by ever thoughtful Nature. The sum of these "resisting powers" may be called the "vital resistance" of the body.

Generally health is more potent than disease. The man who is in very good health is more powerful than the microbe. Taking two men, one in a perfect condition of health and the other with vital resistance lowered by continual dissipation, and subject them, equally, to a transmissable disease. The results will be in nine cases out of ten that the healthy person will escape any ill results while the other will catch the sickness. And so it is to be observed that in order for the development of a disease in a human body, the lowered vital resistance is required beside the disease germ itself.

By raising the standard of the amount of vital resistance in the body and by regarding and using to advantage the value of hygienic and sanative measures, it is within the power of

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the civilized world to chase a good many diseases from the face of the earth. Therefore, it is of the utmost importance to every person to understand the workings of the human system, the importance of sanitary conditions and environment, and how necessary it is to keep the body's resisting powers to a zenith point.

I maintain that here there are certain conditions, habits, customs, abuses, transgressions, cares, that will either ameliorate or deteriorate the most important condition that must be dealt with—the "Vital Resistance." In writing my book I have taken up the subject in three divisions, simply, briefly, and somewhat vaguely I give these three divisions the following titles:

1. CONSERVATION OF THE NERVE FORCE.
2. CARE OF DIET AND DIGESTIVE SYSTEM.
3. PROPER CIRCULATION OF THE GREATER ORGANS AND MUSCLES (EXERCISE).

Among the many investigators in the pursuit of the prolongation of life, Professor Metchnikoff claimed a discovery. He discovered in the milk of the Bulgarians, a lactic acid bacillus now known as the Bacillus Bulgaricus or Bacillus of Massol. His discovery was a most valuable remedy if taken by a person who would not only stick to a simple diet, but would take care of his "nerves" and take moderate exercise. Metchnikoff himself was an example of my statement. Not taking care of himself, he would rely on his Bulgaricus Bacillus to put him in perfect health. He died at the age of 71, thereby discrediting his own theory. His own assistant in conversing with Professor Kellogg is recorded as having said:

"Professor Metchnikoff eats a pound of meat and lets it rot in his colon (large intestines) and then drinks a pint of sour milk to disinfect it. I am not so foolish; I drink the buttermilk but omit the beefsteak."

Can you imagine the value of Metchnikoff's milk in the case of a man who spends 12 hours of the day in his office, his nerves torn by insufficient relaxation and lack of proper exercise?

At bed-time perhaps he is troubled with sleeplessness, or a nagging wife serves to shatter his nervous system. Of what use then is the bacillus, that can help him in only one regard,

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that of digestion. **A nervous system will take years from the life of man just as organic troubles or auto-intoxication.**

(To be continued in next issue.)

Note—Dr. Luntz offers to the readers of Reality who suffer from digestive troubles his advice free of charge at his home, 1155 St. Johns Place, Brooklyn, N. Y., by appointment.

The Editor, "REALITY"

Dear Sir:

In regard to the brief article entitled "THE SOUL" by Benjamin F. Woodcox, which appears in the current issue of "REALITY." The evident intention of Mr. Woodcox is to clear up any confusion that may exist in regard to the true nature of the Soul, but, if I may be permitted to say so, there is a possibility that this attempt may only lead to further confusion since it is not based on a right understanding of the true nature of the Soul.

The Soul is not an "organ or contrivance." It is a substance, and as such it underlies all attributes, is a real being having an intrinsic unity of its own, and is the subject of its own qualities and acts.

Every activity is the act of some substance, every effect is produced upon some substance, and every passion is experienced by some substance.

Man is the highest of corporeal substances, but also, at one and the same time, the lowest of spiritual substances; he may therefore rightly be termed a spiritual-corporeal substance. Substantiality does not, however, imply materiality, and therefore it does not imply extension or any attribute of matter. A substantial form is the formative principle which makes any finite substance, of whatever degree or dignity, what is is. The name soul is properly applied to those substantial forms, or corporeal existences, which are of so high an order that in the substance as a whole the formal attributes clearly predominate over the material.

Life is not a substance, but a quality or attribute, and it consists essentially in self-determination. Terrestial life is the manifestation of soul; the soul is a formative principle of so high an order that it begins to clearly preponderate over the matter that it informs, and the life is the evident preponder-

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ance itself, the totality of the operations by which the preponderance is manifested, or the soul itself considered as the cause of those operations.

The spirit is not separate from the soul, but is simply the totality of the spiritual faculties which are its higher planes, or, more particularly, the mystical faculty, which is the highest plane of all. The same soul which worships and aspires and knows is the cause of sensation, digestion and all the vital processes. It is devoid of parts, and is present, whole and entire, in each minutest particle of the living body, as well as in every part of the universe in which it is acting at the time by thought, emotion or volition. Its faculties are not distinct portions of it, or entities of any kind, but simply modes of its potential activities or powers which it is capable of exercising.

The soul of man is only half immersed in matter, its lower potentialities belonging to the corporeal realm and its higher to the spiritual or ideal. Man's soul comes from the Ideal and returns to It; his body comes from the earth and returns to it; but he himself endures, in undivided substantiality, capable of renewing, normally in greater perfection, the body whose essential principles he has withdrawn into himself.

When a human substance is corrupted, under the general law of nature, its spirituality prevents the corruption from being complete. The corruption thus affects its corporeal planes only, those alone being part of Nature or naturally subject to its laws. But even on these planes it is only the material element which is corrupted, the formative principle that governs and determines the corporeal nature being one and the same soul which is the seat of the higher activities and is spiritual in its essence and therefore necessarily and forever incorruptible. Therefore while the formative or vital principle of the body remains in the soul, being inseparable from it and identical with it, the matter of the body is eliminated.

I trust that the above very brief explanation will be of value in clearing up the confusion, evidently existing in some minds, in regard to this important subject.

Were we to accept the explanation tendered by Mr. Woodcox, we should have to admit the possibility of the breaking up of the formative principle which is not alone a valuable asset, but the very principle by which man is man, rather than animal, vegetable, mineral or elemental.

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On the other hand, we must not forget that Man is in process of becoming Divine, and this same Soul is the medium whereby that Union may be more and more completely brought about. The Higher Powers are incorporeal substances and are more living than man himself; while God is the Plenum of all that which is partitively represented by finite formas. There is nothing to impede His super-eminent liberty, He is the Absolute Life as He is the Absolute Substance.

Yours in Reality,

Frater Achad

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

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

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Published Monthly by

REALITY PUBLISHING CORPORATION

17 WEST 42ND STREET Tel.: Longacre 8916 NEW YORK, N. Y.

HEROLD S. ROBINSON, *President* LAURA ROBINSON, *Sec'y and Treas.*

Single Copies 25 Cents

Subscription $3.00 per Year

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Entered as Second Class Matter, April 25, 1921, at the Post Office, New York, N. Y., under the Act of March 3rd, 1879.

VOL. VII MARCH, 1924 No. 3

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The Bahai Magazine, Reality

A Bahai Magazine is one which espouses, explains, and disseminates the Bahai Cause.

The Bahai Cause is the collective aims and objects of the Bahais.

A Bahai is—but we will quote from Abdul Baha on this subject:

"When asked on one occasion, 'What is a Bahai?' Abdul Baha replied, '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.' On another occasion he said that a man may be a Bahai even if he has never heard of Baha Ullah."

—J. E. Esselmont, "What is a Bahai?"

"The man who lives the life according to the teachings of Baha Ullah is already a Bahai; on the other hand, a man may call himself a Bahai for fifty years, and if he does not live the life he is not a Bahai. An ugly man may call himself handsome, but he deceives no one, and a black man may call himself white, yet he deceives no one, not even himself."

—Abdul Baha in London.

"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 centre 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 unquestionably a Bahai; for his manners, his behavior, his conduct, his morals, his nature and his disposition are of the attributes of the Bahais'."

—Persian-American Educational Association,
"Universal Principles."

"The Masters did not come that man should adore them, nor worship them, nor acknowledge their prophethood. Nay, rather, the Masters of all time have suffered for naught else than this: To make man conscious of his eternal part."

—Isabel Fraser-Chamberlain, "Divine Philosophy."

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The foregoing definitions are perfectly obvious. We see that a Bahai is a doer, not a believer only. He is not a follower of any personality, for he may never have heard of Baha, yet if he comports himself according to the ordinary standards of right and virtue, he is none the less a Bahai. Belief in any Prophet, or worship or adulation, or acceptance of any set definition of God are not characteristic of a Bahai, nor are they necessary for right and justice and the highest virtue, based on the most complete knowledge attainable, but are often a detriment.

The true Bahai Movement is practical, not theoretical. It is ever seeking new light, ever open to conviction. It is not bound to personality, not the servant of a leader. It is the essence of all the great religions without the creed of any.

REALITY Magazine endeavors to fulfill these conditions. It is a Bahai Magazine in-so-far as we succeed in fulfilling them, and not because we choose to so label ourselves.

We are inclined to take one step further. There is lacking a Prophet of the New Dispensation, the age of science and reason. All the prophets of whom we have knowledge are bound by some set idea of God, of salvation, or of creation, some preconceived "divine plan" which takes precedence over the deductions of reason based on observed and verifiable facts. This New Dispensation is the coming one, and will ultimately become universal. It needs to have its religious aspect emphasized, yet a Prophet has been wanting. We see this Prophet in Abdul Baha, not in any of his predecessors. Therefore we would give credit and respect to him, the first Prophet of rational religion. Abdul Baha was a deeply religious man, starting on an extremely reactionary fundamentalist basis. Yet out of this he was able to evolve a modern tolerant view, reconciling religion with science. We would like to do likewise, and therefore REALITY aims to be broad and tolerant of all views, presenting as many as possible in our pages, yet to lead forward, and out of inflexibility and set ideas to evolve growth and flexibility. This is our conception of a Bahai magazine.



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Editorial

WHAT WILL HAPPEN?

REALITY has been optimistic. We have thought that mankind is improving and would continue to improve. We have thought that before very long the majority of people would be in the state of enlightenment of the most advanced among us now. The reason we have thought so is because we have glanced back at history, history as revealed by the investigations of science, namely what in all probability took place.

We have seen the sun, a fiery mass as it now is, but then still larger, and in the fury of its revolution throwing off portions of its substance into space, one of these, our earth, itself dividing to form the moon, or perhaps both thrown off together, rushing into space to a balanced distance, thereafter to revolve around its parent orb. We have seen these bodies, sun, planets, moons, radiating their heat into space and themselves cooling, the smaller cooling faster than the larger. As the earth stilled and cooled, the heavier substances will have settled to the center, leaving the lighter ones in a state of vaporization. When the center was cool enough, the waters covered the face of the earth. In this hot sea, deluged with continual tempests, covered with clouds in a thick and murky atmosphere, life began in its simplest and most rudimentary form.

We have seen the chain of life continuous to the present day. As the earth continued to cool, conditions changed. Land appeared. The air cleared and thinned. Life became vegetable and animal and continued to differentiate and evolve till it covered and dominated the surface of the earth. As the highest form of life evolved today, we see Man.

And this has made us optimistic. If man has reached his present perfection, surely this is not the end of it. The earth will support life for a long time yet, before it has cooled too far, and in that time to what heights may the evolution of

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man not progress? Surely, we thought, in a little time all of mankind will have reached at least the stage of the most advanced among us now.

But today we wonder if our optimism has been justified. As we look around, we see the only sure means of improving mankind, namely the selective breeding of the best individuals, totally neglected. We see the worst among us multiplying, while the best multiply little or not at all, justifying themselves with specious sophistical philosophies. Is it not degeneration of mankind that faces us rather than a further evolution?

Of course we have also foreseen the ultimate end, a dead world, sans air, sans sea, sans life. We have foreseen the ultimate degeneration of mankind, as the progressive cooling of the earth ultimately made conditions too rigorous. But we had thought that the maximum of attainment had not been reached, far from it. Have we thought wrongly?

Well, now, what shall we do, what shall REALITY do? We have tried to reach man not as he is, but as he is to be. But will man be this improved thing that we have thought? Today we do not know, and we wonder if we have been preaching to the empty air, to that cold, dead earth, sans air, sans sea, sans life which we have foreseen at the end of our vision, rather than to the culmination of evolution which should logically have preceded it.

Now, if we have been wrong, should we not recede? Instead of adopting the outlook of the most advanced men, should we not adopt that, not of the worst, but of the average men? Shall REALITY adopt the theology, philosophy and cosmogony of the average man, the man in the street, as we say? No doubt more would hear us, and the lowest might be uplifted, while the wise could ignore us, as they already have to ignore every religious movement. It all depends upon what will happen, and today we do not feel sure that our optimism is justified. We do not know what to do. Is any advice forthcoming from our friends?



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My Visit with Jenabe Fazel

By Lily Charles McFadden
(Mrs. "Chimmie" McFadden)

Recently I have read with a great deal of interest many of the writings of Abdul Baha and Baha Ullah and have found to my great delight many beautiful nuggets of truth and food for thought. So, when I learned that Jenabe Fazel was in the city, I telephoned and asked if I might have an interview with him.

As I waited in the perfectly-appointed drawing room of the house where he stayed while in Washington, I was naturally curious to see the man of whom I had heard so much. He entered the room with his little son. My first impression of him was: "Here is a man who is as gentle as a dove yet with the spiritual strength of a Hercules; a man with marvelous patience, modesty and love for humanity; a man that no circumstance could ruffle; a man whom no accidental disturbance could upset—in other words, a man rooted and grounded in unselfish love, a master of himself and one who could demonstrate, when the occasion demanded, proof of his silent power, first over himself and then over others, a man who desired nothing for himself but the opportunity to serve his fellow creatures."

I told him how much I had enjoyed the Bahai writings; how I had studied many religions and read innumerable books in my search for the living reality of life; how I had rubbed elbows with thousands of people, and people of many different groups; that in all my experience in speaking individually and collectively to people that I had never found a group that did not receive me with love and feel kindly toward me and that I attribute this to the fact that I really loved humanity even if we held differing views on many things.

I told him that I thought if we would live the Golden Rule, we would have the wisdom of all the sages of all the ages, and that this Golden Rule is the key to the Kingdom of Heaven (or the Idea Realm) within. I also said that I felt that the difference between the real teacher and the pretender lay in this: The real teacher listens patiently to what each person has to say, whether he would normally be interested or not, and is intensely interested, for this first outpouring enables the teacher to see just where on the true path the seeker

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is, and then when he discovers what the man is capable of understanding, the terminology that would best suit him, he knows what to say and how to say it, in a way that will not close the mind of the hearer or separate the teacher and the student. The false teacher has a lot of useless knowledge but no real light or wisdom, for without unselfish love, man is in the darkness of self-love and lives in the intellect side of himself instead of the heart or wisdom side. The false teacher comes in and immediately he expects to be the center of attraction and he begins to talk and parade his learning without first determining the degree of receptivity of his audience. Immediately he creates resistance, even if it does not manifest in words or outward ways. Instead of going down to the plane of the one he talks with and using familiar terminology, he declares himself and uses his accustomed phraseology and struggles to lift the hearer up to his level. Greek is a beautiful language, but if I am talking to a Chinaman I wouldn't talk Greek to him, for if I did he wouldn't understand me. Let us speak the language of love and then we will talk to every man in his own tongue.

Jenabe Fazel said in substance: "Yes, that is right, of course. Humanity needs the language of love and kindness. It is milk to them, and nourishes them."

We talked for hours about many interesting things, about spreading the beautiful Bahai truths and how best to do it; about true justice and kindness and loving our enemies and true forgiveness.

I told him of a particularly trying experience I had had, lasting over a period of some twenty years, intermittently, of ingratitude and persecution from one who should have been most loving and kind to me and how I had not even resented it until about two years ago when, due to my weakened physical condition, I indulged in self-pity and resented bitterly not only what had been done to me that day but all the unkindness and cruelty I had endured during the entire twenty years; how I went into my room that day, slammed the door and locked it, and sat down and cried for a long time. My heart was a seething caldron of hate and I took the Bible and tried to read in order to calm myself. I couldn't see anything on the page—everything ran together, but all around me in box-car letters I saw the words: "Love your enemies." I put the Bible down and said: "Oh, God, I can't any more. I've been able to do this and even serve them, but I have stood too much. I don't see

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why we should have such a command anyway. It's too much to ask even of a Christian."

Then the still small voice of conscience said: "So, you're going to fail today after having lived so perfectly this command—you're going to fail, and if you fail now your whole life will have been lived in vain, for you cannot ever go upon the platform and tell people to love their enemies if you fail to do so even once in your life. Your words, if you don't live what you teach, will be idle, empty things." I said: "No, I'm not going to fail today or any day if I can help it, but I've come to the end of my strength and must have help." I prayed for a long time and then analyzed my feelings but my heart was still filled with resentment and hate. I kept this praying and analyzing up for at least three hours, when a beautiful spiritual picture was given to me. I saw a magnificent light-house, a man sitting in the light-house, shut away from the rough sea, reading. If he were an unfaithful lighthouse keeper, when he gets a signal of distress from a ship in peril, he would say something like this to himself: "Oh, I'm so comfortable and happy here, so safe and sheltered, and this book is so interesting, I can't be annoyed. Let them drown." And then he would settle down more comfortably into his chair and pay no attention to the people in danger. But if he were a faithful lighthouse keeper, he would, when he got the signal of distress, immediately turn on more light, rush out and use the hands and feet that God had given him and everything at his command to save the people from drowning. He would be so thankful that he was not caught in that angry sea that he would never for a moment think of his own comfort or pleasure but think only of helping his brothers.

After the picture had passed the still small voice said again: "God has given you vision and understanding and you know the folly of getting caught in the sea of hatred, envy, jealousy, etc., the sea that is holding many a beautiful soul captive today. But if you permit hatred and resentment to possess you now, you will fall into this sea and lose the power to rescue those already caught therein." Immediately, love filled my heart again and I was getting ready to go to the loved one and ask if I could do anything for her, when she knocked softly at the door of my room. I let her in; she threw her arms around me and said many beautiful things to me and begged to be forgiven and promised to try to control herself. I told her it was all right; I knew she was nervous, highly

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sensitized, and not to think any more about what she had done, that I had already forgiven her. It would be impossible to describe the love that possessed both of our hearts then—we were lifted out of the sea of hate and human misery into the bright and beautiful sea of love and peace and joy. I told Jenabe Fazel that we always put the best lighthouses in the roughest seas, and in human life the best Christians often have the most turbulent lives and seem to be in the midst of angry seas. He smiled and nodded his head.

Then I told him it was sometimes difficult to decide what true kindness demanded, illustrating it with a story that came to me in picture form, even as the lighthouse picture came. If a man were asleep in a burning building and a very kind, gentle, lovable person came quite close to the man and said in soft, sweet tones: "John, wake up—the building's on fire," John would not hear him. Then he would call louder and finally shout at John, but poor John, being sound asleep, would sleep on peacefully. The man then, failing to wake John by gentle, courteous means, would see a large stick lying near by and would speculate as to whether he should let John sleep on and be burned to death, be destroyed permanently, or whether he should take the stick, hit John real hard if necessary, hurt him temporarily, but save his life? If he took the stick and hit John, John would perhaps awake, cry out with pain and demand why his friend had hurt him. I told Jenabe Fazel that recently I had decided that the kind thing to do would be to use the stick, awake John and save his life, even though he were hurt temporarily." He said: "Of course—different circumstances require different actions." So, it seems to me that whatever brings permanent benefit to humanity, though we suffer in the process, is a great blessing. Let's turn our clouds inside out and wear them that way so we can see their silver linings. Let's be glad that thorns have roses. Let's rejoice over all that is sweet and beautiful and good in the world and live the Golden Rule, and our lives will be beautiful and have an eternal value to ourselves and to Mankind.



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The Gate of Healing

By Rev. Ulysses G. B. Pierce, D.D.

"And a certain man that was lame from his birth was carried, whom they laid daily at the door of the temple which is called Beautiful, to ask alms of those that were entering into the temple.

"And leaping up he stood, and began to walk and to enter with them into the temple, walking, leaping, and praising God.

"And they took knowledge of him that it was he that sat for alms at the beautiful gate of the temple."—Acts III: 2, 8, 10.

One cannot help sometimes envying those whose first acquaintance with our Bible is made when they have reached mature years, for certain it is that most of us are so familiar with it that a large part of the charm is lost. What, for example, would we think if in any other sacred literature we should discover a moving picture like this? There stands the temple; here is the beautiful ornate gate, so rich with its gold —a gate beautiful. The people are going in to say their prayers, and as has been the custom for forty years, they bring a man on a stretcher who is not able to walk, not able to join and go along and enter in, and when this man puts out his hand, expecting a gift, Peter and John say: "We have no money, but stand up and go in and worship with us." Instantly the man who for forty years thought he could not walk, had been depending on others, stands up and becomes a self-supporting human being because he sat at the gate beautiful.

I am not disposed to question at all the accuracy or the truth of such a story as that. Such things have happened again and again in the history of the world. Some of them we hear about, some of them we do not hear about. Many a man gets the fixed idea that he cannot do this or he cannot do that. He can go to the theatre and sit three hours and never complain of bad ventilation, but if you ask him to go to a church service that lasts one hour and fifteen minutes, he says he cannot stand it for that length of time. I am not disposed to question the truth of that. The only thing I question is the things that have been following from it.

Professor Coué can cure a stammering lad—and assuming that the cure is permanent—but it does not follow that the methods of Professor Coué are irreproachable. It does not follow that he is a profound psychologist. There is the danger. Peter and John were right when they availed themselves of the opportunity to put into the mind of this man that he become intelligent, and self-supporting. Whether they were right in

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the conclusions that they draw from it to make of that power an argument for this dogma or that is a separate thing.

But as interesting as that would be, it is not now what I ask to engage your attention. While probably those who wrote this would mean what they wrote and probably nothing more, yet the picture has as many meanings as there are people to look at it, and people who look at this picture hold it away from the eye and put in the high lights. What he really sees is the transforming power of beauty in our human life. What we actually see in the world is a vast procession of men and women who are still beggars, who are still asking alms of the world. Men and women who morally and spiritually have as yet not become self-supporting. Instead of being on the inside of the temple, whose gate is the gate beautiful, they linger on the outside of it and, like vampires, live on those whose sustenance comes from the inner shrine.

There are thousands and thousands of such people in the world, and for such people religion still has its message; to rise up, to walk, to join us in the quest for the truth, to go to the hill, and to become self-supporting, self-respecting members of human society. For religion really is a beautiful thing; its true symbol is the gate Beautiful. If men only knew it, the aim of religion is not to put weights on our feet but to give us wings; not to oppress us with dogmas, but to awaken in us the living ideals. What religion aims to do is not to be a restraint to us, but an inspiration. Not a burden, but a joy. If the heart of man only understood it, the gate Beautiful of religion is one way for him to enter in and to be healed.

We must not be too harsh in our judgment over those who still tarry on the outside of the temple, and still ask alms of those who go in. There are so many people who as yet do not know that religion is a beautiful thing. All their lives they have mistaken theology for religion. They have supposed that certain theories of the religious life were the religious life itself, and even that that theory varies as different men and women vary and as sometimes they seem to be exclusive and contradictory they have rushed to the conclusion that religion itself is thus a great uncertainty. They have not learned the lesson that they must not live on a cook-book and the mere reading of recipes does not assuage any appetite. So they see people going in through the gate beautiful. Meanwhile they sit outside and live on the alms of those who enter, and whose real sustenance comes from this communing with Infinity.

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Nor can we blame them when we know that they have so often mistaken the history of religion for religion itself.

They know just enough about religion and its history in this world to be prejudiced against it, and to have the dust, as it were, rubbed off its wings. They suspect that religion may have manifested itself at first through ghost worship, through totems, through images and idols, through black magic and white magic, and all that sort of thing, and forget that when children are children they must think as children, they must act as children. They still insist upon judging religion at its best by what religion was supposed to be in its infancy. There are many people today who regard current religion as simply living on the momentum of the past power. They see the past fade away and they look forward to the time when religion as such will virtually cease to be.

Nor, especially in our own day, must we be harsh in our judgment upon such people when there seems to be a strong tendency to mistake ecclesiastical tyranny for religion. The days in which we are living are in many ways testing days. The great Methodist denomination is being tested. The great Presbyterian denomination is being tested. The great Baptist fellowship is being tested. The great Episcopal Church is being tested. There are shakings and groanings that go down to the very foundations of things, so far as those different organizations are concerned. There is a vast multitude of men and women who are beholding this, who are not doing very much talking, but who are doing a great deal of thinking and are wondering what it all means. Does it mean that religion itself is being weighed in the scales and is being found wanting? If so, we will withhold our support from the Church and our interest in it until the last court of appeals gives its decision.

It is not to my taste and I do not feel called upon to enter the list of those defending such men as Dr. Grant, Dr. Fosdick, or our good friend in the Middle West, Dr. Buckner. I do, however, wish to express sympathy with one point of view which I know all those men hold and I sympathize with them, for all three hold this point of view, a thing which must be threshed out; a thing that will not be hushed up and a thing which the people of these churches must settle. Those ministers of religion claim that they for two reasons are not receiving fair and honorable treatment, and those are fundamental reasons. Their first contention is that the members of their denominations have exceeded their authority in trying to apply

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the thumb screws. But, you say, have not those great denominations a right to make any laws they wish to make? If they wish to limit what their preachers shall say, have they not that right? That is not by any means so certain. Has the Standard Oil Company a right to decide what it shall pay its employees? Has it a right to name conditions under which they shall work? Some of them we have settled.

Those great preachers hold that the authorities in the Church have exceeded their authority. They never had the right, they never had the power to seal the lips of the minister of God and to tell him "Thus far shalt thou go and no further." That has to be threshed out. Has a great fellowship the right to do that? Have the Bishop and the chief elders a moral right, in the name of God, to tell their ministers and priests of God that they shall say this, or shall not say that?

But there is a more fundamental reason than that—and that is deep enough. It is that the authority for Bishops, presiding elders, and rectors, comes from the people, and that in these exigencies the people have not been heard from. Oh, I wish that some one could say to the laymen in all those churches, in the great Methodist church, in the great Presbyterian church, in the great Episcopal church, I wish some one could say to the laymen and to the Bishops, "This is our church; this great Methodist church is our Methodist church; this great Presbyterian church is our Presbyterian church; this great Episcopal church is our Episcopal church; we delegate authority to the Bishops, to the presiding elders, and to the general councils; we will now recall it; they are no longer worthy to exercise such authority; they have put their shoulder to the wall of enlightenment, and have done their utmost to hold back the power of learning and broad-mindedness."

Mark that, whereas the laymen have not been heard from, Dr. Grant has been heard from. Bishop Manning has been heard from. Bishop Stewart has been heard from. Mr. Buckner has been heard from. But the people, Vox Populi, Vox Dei, they gave the authority and they gave the money. They gave the authority and the matter rests in the hands of the people. When they decide that the human mind can be trusted to discover and to preach the truth, the day for which we have been so long praying and waiting will come.

Meantime, it is estimated that a procession of 65,000,000 men and women in our own country are sitting outside the temple at the gate Beautiful, waiting to see what our Peter

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and John are going to make of the power that they find inside the temple. You and I, good friends, with the heritage of freedom and liberty that we enjoy, are hardly competent to judge what is going on in the area outside of our experience; but there is searching of hearts, a shaking of leaves in the tops of the mulberry trees such as there never was before. Dr. Grant, Dr. Fosdick, and Dr. Buckner are not personalities any more. They are simply symbols of the Christian religion, spiritually trying to shake itself free from its dogma, to arouse itself and go about God's work. We speak of geographical distribution, the struggle for existence, the survival of the fittest, and whatever factors scientists are pleased to name. We forget that the moral and spiritual development of the human being is just as truly within the law. The unfolding of the mind is just as natural as the development of the body. The evolution of spiritual perceptions is just as natural as the growth of the mind, and proceeds just as definitely in accordance with certain laws in the spiritual realm as in the mental, and apparently only a few of those laws have been properly catalogued. But some of them are so simple, so thoroughly well known to us, that it is no secret what they will do.

From the oldest times these have been working in taking this man or this woman as he sat at the gate and making him self-supporting and self-respecting. First of all, there is the power of suggestion. We speak of the power of suggestion as if it were something that some one had to come from France to tell us about, and how fortunate it is we have found out about this great power. It has always been in the world; has always been working; has always been one of the most potent things in the spiritual unfolding of a human being. Even when we say we do not believe in it, we show that we are already under its influence. The thing we believe we can do, we make every effort toward it. The life we really wish to live commands the necessary sacrifices and effort in large measure to accomplish. The one great secret of the power of the gate beautiful is that it has always held before the mind such beautiful images, such sweet messages of hope and of beauty that when once the soul has learned to heed them, it will no longer live without them.

Similarly, there is the law of fellowship. It is natural for men and women of the same trade to form their associations. It is natural for men and women in a given neighborhood to organize citizens associations. But there is a fellowship that

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is higher than that, and that is the fellowship of religion. It is not whether my neighbor believes as I do. Whether he has the same opinions. Whether he could sign the same creed as I sign. That is rather a low order of religious fellowship. The best fellowship is a fellowship that schools us to make our pilgrimage with those we know, intellectually, socially, and otherwise, to be different from ourselves.

The great charm of the liberal mind in religion is that it brings together men and women of confessedly different political affiliations; that it brings together men and women of different philosophic schools; men and women precisely like ourselves, who do not believe the same things about religious matters, and moreover who do not pretend to and do not want to. But we base our fellowship on the fact that we are all going the same way, and all going together, and while we are on the long journey it is worth while to get acquainted and keep step.

There is a fellowship even more tender than that. It is Wordsworth who said:

"There is one great society on earth;
The noble living and the noble dead."

Here is a fellowship all our own, a communion of the saints invisible and intangible, and yet to most of us so real that religion would lose half its charm if we were deprived of that sense of unbroken kinship with all who have ever lived in the flesh and now live in the spirit.

We sometimes think of the liberal church as a small thing, but it is the largest church in the world. Abraham belonged to it. Enoch belonged to it. Great men and great women who were outside of the ordinary conventional religious life, had their fellowship with men and women going in the same direction and never forgetting those who had gone over the hills, still kept their memory green in their minds.

A man is taught not simply by the images that he holds before him, not simply by the fellowship; but there is a law of reaction, that the thing he actually thinks reacts upon his mind and gets a result he could not get in any other way. A man who sits at the gate may sit there his full forty years and at the end he will be precisely what he was before—a beggar. But the moment he rises up and undertakes to do a man's work in this man's world, forthwith the power of the universe itself begins, as it were, to flow through him. He is no longer a dead thing. He becomes a spiritual power. The love of God begins

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to flow in and through him. "If any man," said Jesus, "If any man doeth the Will, he shall know whether what I speak is me myself, or whether the Father giveth it." There is the power of revelation, simply trying day by day to do an honest day's work, to keep in touch with our fellows, to see to it that as factors in the evolution and creation of the earth and heavens that we do our part.

You remember that Thomas Henry Huxley spoke rather bitterly sometimes of the established Church in England—and he had reason to. As a man of science he saw much that was not wholesome, much that was not true; but he felt the need of the real Gate Beautiful. This very profound thinker said:

"I can conceive the existence of an Established Church which should be a blessing to the community—a church, in which week by week, services should be devoted, not to iteration of abstract propositions in theology, but to the setting before men's minds of an ideal of true, pure, and just living; a place in which those who are weary of the burden of daily cares should find a moment's rest in the contemplation of the higher life which is possible for all, though attained by so few; a place in which the man of strife and of business should have time to think how small, after all, are the rewards he covets compared with peace and charity."

What is that but another way of expressing the hope that we may all, sooner or later, join the ranks not of those who wait outside the gate, but hear the divine call to rise and walk and join the ranks of those who pass through the gate Beautiful and come out anointed with power and the determination to consecrate that power to the service of their fellows.

VI—The Bahai Religion

THE CASE OF MUHAMMAD ALI

By Harrison G. Dyar

The Bahai Religion has been peculiarly unfortunate from the beginning in that, at the death of each expounder, two claimants arose to be his successor. A feud, never to be composed arose, accompanied by much bitterness. At the death of the Bab, Baha Ullah and Sobi Ezel, half brothers, disputed the succession. No decision could ever be reached on the argument, and the matter was only decided in the course of years, as the

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followers of Sobi Ezel diminished and those of Baha Ullah increased. Indeed I understand that a few Ezelis still exist, or did very recently. But practically the struggle is over.

At Baha Ullah's death, dissention again arose, and this in spite of the fact that Baha Ullah had taken every precaution against such an eventuality, having specified in his will (The Book of the Covenant) which of his sons was to be first and which second, and having cautioned them strenuously against division. The trouble began immediately. Abdul Baha, in reading the will of his father, read only a part of it, covering up the rest with a piece of blue paper, as Mohammed Javad is careful to specify. Abdul Baha's two brothers and others who were present took offense at this action. They somewhat hastily assumed that the concealed matter was of the most vital importance, and became filled with suspicion and distrust. So when Abdul Baha took command, as Baha Ullah's will directed that he should, these formed an opposition party, so that Abdul Baha complained that they would not "obey" him. He separated himself from them, and the estrangement grew rapidly worse. Efforts by outsiders to compose the differences failed, and there remained two parties, the "Bahais" following Abdul Baha and the "Unitarians" following Muhammad Ali. The third brother Badi Ullah, seems to have wavered somewhat between the two, without cutting a very prominent figure in the case.

The two principals, as became Eastern gentlemen, were publicly silent about this personal trouble; but the followers of Muhammad Ali gave his side of the case fully as early as 1900. Abdul Baha's side of the case was never stated till his will was read, which reached America in 1922. I have always thought that the ground of the difference lay in a philosophical basis, which could not be harmonized. Abdul Baha wished to liberalize the movement, as he did do, developing at last what we call the Bahai Movement, the universal, non-sectarian, unorganized idea. Muhammad Ali wished to conform to the letter of the text, without deviation or interpretation. These two points of view are well understood, and we can see how reconciliation between the brothers was impossible. It is unfortunate that so much bitterness developed. Personal charges of malvolent and criminal intention were indulged in on both sides, which it is unnecessary to specify.

Now at Abdul Baha's death, division again appeared, and again Muhammad Ali plays one of the principal roles. Baha Ullah plainly states that the station of Muhammad Ali is after

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that of Abdul Baha, and so this one arose to claim the leadership. But a grandson of Abdul Baha, Shoghi Effendi, came forward and on the strength of an old will of Abdul Baha claimed succession as "Guardian of the Cause." Shoghi is not mentioned in Abdul Baha's last will, where authority is turned over to a Universal House of Justice to be established by popular election. Nevertheless, practically all of the Bahais turned to Shoghi as their leader, and it may be that the matter will finally settle itself as the followers of Muhammad Ali decrease and those of Shoghi increase. At present the "Universal House of Justice" has cut no figure in the case, though the possibility exists of a three-cornered fight with this body as one of the contestants.

From our point of view, that of the Bahai Movement, these matters are interesting only historically; but from the point of view of the Bahai Religion, they constitute important matters of doctrine. Therefore, and as Muhammad Ali appears in a double role, his case is of especial interest.

It never seemed to me necessary to impute unworthy motives to either of those concerned. Abdul Baha may have had the best of reasons for covering part of the will, provided he did so cover it, as eye-witnesses have inferred. Baha Ullah certainly appointed his eldest son successor, and to suppose that a covered part of the will retracted the appointment would certainly be a violent assumption. More probably the appointment was repeated with a greater detail, the reading of which Abdul Baha forebore out of consideration for the feelings of his brethren. Or again there may have been an injunction, written or verbal, to not read a portion of the document in public. I have found it difficult to believe that Abdul Baha would have adopted the liberal interpretation that he did without his father's antecedent suggestion. Such instructions may very well have been written in the will, and yet it might have been wholly inadvisable to publicly proclaim them at that time. In any event, to attribute unworthy motives to Abdul Baha at any time appears to me not only unnecessary, but absurd. The same considerations apply to the case of Muhammad Ali. All that he did is not inconsistent with the best of motives, and if the charge of narrowness may seem to lie at his door, it must be remembered that he had not been specially commissioned for the advancement of the movement.

The moral that we would draw from these considerations is not that one or the other was in the right, nor would we

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attempt to settle the question. The moral is a broader one, showing that any idea, no matter how lofty, well considered or advanced, if taken up in a personal or sectarian manner, cannot be successfully presented. Abdul Baha had many difficulties to contend with, and surely not the least of these was this tendency to discuss his mission on a sectarian theological basis. In spite of difficulties, he was able to expound the new movement, in which all personalities and persons were to take a wholly secondary place, the movement to rest simply on its principles and to advance by these. Therefore, the sooner the Bahai Religion disintegrates as such, the sooner will the purpose of Abdul Baha be accomplished and the true Bahai Movement be under way for the harmonizing of mankind. This Movement is the culmination of Baha Ullah's mission, through Abdul Baha, who was appointed for this purpose. All should unite to further it, discarding sectarian and theological hair-splitting; and in the company of these New Crusaders shall be counted no less a person than Muhammad Ali.

A Series of Letters to the Sick

By Viola M. Kimmel

V.—FREEDOM THROUGH KNOWLEDGE OF THE TRUTH

It does not matter what ails a person, nor how long he has been afflicted thus. If we use the raw materials of thought, feeling, and food in the right way, we can rear him a new bodily temple. The right and only truly legitimate and scientific way to do this, is to understand the laws that govern the building and maintenance of the body, and these laws are of two distinct classes; namely, cosmic and divine. You came into being, here under the combined action of the two and you live here under the combined action of the two; and complete knowledge, exercised in perfect love and humility to all humans whom we contact, is the only thing that can ever make possible that gentle emergence from matter into Spirit, which in the Bible is called "being clothed upon with immortality." The two laws operate together to make everything in the outside world of form, and nothing in this world is made except by the one great law of creation, called "seed, soil, and womb."

The more we know about each of these three, the more we

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have dominion over them and over ourselves, and the less we know, the more obstacles we have to overcome and the less gently can we emerge from the carnal mind of self into the spiritual Mind of love, and the less we glorify our Father which is in **Heaven.** From beginning to end, the scriptural word to us all is "The people are destroyed for lack of knowledge"; and, "Ye shall know the Truth and the Truth shall make you free." Metaphysicians have conceived the idea of an inside cause without an outside result, and have led the people into a ditch, blind leaders of the blind; and the materialists have conceived the opposite folly of an outside result without an inside cause, and have also led the people into a ditch, being also blind leaders of the blind. Nothing can come into form except what is first in mind. Mind and Spirit must first be applied to so-called matter in **resistance** before anything can be made. The more we get down to facts, eternal facts of life, the simpler the one law of operation becomes, and the sweeter and more joyful does all thought and also all feeling become, and the more beautiful and useful does the body become.

REALITY

By Thomas Millard Henry

The ancients knew a simile
That likens life unto a tree;
But we find life subdued by groans
From folk who climb life's trees of thorns.
And vile folk seek to steal the flowers
And fruit from those who scaled the bowers.

No unveiled day will God here lease
To us; these groans can never cease.
Some try out wine with song's light note,
And some for crowns beyond will vote;
But grief comes like an early frost;
For groans must pay and joys must cost.

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Metaphysical Portraits

By George C. Golden

PORTRAIT OF A WIDOW

There is no loss in Truth, we only lose the sense of loss.
Your husband could not have gone without his volition—
He knew that by so doing he could mean more and be nearer
To you and the children than he ever has been.
You feel his presence closer to you today, you hear his voice more distinctly
For between you and him the mist of matter is lifting
As the fog on the coast melts away towards noon-day,
And you see and know each other more nearly as you are.

You prepare your home for the young couple who are to own it,
You give them, not a house of bricks and timber, of rooms and basement,
But a house builded not with hands—a habitation of Spirit's perfect creating,
Rooms sanctified by hours of love and walls adorned with the memories of happiness.
You give them these—you give them of yourself also,
For they have entered into you and you have joined yourself unto them.

Your son is unfolding into perfect manhood and your daughter is Spirit's own perfection,
You enjoy their lives as you appreciate their perfection,
To you the thought of them is vital, their presence is magnetic.

For you and yours there is no presence, no power but God
Therefore in you fear has no place and all negative thoughts have dropped away,
Eternal, Omnipresent Life keeps you in Perpetual Maturity and Beauty,
Your voice is tuned to joy and happiness plays in the glance of your eye.
Your touch, your voice, your glance, your presence, your thoughts
Are charged and super-charged with that Life-giving, magnetic electric Virtue
Which you know that, if you give it not release,
The very stones themselves will cry out.

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The Science of Religion

By G. A. Kratzer

The Three great basic religions of the world, which are of a distinctly spiritual character and which have numerous followers in modern times, are Brahminism, Buddhism, and Christianity. Mohammedanism is scarcely a distinctly spiritual religion.

The first three mentioned teach or imply about the same sense of God, and the same destiny of the human soul. They also teach or imply about the same doctrines or righteousness and fundamental morality. There are however, some differences in the underlying philosophies taught or implied in their sacred literature. There are three types of philosophy on which a spiritual religion can be based, as follows:

1. Mind and matter in eternal coexistence and contrast. This is the so called common sense philosophy, of which John Stuart Mill was a leading exponent. This is the philosophy which the writer was taught in college, and which he virtually accepted from that time on, and during his ministry in the Universalist Church.

2. All reality is Mind or Spirit. Matter and the material universe and all mental action related to them are pure illusion. This seems to the writer to be the philosophy stated or implied in Buddhism, and in the philosophy of Kant and many others. It is the philosophy of Christian Science, and was accepted by the writer when he was cured of an apparently incurable disease in 1904; and this has been his accepted philosophy until quite recently.

3. The fundamental fact of the universe is Mind and Spirit. Matter and the material universe are temporal, though very enduring, differentiations of Mind. They spring from mind and return back into it. This is the philosophy of primitive and modern Brahminism, of the great Vedanta school, of Theosophy, and of most of the teachers and writers in New Thought. The writer has been gradually veering toward this philosophy for the last two years, and, within the last two months, has definitely accepted it as being the most in harmony with all the facts that he has learned from observation and experience.

As stated before, a person may hold a religion that is distinctly spiritual on the basis of any of the three philosophies mentioned, though the religion of some who hold these philoso-

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phies is not very spiritual, for various reasons. In order that religion should be distinctly spiritual in theory, it must recognize two great fundamental facts:

First, that matter, whether real or unreal, whether self-existent or created by God, and whether or not it is entitled to be called substance, is not in itself power; and, further, it can not furnish any resistance which may not be overcome by mental or spiritual means. This statement is not inconsistent with any of the three basic philosophies mentioned. To hold any other view, is to deny the omnipotence of God, and to be unspiritual to that extent, which many devotees of the common sense philosophy are.

Second, that love is the only law of life, and that any practice inconsistent herewith is unspiritual. Practically none of the devotees of any of the three religions or the three philosophies mentioned are unspiritual on this point in their theories. Few of them are wholly spiritual in their practice under this law.

The writer wishes to reiterate and emphasize the fact, that, under any of the three religions and philosophies above outlined, a person can be distinctly religious, and can live the very highest type of spiritual life; and spiritual healing from sin and disease can be practiced on the basis of any of them; but, of course, there is only one **science** of religion. Whatever that science is, its statement and its practice must conform, not to mere theories, but to the facts and laws of Being as they are. The writer has come to believe that such science is correctly based in the third of the philosophies classified; and his reasons for this conclusion are set forth in several articles that he has written within the past few weeks. Some of them are entitled: "Creation and Miscreation," "Cosmogony, or the Science of Being and Expression," "Principle and Changing Activity," "Vital Chemistry," "Can Prayer Change the Course of Nature?"

As it seems to the writer, no clearly outlined philosophy or science is taught or implied in the Bible as a whole, nor in the literature of Christianity generally. Some statements in the Bible seem consistent with one of the philosophies mentioned; and other statements with another of the philosophies; and still others with the third. This might naturally be expected, considering that the books were written by many different authors in widely different centuries. So, historically, as judged by its literature, Christianity is not a science, nor has it a wholly coherent philosophy, though it presents a very vital and work-

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able religion. When it comes to the science of religion, the writer has reached the conclusion, which now stands, for him, that the ancient Brahmins, rather than Mrs. Eddy, have correctly stated it in its great fundamentals, and that all that is true and valuable in Christianity can be interpreted consistently with their statements. As a religion, the writer believes that Christianity is more vital and practical than modern Brahminism or Buddhism, and that Mrs. Eddy was instrumental in putting more enthusiasm and punch into the practice of Christianity than any other modern influence. Indeed, she imparted to modern Christianity a spiritual tone and an ability to do certain practical things in which it was sadly lacking before her time. Of course, this was most strongly manifest among her own immediate followers, but her influence is gradually reaching out into all Christendom, and is, little by little, in ways often unacknowledged, leavening the whole lump. Even those who claim that P. P. Quimby was the modern discoverer of the philosophy and practice under which she worked must admit that she was the one who made this philosophy and practice "go." Whether or not she was the "Jesus" of modern spiritual metaphysics, she certainly was its "St. Paul," to spread it over the earth, and to a great multitude she stands in the same relative place in modern religion that the Master and his great apostle, in their combined activity, stood in the Christianity of early centuries, though there are few Christian Scientists who regard Mrs. Eddy as an equal of Jesus in vital, original spirituality, power and seership.

In the modern evolution of the world, Mrs. Eddy's work seems to have been done under the great psychological law that one extreme begets another. In the western world, human society had become so materialistic that only an over-emphasis in the opposite direction could wake it up. Not that Mrs. Eddy was conscious of an over-emphasis in her work and purposely operated in that manner. She was simply the instrument and the channel of the world's psychological forces, which focused in her. The western world was becoming unconsciously nauseated with its own materialism, and her mentality reflected this condition—at first subconsciously; but her own need of healing and her search for the means of health brought out that which was radically and personally subconscious into conscious and active expression in and through her. She was primarily the creature of the needs and the psychological workings of her time, as is the case with every great leader since history

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began. Had it not been so, she would have had no followers, even if it could have been psychologically possible for her to have gained her initial perception and impulse.

To understand the situation, it is necessary to consider further, that the human mind is so limited in its scope and power of action during its developing periods that, in order to learn a difficult lesson in any line, it must, for a considerable period, give its attention almost undividedly to that one line, even though, for the time, this results in unbalanced exercise of attention, unbalanced conclusions and unbalanced activity. If the pendulum swings to one extreme, it must swing to the opposite, before it can settle; but, if the illustration be pressed, it must be pertinent to inquire whether it is desirable that the mental and spiritual pendulum shall settle. A pendulum which has settled is a dead one; and a human mind which has settled is a dead one.

Yet, not to press this conclusion too far, it seems to the writer that, under the exigencies and psychology of her time, Mrs. Eddy swung to an extreme of emphasis on the unseen phases of spirituality, which led her, and her followers after her, to deny, unduly and disproportionately, any validity to matter and the material universe in the scheme of things. Under the psychological laws above discussed, it was well, relatively and for a time, both for individuals and for a large group of people, for this swing to be made; and the writer feels that, personally, it was well for him to have made the swing with her and with them. To accomplish the difficult task of really gaining the spiritual view of the universe, it was necessary for him, for a long period, to pay attention to that one aspect of life as largely as he was able, as it is necessary for many others if they accomplish this result. Nevertheless, having had this valuable and indispensable experience, the writer and many others are now able to swing back, so as to recognize the place, the value and necessity, in the psychology of creative Mind, for a means of outward expression in form and function, which need is subserved to and by original Mind through its differentiating of part of its own substance-energy into those visible expressions named matter and the material universe. The place and function of these in the life of God and man are pointed out and discussed in the writer's articles, "Creation and Miscreation," and "Principle and Changing Activity."

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NOTE BY THE EDITOR

Another philosophy which seems to us more plausible than any of those described by Mr. Kratzer is that mind or spirit is a development or manifestation of matter. This may not be a "spiritual" philosophy; but we are not concerned so much to be "spiritual" as to be right. We would rather that our philosophy should approach to Truth, to Reality, than that it should be labelled with any particular adjective.

What is called mind or spirit is the action of brain cells, the most highly organized form of living matter which we know. But it is matter none the less, since no line can be drawn between living and dead matter in regard to composition. If matter in the last analysis is groups of electrons, these forming the "elements," which in turn combine to form chemical substances, there is nothing to be seen but a higher degree of organization and composition to make living matter out of dead. The only way we know that matter is "alive" is by its continued interaction and change—alimentation, growth, excretion, reproduction. A corpse is as highly organized as its living counterpart. The only difference is that the orderly reactions have ceased. Life is thus a manifestation of organized matter, and mind or spirit is another more complex form of manifestation of highly organized life. Truth does not seem to require us to postulate the existence of mind as a separate substance to account for its manifestations, and what we are not obliged to postulate, we will not postulate, not if we are scientific.

To say with us that all mind is matter and matter is electrons, or with Mr. Kratzer that matter is mind and mind is the primitive substance, may sound like juggling with definitions. But it is not, far from that. The conclusions to be drawn from the two different ways of stating the same thing are diametrically opposed. **Harrison G. Dyar**

The Greater the Heart

(From Health and Success)

Were I to enlarge the bounds of my heart
to their uttermost limit,
And were I to become truly spiritual,
There would be in me no room for bitterness,
for unkindness or for self-seeking.
The greater the heart, the less can it hold
of anything but love!

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Opposing Philosophies

By Harrison G. Dyar

There are always alternative ways of looking at things, the long way and the short way, the hard way and the easy way, the wrong way and the right way. When we begin, we generally do not know which is which, but having begun, we generally go on to the bitter end, and so here stand our opposing philosophies, in war-paint and feathers, grinning at each other. The Fundamentalists and the Modernists, religion and science, Mr. Bryan and the monkeys—it's only a case of opposing philosophies.

The Fundamentalist type of mind seizes the problem by the big end. This problem is life in all its ascending scale, and Man. Man is the most complex, compounded and peculiar being in existence, and the Fundamentalist begins with him. If he can understand man, he thinks he can understand all simpler things. Now, the most difficult and peculiar thing about man is his psychosis, his power of abstract thought. So the Fundamentalist begins with this. Man thinks, that is the problem. What thinks? Not the animal man, says the Fundamentalist, for he has never studied the animal man and does not wish to. His field is higher, as he has begun at the big end. If man thinks, but not the animal man, for animals do not think (at least so says the Fundamentalist), something else must be postulated that thinks. This something else has been named the Soul. Having postulated Soul, it is but natural that the idea should be carried to great length—to the bitter end. Assertion and dogmatism are all that are needed, for the Fundamentalist does not prove any of his points. He cannot do so. Having begun at the big end of the problem, he has nothing to compare his progress with. Either he swallows it at a gulp or he chokes. There is no alternative. So, having begun with Soul, with Soul he must go on. Soul, expanded, becomes Divinity, and Divinity, inspiring Soul, reveals and confirms the dogmatism on which it started. It is the argument in a circle. The Christians tell us the Bible is infallible because God said so. The New Thought and Christian Science Schools tell us that all is Mind, and matter is an illusion. Others, having found no convenient repository for so many countless disembodied souls, tell us of their successive reincarnations in human or other forms, or of migrations to supposedly inhabited other

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planets. They all think that they have solved the problem. I think they choke.

The scientific type of mind seizes the problem by the little end. For this mind, the problem of life begins not with Man but with the Infusorian. It tries to understand the simplest form first, and work up, proving each advance by the previous attainment. And how simply it comes out! There is no break in the chain from Infusorian to Man, not a power, quality or character in man whose beginnings and development we cannot trace in this living chain. A little startling, is it not? Where is the immortal soul, the Heavenly Father? We did not have to assume them to trace man to his present state, and if these were dreams of the childhood of the race, let's wake up. But here is one solace for you. If you are looking for any lack of awe, reverence, amazement, humbleness or devotion to and for what Force, Law or Entity has produced all this (call it God if you wish), you will not find that lack in the scientist.

Well, now, which of the two is the long way or the short way, the hard way or the easy way, the wrong way or the right way? I leave it to the reader.

From the Booklet, "Prayers and Tablets of Abdul Baha"

Dearest Friends:

I have just completed the translation of a number of selections from the Master's soul-stirring Words to his loved ones in Persia, revealed some twenty-five years ago, and during the darkest days of his incarceration in the prison-city of Akka.

You will realize, as you read them, the unshakable confidence of Abdul Baha in the inevitable growth of the Cause, even in the most perilous days of his life. Their perusal will enable you all to grasp more fully the significance of this Movement and its dynamic power, the urgent need for sustained unity and harmony amongst the friends, and the glory of the station that awaits in the world to come every faithful servant of Baha Ullah.

May they contribute their share to the unfolding of the Spirit of the Cause in that land, and may they infuse in all the

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friends that ardent spirit of service and fellowship that will enable them to fulfill their glorious destiny in this world!

Your brother and co-worker,

(Signed) SHOGHI.

Haifa, Palestine,
February 13, 1923.

PRAYER

HE IS THE COMPASSIONATE, THE ALL-BOUNTIFUL

O God, my God! Thou seest me, Thou knowest me; Thou art my Haven and my Refuge. None have I sought nor any will I seek save Thee, no path have I trodden nor any will I tread but the path of Thy Love. In the darksome night of despair, my eye turneth expectant and full of hope to the morn of Thy boundless Favour, and at the hour of dawn my drooping soul is refreshed and strengthened in remembrance of Thy Beauty and Perfection. He whom the grace of Thy mercy aideth, though he be but a drop, shall become as the boundless ocean, and the merest atom which the outpouring of Thy loving kindness assisteth, shall shine even as the radiant star.

Shelter under Thy protection, O Thou Spirit of Purity, Thou Who art the All-Bountiful Provider, this enthralled, enkindled servant of Thine. Aid him in this world of being to remain steadfast and firm in Thy love, and grant that this broken-winged bird may attain a refuge and shelter in Thy Divine Nest, that abideth upon the Celestial Tree.

O True Servant of God!

The cycle in which thou hast been called to life is truly the cycle of the Ancient Beauty, and the age, the age of The Great Name. Hallowed and sanctified be the Lord that graciously favored these poor servants of His to gaze upon such wondrous Light! Ours then, to render Him thanks, in the day-time and in the night-season, for His manifold blessings; to be self-sacrificing in the Path of Baha Ullah (may my life be offered up as a sacrifice at His threshold); to strive for the spread of His Word; to endeavor to manifest His Signs, raise His Edifice, set forth His Proof, recount His Praise, and be lowly and humble, suppliant and submissive before Him; haply His grace may aid us to prove our gratitude for His bestowals. Wherefore, unloose thy tongue to deliver the Divine Message and diffuse His Fragrance.

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O Sincere Servant of the True One!

I hear thou art grieved and distressed at the happenings of the world and the vicissitudes of fortune. Wherefore this fear and sorrow? The true lovers of the Abha Beauty, and they that have quaffed from the Cup of the Covenant fear no calamity, nor feel depressed in the hour of trial. They regard the fire of adversity as their garden of delight, and the depth of the sea, the expanse of heaven.

Thou art 'neath the shelter of God, and under the shadow of the Tree of His Covenant, why sorrow and repine? Rest thou assured and feel confident. Observe the written commandments of thy Lord with joy and peace, with earnestness and sincerity; and be thou the well-wisher of thy country and thy government. His grace shall assist thee at all times, His blessings shall be upon thee, and thy heart's desire shall be realized.

By the Ancient Beauty! (May my life be a sacrifice for His loved ones!) Were the friends to realize what a glorious sovereignty the Lord hath destined for them in His Kingdom, surely they would be filled with ecstasy, would behold themselves crowned with immortal glory and carried away with transports of delight. Ere long it shall be made manifest how brilliantly the Light of His bountiful Care and Mercy hath shone upon His loved ones, and what a turbulent ocean hath been stirred in their hearts! Then they will clamor and exclaim: "Happy are we; let all the world rejoice!"

O Friend!

....A celestial Fire hath been kindled in the very heart of mankind, and burns brightly in the Sacred Tree. Ere long its glowing flame shall set ablaze the souls of men, and its light illumine the regions of the world.

The signs of God have appeared, the mysteries of the Kingdom are revealed, and the secret of all that hath been recorded in the Holy Writ hath been made manifest. Wherefore doubt and hesitate?

Now that the Ravisher of hearts has spurred on His charger into the arena of Truth, and all that hath been hidden is revealed, why be still and silent, heedless and forgetful? The Divine Candle hath thrown its beams upon the world, whilst the heedless, veiled and afflicted, languish, moth-like, in their darkness of error. Now is the hour to be stirred even as the surging billows of the sea, and seek to attain the heights of

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the stars....for time is fleeting, and the Divine Messenger will tarry no longer. Let us make haste, and let our lamps be burning.

O Ye Valiant Servants and Handmaids of the All-Glorious!

Ages, cycles, nay, thousands of generations must pass away before the Sun of Truth may mount its zenith and shine again in its full splendor. Now that, praise be to God, ye have been called to life and gathered together in this Age, the Age of the Desired One, the ever-praised Beauty, the Day-Star of the Kingdom, The Great Luminary of the Realm on High (may my life be offered up as a sacrifice unto His servants), how thankful ye must be! How faithfully and fervently should we praise and glorify His Name, inasmuch as He hath graciously aided us to receive this, His Great Blessing! Ten thousand lives be offered for this glory and triumph; ten thousand souls be a sacrifice for such infinite care and this great victory! The holy ones of old, whenever they imagined the wondrous vision of the Age of Baha Ullah, they felt as thunderstruck, and yearned for but a fleeting moment of that glorious Hour. Praised be the Lord, we have attained thereunto and been immersed in His Ocean of Glory!

O Servant of Baha!

Be self-sacrificing in the Path of God, and wing thy flight unto the heavens of the Love of the Abha Beauty....Shouldst thou deem this difficult, remember that thy motive and guiding power is naught but the Divine Magnet. By its aid thou shalt be enabled to traverse, swiftly and easily, the immensity of Space, and enter the realm of Eternity.

Glory be upon the people of Baha!

O Thou Endued with the Spirit of Life!

The Call of God hath proved the very life of the universe, and the animating spirit of mankind. Behold! how it hath vivified the heart of man, and stirred the conscience of the world! Ere long its signs shall be made manifest, and the fast asleep shall be awakened.

The Glory of God rest upon thee.

O Thou Enamored of the Beauty of Truth!

Mortal charm shall fade away, roses shall give way to thorns, and beauty and youth shall live their day and be no

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more. But that which eternally endureth is the Beauty of the True One, for its splendor perisheth not and its glory lasteth forever; its charm is all-powerful and its attraction infinite. Well is it then with that countenance that reflects the splendor of the Light of the Beloved One! The Lord be praised, thou hast been illumined with this Light, hast acquired the Pearl of true Knowledge, and hast spoken the Word of Truth.

O Servant of the One True God!

The Lord be praised, the loved ones of God are found in every land, and are, one and all, 'neath the shadow of the Tree of Life and under the protection of His good providence. His care and loving kindness surge even as the eternal billows of the sea, and His blessings are continually showered from His eternal Kingdom.

Ours should be the prayer that His blessings may be vouchsafed in still greater abundance, and ours to hold fast to such means as shall insure a fuller outpouring of His Grace and a greater measure of His divine Assistance.

One of the greatest of these means is the spirit of true fellowship and loving communion amongst the friends. Remember the saying: "Of all pilgrimages the greatest is to relieve the sorrow-laden heart."

Convey to all the loved ones of the Lord my Abha greeting. Upon you all rest the glory of Baha.

(Signed) ABDUL BAHA ABBAS.

The Members of the National Spiritual Assembly:

Beloved Co-workers in the Cause of God!

In the midst of your unceasing labors for the progress of the Movement in that country, I am sure you would welcome every now and then such news as shall breathe a fresh spirit into your activities and stimulate you to further effort for the promotion of His Cause.

Only the other day, in the course of my study of various Bahai documents, I came, as if by mere chance, across a very important message from our beloved Abdul Baha, bearing no date, and revealing no sign as to exactly where, how and to whom it was given, written in the Master's own handwriting upon a leaflet that seemed ordinary and ill-preserved in appearance but which on close study proved of the profoundest interest to all believers in the East as well as in the West. As to the authenticity of these remarkable words, so clearly and

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forcibly written, there is no doubt whatsoever, and the measure of assurance it shall inspire in the loved ones of Persia, and the spirit of hopeful encouragement it shall breathe into the friends of the West, have urged me to communicate it to you, that, subject to your consideration and consent, it may be published amongst the friends and redouble their confidence in the very remarkable share the West is destined to contribute to the immediate spread of the Movement throughout the world.

Recently, I have rendered it myself into English and enclose a copy of the full translation.

Awaiting eagerly your letters and wishing you the fullest success in your very arduous duties,

I am your devoted brother,

(Signed) SHOGHI.

Haifa, Palestine,
January 12th, 1923.

A thousand years must elapse before Persia can, by the aid of material power, rise to the height of the peoples and governments of Europe. Baha Ullah, however, has illumined that land, and will surely raise her high in the eyes of all the world. That country shall so advance and develop as to excite the envy and admiration of the East and the West.

The land of Hedjaz, though deserted and sterile in its soil, and its tribes ignorant and barbarous, yet the power of the Cause of God has made of such a spot a Point of Adoration and the focal-centre of world-devotion.

How foolish are the people of the East to have incarcerated for well-nigh fifty years the like of this glorious personage! But for his chains and prison, Baha Ullah by this time would have gained absolute ascendency over the minds and thoughts of the peoples of Europe, would have made of Persia the Garden of Paradise, would have raised its sons in the esteem of mankind, nay, he would have made it such that all peoples and governments would seek enlightenment from its people.

Consider and reflect upon the result of my few days' stay in London and the profound effect it has had there and in the surrounding regions. Ponder then in your heart, what the coming of Baha Ullah would have achieved! Had he appeared in Europe, its people would have seized their opportunity, and his Cause, by virtue of the freedom of thought, would by this time have encompassed the earth. But, alas! This Cause, though it first appeared in Persia, yet eventually it shall be

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seen how the peoples of Europe have wrested it from its hands! Take note of this and remember it in future. Ultimately you shall see how it has come to pass. And yet, behold! how the Bahais are still persecuted by the people of Persia!

Woodrow Wilson

But we left him alone with his glory.—"Burial of Sir John Moore"

Atlas! who for one moment held a world
On his frail shoulders, that all men might see
His chart unto the Grail; lifting, unfurled,
The standard of a glory yet to be.
Now, now he knows why faiths seem born to die;
Why peoples languish still in fear and hate;
Why men mean-souled still jeer and crucify,
Trampling their kind in greed insatiate!

Spent, yet serene, all gallantly he goes,
Taking his long-loved dream, his soul's desire,
To that dear Lord of Peace, whose patience fills
The sorrowing years. Somewhere, be sure, he knows!
That crystal vision, grasping life entire,
Sees from afar the sunrise on the hills!

—Laura Simmons.

MY CREED

(From Health Culture)

I believe in myself,
I believe in my neighbor;
I believe in the innate goodness of every one.
I believe the one universal law is love.
I believe that my health, prosperity and happiness depend upon my use of this universal law.

Therefore, I agree to abstain from all criticism and look only for the good.

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Perfective Laws of Personal Development

By Luella F. Phelan

LIFE AS A FINE ART IN RELATION TO MUSIC

All one's life is music, if one touches the notes rightly and in tune; for life is a wonderful symphony, quivering with joy to the ear that loves music. If the instrument of self be attuned, and the player understands harmony, there is never any doubt of the Leader, or question if the melody be true.

The melody of life, whatever it be, was meant for soul to voice. The one who gets the most harmony out of life is he who lives nearest to the Christ principle of love and service. Every human being, even if they have not acknowledged the Christ enunciation of truth before the world, loves and adores the fundamental elements of the harmony He brought to a world groaning under the burdens of rigid laws. Christ is the embodiment of cosmic brotherhood and love, and the individual may key his life to the same common chord. When we come into full realization that heaven's harmony abides within each individual self, then we shall be able to re-echo the harmony of our Lord. We shall strike amazing melodies from our lute of life.

Within each soul there slumbers a melody which none but he can express. The important thing is to keep the heart and mind and soul in tune with the Infinite. As we are swept along by the continuous change of progression we must change with each epoch, but the business of life should be to keep the self poised; to search for the simplest way to meet and overcome life's problems, and to learn the lesson of love and tolerance. In this way we are able to bring everything in life to its highest use and finally attain an ineffable satisfaction which will transmute all discord into harmony.

To reach the Fine Art Class in life, one must be able to extract from each experience only what is required for further growth and development. The ability to do this determines the degree of harmony and happiness we attain. Difficulties and obstacles will continue to come until we absorb their wisdom and gather from them the essentials of further growth.

The artists of life are those who make daily living the most significant; who get the most and best out of the day, and put everything to the highest account from where they are. They

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do not shirk experience or leave the daily task to others. They are not too tired, afraid or ashamed to share in the confusion and grind of the common life. They are the radiant, contagious personalities, the sharers of fine enthusiasms. They own and run their own minds and bodies, homes, factories, machines, fashions and pleasures, and are not run and owned by them. They keep lighted the flickering faith of the ages in the souls of men. They are hope inspirers, faith preservers, and beauty revealers. They have faith, freedom, courage and understanding to converse joyously with the world through their daily activities and personal relations. They are self-foundationed on the rocks of fundamental, essential truth. They are the salt of the earth; they play well their parts and are mighty forces filled with great intelligence. They are worthy; they express unity, love and harmony; therefore they express poise, calm, and are the temple in which dwells righteousness. These are the artists of life. Their creed is; to live one day at a time; doing the best they know how; sowing a word here and a deed there; they are not self-righteous; they do not condemn; they do not hesitate to give their best to every other traveler on the journey of life; they mind their own business; they do not persecute; they are filled with tolerance and compassion. They see all as a part of all. They believe that each is doing his best, considering the stage of his unfoldment. They see the Divine in the humblest, vilest and most ignorant. They see hidden in every creature, the Divine pressing toward unfoldment. They are kind, exceeding kind.

These people, however humble, have scaled the heights and stand with outstretched, open hands to lead the world on to higher things. They have sympathy and insight, and are happy in giving out of their abundance of experience and wisdom. They know human beings, their needs and what they may become in the great symphony of life.

Was this heaven of harmony reached by a single bound? No; it was reached round by round through patience, through daring and doing, through the use of the keys, stumbling perhaps, but pressing ever on toward the resting place.

Every musician knows the value and necessity of technique. He needs must practice hours and hours upon a single bar of music; he must master the technique until all traces of the long tedious hours are lost in the soul of his art. It looks so easy, but 'tis only the musician who knows what the cost has been.

Suppose that Mr. and Mrs. Average-Person should spend

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as many hours each day in mastering the technique of life, as the world-renowned musicians have spent in mastering the technique of music? Then indeed would life be, in reality, a fine art. "Oh," but you say, "I have so little to do with; my environment is so narrow; my opportunities so meager; I get no encouragement from the ones nearest to me; I have no inspiration".....and a few other negatives. Here is the answer:

All musical expression is developed from the diatonic scale of seven tones. The creation of this scale was the seven tones which Pythagoras claimed to have caught clairaudiently, and which originated from the revolution in space, of the then discovered, seven planets. This scale was universally adopted through the influence of the Roman Catholic Church in the Twelfth Century as being the simplest and best adapted for the rendering, by the masses, of the principal music of that day, which was of a religious nature. All musical composition, from the simplest to the most exalted, has only the simple scale from which to evolve. To the creative genius of man, with his God-given intelligence, we owe all that has been built from so small a thing. Imagine a Wagner, Beethoven, Liszt, Mendelssohn, Chopin, or any of the great composers, refusing to give expression to their inspiration because they had only seven tones to use in the development of their themes.

Relative to what you regard as a too narrow environment. Your real environment is within yourself, and you can make it as limitless as you have the intelligence to believe. The great curse of the world is that the majority of people look into the objective world for all their joys, and as the source of all their misfortune. Whereas, if they could only realize the great truth, there is within every creature the quiet spot where the spark of the Absolute dwells, and in that quiet spot may be found the remedy for all things that distress, and the inspiration to bring forth whatsoever ye will.

As for encouragement; do you recall the name of any of the great scientists, discoverers, or inventors who were spurred on by encouragement? Is it not a fact that most of them were considered more than half insane? What about the Crusaders, the martyrs, and the great leaders of the world, from Christ down to the present hour? Did they depend upon encouragement? No; they paid the price set upon blazers of the trail on the highway of life. They could accomplish only such as the composite intelligence of their age would permit, and accepted defeat as evidence of ultimate victory, content to know that

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what they had done was done because of a divine impulse which drove them on.

And as to inspiration; it is all about you, everywhere. You have only to look out into a star-lit night to read and know the majesty of the stars, and then to realize the soul's necessity to fill the brief hours with something well done, something that will make the world a happier place for your fellow creatures to live in.

Nature is a resorvoir of inspiration. In the violet and the meek eyed pansy we may read the gentle love in Mother Nature's heart. In them we may see the sun, the sea, the clouds, the mountain air. We can hear the music that sings of God's great love. The highest Alpine flower reveals all the love and language of God, the Great Giver of the life which some so recklessly squander and make of it a thing of shreds and patches, while others use it to reach the highest pinnacle of love and service. Is not this sufficient inspiration to fire you with larger vision and deeper gratefulness that the prodigal hand of Nature has inlaid the floor of heaven with stars, and carpeted the earth with flowers? If this is not enough, know this; every tree that grows has a song tucked away in its heart. From the trees are made the flute, the violin and all the stringed instruments from which the masters have wooed their sweetest music. God made the things in the universe for the use of man, and man's success and happiness are in exact ratio to his ability to convert the inanimate things into vibrant living art. It takes only a preceptive vision, an awakened soul, and tireless practice of fundamental principles. He who will observe these conditions will have no cause to complain of lack in anything, for he will be Master of circumstance and environment.

Of all the arts, music is perhaps the most nearly related to life. It, like motherhood, is an universal language. It needs no translator except the soul of man. It sounds all the depths of being, for the real musician can make the things of nature and of man sing in harmony. Music is the measuring rod of character, for one may read a character through the music that appeals to the man.

A life of discord and inharmony is like sweet bells jangled, out of tune and harsh. To find the harmonies in life, one must learn to see the beauties in nature and in human nature. He must look into many niches and corners of life that have hitherto been hidden. He must companion with the humble; sit, if need be, with the ragged of soul and apparel; he must break

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bread with the sons and daughters of toil; he must know All of life, for when all is understood, then will come the realization of the I AM principle of unity and harmony.

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.

Gentleness As a Power

By Charles Hine Hubbard

Throughout the history of mankind there appears the all important summing up of one fact, after all tumult and the shouting disappears—that gentleness is indeed the righteous expression of Life. Each generation learns this fact, and each individual learns it, through various experiences. The late war has proven the matter of power perfectly—that the gentleness of peace is far better in every way than the brute forces of war. And yet it seems strange that man, after centuries of Experience should not be, as it should seem he would, perfectly peaceful and therefore the expressor of his gentler nature. And we find the main cause for this to be in the misguided ambitions of some individual or individuals, who, for mere temporary gain, seek to teach mankind that brute force is the all conquering power, when behind them there are the centuries acclaiming their ideas erroneous and also their attempt vanity.

Now, gentleness is not, as some may suppose it to be, weak efforts, or a manifestation of weakness. It is Love, in its natural, simple, original state, and is therefore God. We cannot really, if we are sensible, affirm that God is brute force for such would be denying away His Supreme Intelligence, also His Love Attributes. He is gentleness, the gentleness of a Christ, the gentleness of a mother, the sweet, strong gentleness of a father. And being such, it is little wonder that he is really wonderful, for the wonder lies in his supreme gentleness being so powerful and yet so simple as to effect wonderful results. Thus, as like only attracts like, we can see how reasonable it is to know that all who manifest brute force are one in their supposed powers, while those who are within the gentleness of God are also all one, and that these two conditions are distinctly a separation, for brute force and the gentleness of love

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cannot possibly blend nor associate together on the same plane. Only when the exemplifiers of brute force, by experience, learn that the gentleness of Love is the real and only power that is power, then can they partake of the love of God and not until they do change their beliefs and actions to conform with the true standards of true Love.

Gentleness is calmness, the calmness of tranquility of spirit. Thus it is peace in its largest sense, and always, to be real, must be individually experienced. And that which causes peace to be an individual experience is the practice or manifestation of gentleness, founded in true wisdom.

We all love gentleness, in others mostly. We should bear in mind that we also have as much gentleness in us to express as anyone else and that by giving or expressing gentleness we shall surely receive it in return, for like attracts like. Many think that to express a real, gentle character is to truly place one's self in the proper position to receive the ridicule of the world—that world which lives upon, opinions of others, theories, scandals, and all the other errors that make it the world it is. No wonder then that few people, comparatively, truly express a gentle character, for fear of what the world will say. And thus they live, repressed, unhappy, selfish, truly unloved, because they do not give that which is truly their worth of being, the true gentleness of a true character. Thus one can note that Christ was correct in his statement that to follow him meant to be hated by the world, or ridiculed by it because the world thinks lightly of true gentleness and yet that is always the true salvation of the world—just gentleness of manifested character. Even Peter, his disciple, could not stand the ridicule of the persons who asked him if he was not with the Master, and so he denied that he knew him. But afterwards he wept, as all do, in time, when they deny the truly beautiful and hold it up to scorn and ridicule. It takes such an experience to really teach people the true worth of gentleness and how lovely and most desirable it is. But he and she who are gentle and are ridiculed for their expressions do not weep, even though they are denied. For in them they have that which is eternal, which is the priceless treasure of all life and its living. They may, like Christ, weep over the sins and follies of the generation, because they know that so many are missing the true things of life, but they care not for ridicule nor for scorn, for indeed what does such really amount to, to them?

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And so, They are all truly One in Power—the True, Gentle, Understanding, Compassionate Power that is Godly, and when the shouting and the tumult passes into history, and the masses look about them for something substantial to place their wearied bodies, souls and minds on, it is then they realize the supreme wisdom of being gentle, and gradually, through sheer force of circumstances, they seek that which is truly Wisdom and are not denied, as once they denied the gentle Christs. For it is the glorious duty of Love to freely forgive and never censure those asking its aid sincerely. For Love is sacred, the Love of a Christ is most sacred and must be honored, respected and exalted, not for a personal aggrandizement, but only for the reason that such love is True Salvation. Thus it is truly said that "every knee shall bow and confess the Chirst" as King and Ruler of mankind, which is the truly gentle, understanding, brotherly love in every man and woman. Thus Christ, or True Gentleness and its Wisdom and Love shall take utter possession of them, thus saving them from their errors and in this Plan of God is seen his wonderful Love for all. And too is proven that gentleness is alone the True Power, in that all its ultimates are involved in the Plan of God's Salvation. For all the true attributes of the Reality of Love are fully contained with the true gentleness of character.

Paying Tribute To Fear

By Alexander G. Stewart

It seems to me that anything which unites us is Right, and anything that divides us is Wrong.

This simple statement would seem to claim that church, lodge, and even patriotism to one's country, are wrong. Which, of course, they are, so long as they divide us. They are but sublimated "gangs" in the final analysis, if one brother on the "out" side, for a divisional reason, is any less to us than a brother on the "in." There is only One Anything—what is the jolly use of trying to divide it? The answer is a simple one—it is custom—but custom means change. And when the Pendulum swings far enough in one direction it is bound to swing quite as far back again. And when we weary paying tribute to Fear we know where Peace is to be found.

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Fear is the greatest common divider and Love is the greatest common multiplier.

Another one of Fear's cute little "dividing" tricks is the way it, unconsciously to ourselves, steps in between us and the other fellow.

If we do not like a person it is because we do not understand him. Fear that he will do or say something which we will not like: or, perhaps, it is that we are afraid that he will not give us the full deference which we suppose is our due.

If this is so, our deference was surely at fault in the first place. The other fellow was, no doubt, quite as anxious to establish the same fear complex that we were struggling with, and was meeting with as little success.

How, without the Light of Truth, could we ever hope to get together?

We, with our greater enlightenment as to the One-ness of All Things, should stop paying this tribute to Fear, which we owe to Love, and search for the perfection in our brother which we so fondly hope he has observed in us.

When the God within each one of us is consciously sought for, and found, imagine the joy of our realization of each other's God-hood, think of the bliss of barriers burst asunder, and the utter rapture of dwelling, forever, in the Peace of One!

What's the Matter With the World?

By A. Geary Johnson

Some of you say it's a cold, harsh world, callous and brutal. The world is unthinking, selfish, and good intentions go to smash. The strong are suppressing the weak, and our erring neighbor is forced into the ditch.

No, you're mistaken, it isn't the world that's all wrong, it's the people who make it. It's Man who makes the world cold and harsh; Man with his selfishness, his coldness of heart, and inhumanity to his fellowman. Man makes the world brutal with his cruelty, he torments the world with his greed, intolerance and narrow-mindedness, and with his bloody wars he turns the beauties of Nature into fields of carnage.

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It's a beautiful world, we couldn't pick out a better if we tried. The golden sunshine, green trees, flowering fields and blue seas are all made for our happiness and pleasure, and it's our fault if we don't find it so. Our world is a wonderful place to live in; it is teeming with natural resources, the hills with their gold and silver, the seas with their pearls, are all for our joy and to share with one another.

Let us stop raving at the world, bewailing our poor conditions, and blaming others for our misery and sorrow. We should rather blame ourselves, and we should endeavor to drag our erring brother from the mire of greed and selfishness, bettering ourselves thereby. Let us help our fallen neighbor to his feet; feed the hungry, clothe the naked, and make our world the bright and beautiful world it really is.

No, there's nothing the matter with the world, it's us!

THE GRASP OF LIFE

Like a baby with a rattle
    Aimless starts the man in life,
All unarmored for the battle,
    All unready for the strife.

And he drops his rattle often,
    Throws it down in dumb despair,
Praying God that life may soften
    Into lines serene and fair.

But at last his hand grows stronger—
    Cool in confidence supreme,
He arises, babe no longer,
    Gladly waking from his dream.

Lo! a veteran warrior, surely
    Stands immune upon the field,
Life a scepter grasped securely,
    Victor written on his shield.

—Barnetta Brown.

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Astrological Observations

By G. V. Ronalds

Before dealing with the present observations upon the Eleventh and Fourth houses of the Zodiac we shall refer for the moment to a recent note in REALITY upon "Astrological Reality." We are glad, very glad indeed that there are others who believe in the value of birth moments in the science of astrology. To us they are of the utmost importance. The more one studies astrological values (not astronomical) the more one realizes that at least reasonable accuracy in timing births is a prime requisite in diagnosing cases which may arise from time to time. In passing, for Mr. Johndro's benefit, we may state that personally we disbelieve in the principle of delineations at so much per, believing that to do so would be prostituting service to the almighty dollar. Therefore, we are in the position of an amateur athlete as against the professional. And, we may say also in passing that bearing in mind their own valuation upon the science of astrology and the fact that they have to live, as every one else must, professional astrologers have a perfect right, in our opinion, to charge for the delineations and to advertise where they will and how, provided they do so honestly.

Touching upon the four different ascendants with respect to the birth of the twins in 1881, it may be pointed out that in at least two cases, that of Mr. White and the writer, the birth moment was rectified and very well tested, and the writer believes that Mr. White's moment and that of the writer are both correct (the difference between their results was a matter of seconds) and were subjected to considerable study and rectification, most certainly so far as the writer was concerned.

When Mr. Johndro informs us that the sidereal day, not the solar day, is the fundamental reality in the whole of astrology's great truths, he is expressing part but, by no means the whole of a truth. The writer begs to differ with this dogmatism. The fundamental truth of astrology is that of diagnosing the condition of units of life, be they individual men and women, nations or races. That accuracy is a prime essential is as certain as that the universe is a fact. On the other hand, it is an astronomical certainty, nevertheless connected with astrology, and giving it added strength as a valuator of human emotions and mental strains. On the other hand there are factors in the science of astrology which are still greater.

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Mr. Johndro could do the readers of REALITY no greater service than to make public his "seasoned and proven fact." If he has the golden key which will provide for accuracy of birth moments no matter what the given amount, then, indeed he can be of inestimable service to those astrologers, amateur and professional, whose earnestness of purpose is not less than his, if directed along other channels. That man who can provide a formula for unfailingly determining the moment of birth will prove a tower of strength to the science.

But, astrology in its province of determining with the most reasonable accuracy possible both character and environment of the individual or the race has an avenue of very real service to travel.

Finally, the "indolent, unproven theory" of today is the scientific discovery of tomorrow, and Truth is ever expanding in consonance with the faculty of humanity to discern it in its manifold forms. Therefore, neither Mr. Johndro nor any other critic need assume to say what is and what is not truth, what is "false, hasty and ill considered," and what is truth fit for the readers of the day. That truth which fashions the path of hope and relief for the sufferer by the wayside is God's truth.

So much for astrologic reality.

The Eleventh House is not an easy one to decipher. It is assumed to belong to Saturn. If so, it is a strange fact in the realm of planetary influences. The facts in astrology as studied by the writer are that as Sagittarius is the Ninth Spiritual House so is Aquarius the Tenth Spiritual House. It is pretty well established today that there are twelve signs, to which we need not refer now. If there are twelve signs, it is more than likely that there are twelve bodies within our own solar system which correspond to these signs. The fact of the matter is we have not yet advanced to that degree of perfection in evolution wherein the truth of this matter is fully determined. Pisces and Neptune are almost invariably considered in the same breath; so are Neptune and the Twelfth House, the house of occultism and self undoing (to quote Alan Leo, in whom the writer has great faith). Now, it is known with fair accuracy that Pisces is the twelfth sign. It is also known with fair accuracy that Neptune is the ruling planet of Pisces, also that the Twelfth House in the mundane zodiac is in consonance with both Pisces and Neptune. It appears to the writer to be reasonable to assume that there are twelve planets and not seven or eight as generally assumed in the textbooks of astrology.

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This again will be for the astronomers to decide. There is already rumor of one or two new discoveries, and the next two or three decades may introduce us to the eighth, ninth and tenth. The eleventh and twelfth are apparently to hand in the planets Uranus and Neptune.

If this hypothesis be correct, the exact reason for assigning friendship to the eleventh house is yet to be discovered. Yet, the facts of astrology as denoted in the course of study of nativities go to prove that it is the house of friends. Time will doubtless prove our contention that the Eleventh House belongs to Uranus and not to Saturn. One fact in the study of the planet Uranus stands head and shoulders above all others: When it is in benefic apposition with other bodies its influence is of exceptional strength to a nativity; likewise when it is in adverse aspect against a planet its influence is equally strong, but denotes an exceptionally weak point in the make-up of the nativity. It has the reputation of being the ruler of all matters pertaining to kingship and to high office. There is reason to infer that it is from this connection of the planet with mundane positions in the zodiac the Eleventh House or the House of Uranus has come to be known as the House of Friends. One fact is patent, no house connected with the influence of Saturn could by any stretch of the imagination be considered properly as the House of Friends. And, the Eleventh House undoubtedly is the house of friends just as the Tenth House (truly the House of Saturn) is the House of Dignity, Power, Self-Control, all factors of Saturnine influence. In the final analysis, power and self-control are gifts from the ruler of the Tenth House (Saturn), and favors and influence by virtue of the friendship of those in high places are the gifts of the Eleventh House (Uranus).

Those who will may classify this as a specious argument and well within the scope of "indolent, unproven theory." We believe in this hypothesis as a substantial basis for the operation of the Eleventh House.

There are many sufferers in this world. Some of them are on the mental plane as well as on the physical. It is well for them to know who are their friends and who are not, what paths of activity will most help them to regain their physical equilibrium, whether they have forces around them sufficiently strong to tide them over the hard places. This is the value of astrology as a science, to show the ailing and weary where they can best turn for friendship and help in time of need.

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Those who have fiery signs in the Eleventh House will find their best friends in people of religious, enthusiastic spirit. But, if these signs are in evil aspect against others in their nativities they may encounter difficulties in their friendships. On the other hand if their fiery signs in the Eleventh House are well aspected they may always trust those people who are governed by such signs. In like manner those with earthy signs in this house may look for their best friends from among practical, matter of fact people, those governed by the signs Capricorn, Virgo or Taurus. However, if Saturn be in the Eleventh House their chances of true friendship are small. Those governed by the planet Saturn in such a case might prove their best advisers. This planet in the Eleventh House has a tendency to make for deceit and treachery among one's friends, and its influence should be carefully considered. Whenever Venus and Jupiter are found in this house and well aspected that nativity is indeed fortunate, for, with this influence one has an array of wholesome factors in life which will tend largely to modify any adverse conditions noted elsewhere. Watery signs in the Eleventh House of a nativity denote a love of things emotional although one may be anything but emotional. Psychics, dreamers and those gifted with intuition would prove valuable friends in this case, and emotional people might serve to brighten a life given over to the mere ekeing of an existence or to a financier whose sole aim in life has been to acquire dollars and cents. Little children would deliver him from his worst self.

The Fourth House is easier to place. It is the House of Cancer, and its ruler is said to be the Moon. It is essentially the home of the feelings, of the desires. It is the house of the parents, more especially of the mother. The reason would not be hard to discover. Those who have studied Bailey's pre-natal epoch will note Bailey's reference to the moment of the epoch as the moment of the birth of the astral self of one's being. In other words the astral self is born, or shall we say, is directed to the embryo within the human form in which the child is to be nurtured into physical being. The astral body is claimed by many to be that part of the entire being which first connects with the Earth when re-incarnation occurs. With this theory the writer is in full agreement. The astral body is governed by the sign of Cancer as the ruler of all desires. The Fourth House is that of Cancer. Hence, there may be said to be a very vivid connection between the parent and the child, more

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especially the mother. Because, through the agency of the mother the soul re-incarnating has been first re-introduced to Mother Earth.

Just what connection there may be between the Moon and the desire body and the emotions may not be apparent at a first glance. However, the Moon stands in astrology for the mother parent of the Earth, and it has been proven conclusively that the Moon governs both the tides of the earth and the tides of motherhood in all women. The theory (no longer a theory but a pretty well established scientific fact) of the pre-natal birth is based upon the fundamental principle of the relationship between the Moon and motherhood. It is very probable that the influence which bears upon the mothers also bears upon those who are first introduced by these mothers to the Earth. Hence, the Moon is perhaps rightly termed the ruler of Cancer and the Fourth House.

Environment and all matters pertaining to the home and to one's re-entry into the astral spheres (death and the closing years of life) belong essentially to both Cancer and the Fourth House. This has been established above. It is evident, therefore that the Fourth House is an important point in determining one's station in life, his possible fortunes and his ability to maintain the strife of life. A cluster of planets in this house will show that the last years and the general environment of the individual will have a marked influence upon his character. If they are evil or adversely aspected the career will likely suffer vicissitudes. If the greater bodies such as Mars or Uranus or Saturn be present in the Fourth House even if well aspected trouble will not be far distant; if these be adversely aspected the native will need to watch his or her comings and goings very carefully. If on the other hand Jupiter, Venus or other benefics are placed in this house the native will gain much from many quarters. If no planets are noted in this house the career will likely be very uneventful, evenly balanced, with progress marked more perhaps from the mental than from the emotional factors of the nativity. If both the mental and the emotional houses are occupied the career will be a medley of innumerable vicissitudes, all tending to deplete or add to the spiritual reservoir of the nativity, a rather dangerous state of affairs.

In conclusion it will be well to realize that the discovery of new facts in connection with astrology, new planets, new conceptions of the universe and its evolution may force a readjust-

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ment of minor astrological values. The influence of Neptune, of the Sun, of the Moon, of Pisces, of Uranus, of Aquarius, will be fairly well fixed for some milleniums to come, at least in all probability; on the other hand their exact position in the mundane zodiac is likely to be subject to readjustment. In which case while Uranus will be a synonym for Aquarius, and Neptune for Pisces, and Cancer for the Moon their exact place in a set zodiac may prove later on to be at variance with places set for them at the present day. Just so long as man is traveling in his course of evolution at differing rates of vibration, and one age differs from the preceding or the following in like degree just so long will Truth (as we pointed out a year ago) continue to unfold itself and to assume new facets to the investigator as man marches onward to higher and higher understanding.

OUR FRIEND

Thou art, dear Lord, there's none but Thee,
Thou art our Light, our Liberty.
Our refuge from the storm and strife,
Our guide in every phase of life.

With thee is perfect peace and rest,
We seek thee with a willing zest.
Thy words of truth unfold and send,
Infinite wisdom; our Saviour, Friend.

We wander sometimes from the fold,
And look in vain Thy hand to hold.
Then comes a vision sweet and clear,
We call; and find Thy Presence near.

It warms us back to life and love,
Surrounds us as we look above.
The Love that like a quenchless flame,
Enfolds us all, always the same.

—**Helene S. Baker.**



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Ida, A Child's Story

(From the old German)

By Susan Plessner Pollock

It was a New Year's morning and bright with sunshine. In a very pretty room, in the middle of which stood a table set for breakfast, ran a little girlie of four years, happily here and there. Her name was Ida. She was still alone and amused herself by jumping lightly from one figure in the carpet to another, saying to herself: "Ida can do that. Ida can jump as far as a little kitty, now to the rose and then to the white flower. Then suddenly Ida stood still, for some one had knocked on the door. She was quite still and ran into the next room where her mother was. "Mama, Mama, something knocked."

"So? see who it is, Ida, Mama's big girlie can surely do that."

Ida smiled, pleased; but one could see that she was embarrassed. She wound her little hands one in the other, then ran to the door, stood on tiptoe and opened it. Hardly had this happened when she screamed loudly.

Mother came out of the next room and called, "Ida, do not scream, what is the matter?"

Great tears sprang from Ida's eyes. In the door stood the bashful face of a boy who said that he could not find a servant and had therefore knocked; he brought a "Happy New Year's" wish!

"But Ida, that is the little chimney-sweep you call Peter; is that why you scream? And he is not even black today."

"Yes, Mama, that was why Ida screamed."

Mother smiled. "You surely are a stupid little daughter. Here is fifty cents; give it to Peter and thank him for his New Year's wish."

Papa, Mama and Ida then ate breakfast. It tasted delicious. As she at last put her little finger in her mouth in order to gather the crumbs of cake, Mother questioned her: "To whom do the crumbs belong, Ida?"

She stood up quite ashamed. "The little birdies, Mama, only I had forgotten it." She went to her parents to ask for their cake crumbs to which they added bread crumbs.

The bright sunshine with which the day had begun was shadowed by light snow-clouds. At first, single great flakes fell, then they flew thicker and faster until it was a regular

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snow storm. Ida had pushed her little chair to the window, stood upon it, opened a push-pane in the window and spread the crumbs on a board placed there for the purpose. When she closed the window she was happy, and looked at the storm outside. "Mama, when I saw the snow, I used to say, 'White butterflies'," Ida laughed merrily. "I thought the snow-flakes were butterflies."

Ida now looked earnestly out of the window, for the little birds should now come; but none came. She waited a while and then said: "Dear God, let the little birds come." They did not come though, not even the sparrows which never fail. Ida said again, "Let the little birds come. Ida does not want them to die of hunger in the snow; let them fly here." As, however, this did not help, Ida was angry. She pounded with her small fist on the window-sill and said: "So! Let the little birds come!"

"Ida!" called Mother. "Come to me." The child obeyed. "When you wish something from me, what do you say?"

"Please, Mama."

"And when it does not immediately happen?"

"Please, dear Mama."

"And when that does not help?"

The child opened her arms: "Please, please, my dear Mama."

She took the child in her arms: "So begs my precious child her Mama, and the dear heavenly Father who is so glorious and powerful, so much more worthy than Mama and all mankind, my child begs sulkily."

Ida looked very much disturbed. "I will beg very softly," she said.

"Very softly is not enough; also very gently, like a good child who knows that not everything can happen as it wishes."

Ida went back and placed her mouth so closely to the window pane that one could not understand what she said. In a little while there came a sparrow covered with snow, and perched on a tree near the window, shook his head, shook his wings and tried to free himself from snow. He pecked with his bill on the tree-twigs, flew on to the window-board where the crumbs were, turned his head here and there, looked at Ida and flew away.

She had tears in her eyes: "Now he has flown away!" she said, and burst out crying.

Her mother came to her. "What does Mother say when Ida first has on a new dress?"

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The child held a little finger up and said, tearfully, "No spots and stains!"

"Now see, my Ida, today is a new day, the first day of the New Year. It must also remain bright and without stains; but when my daughter is naughty, it will be quite dark."

Ida dried her tears and smiled as she said: "There will come another birdie soon." And sure enough it happened. A braver sparrow, not one half so fat as the first one flew past, then flew on to the board, looked into the window, picked up a few crumbs and flew off.

"Mama, he has already had enough."

"No, Ida, he will return."

He came back and was followed by others. The child stood happily an hour at the window, watching the birds, meanwhile talking most confidentially to them, coaxing them to eat everything up clean.

"You well know that that is cake; no raisins, for raisins would make little birds sick, but not children."

In the afternoon she stood again at the window. Suddenly she sprang down from the chair and ran to her mother. "Mama, Mama, now the day is getting dark, but Ida has not been naughty."

Mother took the little girl on her lap and said, "Ida has been a good little daughter, but God sends the twilight that at first it may be evening and then night. When it is twilight, Ida has her bread and milk, and when it is quite dark, the little daughter goes to bed."

"Yes, Mama, Anna says always, 'The sand-man comes!' Ida has never seen the sand-man, nor will we; it is not so, Mama? Ida does not like to see an old ugly man."

"That is no cross old man; that is a dear Angel who watches over the little children when they have run about all day and laughed and romped and talked. They must rest that they may be strong for another day, therefore the angel waves his wings and makes the children sleepy; and those who go willingly and do not cry and say: 'Let me stay up a little longer, I am not tired and sleepy,' sleep the best; for the angel smiles with holy joy over their obedience, and carries their little prayer to God's throne."

Ida laid her head on Mother's breast and said: "Do you not know more? tell me, dear Mama."

There came Anna with Ida's supper. She sprang in a

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hurry to the floor and said: "There comes my good Anna! Anna, is the milk-pitcher full?"

"Yes."

Now Ida may have a lump of sugar, because it is a holiday. And this she drops into her milk and then she drinks the nice sweet milk and eats her bread, and the day is over.

When she had finished her supper, she said: "What do you say now, Mama?"

"I say now, go to bed."

The child kissed her mother tenderly: "Good night, dear, dear Mama."

Ida went, but turned back at the door: "Mama, what does the Angel say now?"

"The Angel rejoices over my little daughter, and she will sleep sweetly."

MY MOTHER

By Violet Louise Jackson (Age 10)

"Who, of truthfulness sows the seed?
Who helps me in my hour of need,
Who is gentle, sweet, and kind?
My Mother!

"Who is cheerful, ever bright,
Who gives the radiance, gives the light,
Who has the purest, loving mind?
My Mother!

"Who cares for me when I am ill;
Who nurses me with love and skill,
Who loves me with all her might?
My Mother!

"Who is it that I adore;
Who do I love as I never loved before,
Who always helps me to do right?
My Mother!"

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Health and Long Life

By Harris H. Luntz



The four great excretory organs of the body are the lungs, skin, kidneys and bowels. Material taken into the body as food will undergo various processes that change the food into matter which is capable of nourishing the various parts of the body. There is always a portion of this matter that is either undigestible or innutritious. This is eliminated as waste or excretion.

Again there is another process going on in the body: The cells of the body are in a continual state of change. Millions of them die, while millions more take their places. This is called metabolism. These dead cells also become waste matter, and have to be eliminated. The great function of the four organs mentioned above is to remove this foreign matter.

The cause of all catarrhs and colds is due to the impaired action of these four organs.

To prevent colds, therefore, it is necessary to aid these organs to function properly and freely. My many years of experience have taught me that the greatest and prime cause of "colds" is simply overeating.

The individual who gorges himself at his meal is overtaxing his excretory organs, giving them an extra load to dispose of. They are not able to cope with this extra quantity. The condition following results in what is known as semi-elimination. The material that is imperfectly eliminated is left to putrify and clog the blood and system. The body then makes an Herculean attempt to cast off this foreign matter. Often the refuse will escape through the skin, again through the bowels, and sometimes through the nose, eyes and throat. This last condition may be familiarly recognized by the name of "colds." The first condition produces skin eruptions, the second condition often results in such diseases as enteritis or colitis (inflammation of the colon), and prostatitis (inflammation of the prostate gland). These are all practically colds, but involve serious and deep-seated organs.

Treatment

The reader will be unpleasantly surprised when he will note how little there is to say about the prevention and cure of colds.

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Under the four following significant titles, we have the "whole thing in a nutshell." I will say emphatically, with all responsibility, that no person following these four rules can ever take cold.

1. Eat lightly and moderately at all times. Do not eat meat more than once a day—and eat little of it at any time. (Read article on diet.)

2. Practice deep breathing frequently in the open air.

3. Drink at least two quarts of water each day. (Read article on water.)

4. Exercise often, preferably in the open air. (Read article on exercise.)

5. Keep bowels open by occasional use of herbs—flax-seed, juniper-berries, dandelion, rhubarb. (See last page of book.)

If you have a cold already, and wish to get rid of it, then try fasting and plenty of water-drinking; as soon as the cold has gone, start eating moderately again. This will give the body a chance to throw off the foreign poisons that encumber it.

If the nose runs, a douche of salt water every hour will relieve it.

* * * *

Note—Dr. Luntz offers to the readers of REALITY who suffer from digestive troubles, his advice free of charge at his home, 1155 St. Johns Place, Brooklyn, N. Y., by appointment.

THE REAL WORLD

The Glory of God
In His Spirit World lies all around us.
But (Ah! the sadness of it) we cannot see:
For our eyes are dimned
By the earthly desires that fill them.

The flower which is blooming alone
Hid away in the woods where no eye can see—
Is a visible part of the Unseen World.
It blooms in the Glory of God!
And the Unseen World, which we cannot see,
Doth find in it a delicate tint
Too spirituelle for human eyes.

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The bird adds its note to the world-wide chant
Which we cannot hear, for our ears are stopt:
And the leaves clap their hands in joy
Because they see, and are in, and a part
Of the Spirit Glory filling heaven and earth,
Which we cannot comprehend.

Could the curtain be once rolled back
As it was at Elijah's command,
We could see the Spiritual Host,
And the Spiritual World around us;
Know, really know, that the Ancient of Days
Is vividly here in our midst.

The Glory of God is around us ever,
The live-long day of each humdrum week.
But we do not see it, for our eyes are dimned
By the earthly desires which fill them.

—Charles Curtz Hahn.



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(Reprinted by Request)

Throughout the countless ages,
All things with order moved—
To this great culmination,
God's Manifested Love;
The WORD made flesh amongst us,
The Sun of Truth to be,
A Light to guide all nations,
To peace and liberty.

The heavens above proclaim it,
And earth takes up the strain;
While gentle clouds of Mercy,
Descend as springtime rain;
The Hope of each religion,
The long expected One—
Hath come in all His Glory,
Now let His praise be sung.

He came—as all men come,
Yet was He without gile;
His soul the Tabernacle
Wherein God dwelt the while.
His Book of Laws was written,
The WORD of God revealed;
The Bread of Life was broken,
The Wine of Love unsealed.

When all His work was finished,
As soars the homing dove,
His spirit rose triumphant,
To realms of Light above.
Now through His Word creative,
The earth shall changed be,
All hearts as one abiding,
In Love's true Unity.

Shahnaz Waite

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17 WEST 42ND STREET Tel.: Longacre 8916 NEW YORK, N. Y.

HEROLD S. ROBINSON, *President* LAURA ROBINSON, *Sec'y and Treas.*

Single Copies 25 Cents

Subscription $3.00 per Year

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Entered as Second Class Matter, April 25, 1921, at the Post Office, New York, N. Y., under the Act of March 3rd, 1879.

VOL. VII APRIL, 1924 No. 4

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Editorial

THE SENSES

Propagandists of shaky philosophies often find it convenient to throw out a "smoke screen" in the form of a general denial of the reliability of the senses. The reason is obvious, because philosophies of this sort, which claim that matter is non-existent, or secondary, or a form of "mind," have not a leg to stand on if the facts of existence are correctly reported by the senses. We ran across quite a flagrant case of this in an interesting magazine entitled "Health and Success," Vol. IV, No. 1, page 9. Perhaps we would not be led to notice this, except that the author, A. J. Stiles, has entitled his little article "Reality," which, of course, cannot be passed over by us.

"Nothing in nature is as it appears to be to our senses. The earth is not a flat plain as it appears to be, neither is it stationary. The sun does not move across the sky as it appears to do."

These examples of so-called deception of the senses are easily refuted. The earth does not look flat, as to which we have only to observe a distant ship "hull down" on the horizon to plainly see the curve. True, we do not see the motion of the earth, but that is because there are no objects with which we can compare our progress. The sense of sight indicates relative motion, and two objects have to be compared to demonstrate this. The same problem is involved in the apparent motion of the sun across the sky. What we see is the relative motion and whether it is the sun or the earth that moves, our sense of sight cannot distinguish. That is beyond its limitation. For all the senses are limited, sight to light waves of certain lengths, those too slow or too rapid not being perceived; hearing is similarly conditioned to sound waves of certain lengths, and the other senses are likewise restricted. But within these essential limitations, the facts reported by the senses correspond with reality. It could not be otherwise. Our sense organs all consist of variously modified cells, which have been developed through a long period of trial and failure from the protozoön to

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man, for the especial purpose of reporting the facts of nature to the organism, in order that it might obtain nourishment and avoid danger, and thus continue to exist. Senses which reported falsely, which were "unreliable," caused the organism to perish, and senses of this type were eliminated. Heredity has preserved for us sound senses reporting correctly. Why, the very people who write of the unreliability of the senses are at the same time depending absolutely on those senses, or how would they be able to correct the proof of their own articles?

No, this sort of thing is a "smoke screen," as we said, developed to protect the construction of an unsound philosophy. We blow away the smoke, and the philosophy crumbles into dust before us.

LOVE'S DAWN OF PEACE

I foresee a brighter dawning
When the reign of greed must cease,
And God's people will be living
In a paradise of peace.
Sin and warfare, disappearing,
Will go back into the past
That, too horrible, was seeming,
In this world, to longer last.

Then awake! O, Christian people,
Bring the dawning day around;
When, no longer, greed's base evils,
In this world, will e'er be found.
Let the light of love be shining
To illumine all the way,
So we all may soon be finding
Glories of the brighter day;

When the blessed Saviour's teaching,
We are learning how to live,
So we'll know life's greatest pleasure
Is in joys that we can give.
When love's dawning is appearing,
Oh! how joyful life will be,
And our little earthly heaven,
We shall all begin to see.

—Martha Shepard Lippincott.

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Rolland Interprets Gandhi to Western Minds

Biographer of "Jean Christophe" As the Apologist for an Indian Nationalist

A Review by LLOYD MORRIS

(Through Courtesy New York Times)

Of all the leaders of nations who have emerged into international importance since the war, none is more provocative and enigmatic than Mohandas Karamchand Gandhi, called by his millions of followers "Mahatma," or "Great Soul." His prestige as a spiritual force in the expression of the ideals of his race is equaled only by his power as their political spokesman. As a politician he has employed an effective and unusual weapon, the policy of non-coöperation. An internationalist in theory, he represents in actual practice the most narrow and exclusive nationalism that has been cultivated anywhere in the modern world. His economic doctrine involves an absolute renunciation of the entire economic structure of modern life and a return to medievalism. His educational program is no less radical, and the moral and social theory which he preaches is rigid in its austerity. Yet the sheer numerical strength of his adherents makes Gandhi probably the most powerful single factor in India today.

It is not difficult to see why the career and the ideas of Gandhi have exercised a compelling attraction over the mind of Romain Rolland. We have only to recall Rolland's discipleship to Tolstoy, his attitude toward the war and his subsequent propaganda for internationalism to understand this attraction. The doctrines of Gandhi are approximately those to which Rolland was an early convert and of which he has long been an earnest advocate. There are, of course, points of cleavage and disagreement; Rolland is a convinced pacifist while Gandhi is not, and Gandhi's expedient propagation of nationalism meets with Rolland's implied disapproval. Yet, on the whole, it would be difficult to find an interpreter more sympathetic to Gandhi's aims and ideals than Rolland, or one better equipped by personal conviction to reveal them with insight and understanding. The result is a book consistently appreciative in spirit, often partisan and only occasionally critical in attitude, which none the less sustains an unflagging interest throughout. Romain

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Rolland has by no means produced a dispassionate study of Gandhi or a critical estimate of his ideas. The book is written from vigorous feeling and sincere intellectual conviction; it is a document in proselytism rather than a record of contemporary history.

The volume opens with an incisive portrait of Gandhi which projects the salient details of his character and appearance:

Sombre, tranquil eyes. A short, weakly man with a thin face and large, projecting ears. Wearing a white turban, clad in rough white goods, with feet bare. He lives on rice and fruit, drinks nothing but water, sleeps on the floor, sleeps little and works incessantly. There is nothing very striking about his appearance but an expression of great patience and great love. Pearson, who saw him in South Africa in 1913, was reminded of Francis of Assisi. Gandhi is as candid as a child, gentle and polite even to his adversaries and stainlessly sincere. He estimates himself modestly and is scrupulous to the point of hesitating and saying "I am mistaken." He never conceals his errors, never compromises, has no diplomacy and either avoids oratorical effects or does not consider them. He dislikes the popular manifestations which his presence evokes. * * * He is literally made ill by the multitude that adores him. Fundamentally he distrusts numbers and detests "mobocracy" or the undisciplined populace; he is at ease only when in the minority and happy only in solitude, listening to the "still, small voice" which guides him. * * * Such is the man who has inspired three hundred millions of people, shaken the British Empire and inaugurated the most potent movement in human politics in nearly two thousand years.

Rolland then proceeds to trace the essential episodes of Gandhi's career down to his imprisonment in March, 1922.

Gandhi was born in Porbandar in 1869. His grandfather and father had both been Prime Ministers of the little semi-independent State, and both had been dismissed for their independence and forced to expatriate themselves. His parents belonged to the Jainist sect, of which one of the cardinal tenets is non-injury and non-violence to all living beings. His early environment was one of wealth, intelligence and culture. His early education familiarized him with the sacred Hindu texts, though he learned no Sanskrit and read the Vedas and Upanishads only in translation. He went to London to complete his studies in 1888, and after wasting some months in the naïve

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attempt to become an English "gentleman," settled down to a strict regimen and intensive study. In 1891 he returned to India to practice his profession of law.

Gandhi's career as an agitator of the Indian question began in 1893. From 1893 to 1914 the field of his activities was South Africa; from 1914 on it was transferred to India. Between 1890 and 1893 there had emigrated to South Africa, chiefly to Natal, about 150,000 natives of India, and the influx of this foreign people of a different race into the white population provoked a wave of popular ill-feeling. In 1893 Gandhi arrived in South Africa to plead an important case in the courts of Pretoria. Completely ignorant of the conditions surrounding the Indian population of the country, his personal experiences were from the first disillusioning. He would, says Rolland, have returned immediately to India had not his professional duties obliged him to remain for a year in South Africa. "The Indians of South Africa were without strength for a struggle," observes Rolland, "lacking in will, unorganized and demoralized. They required a leader, a soul. Gandhi devoted himself to their cause. He remained."

He began by juridically demonstrating the illegality of the proposed exclusion laws aimed at immigration from India, and won his case. He followed this by organizing an Indian Congress in Natal, forming an association for Indian education, and later founded his journal, "Indian Opinion." He deserted a lucrative practice in Johannesburg, which gave him an income of from £5,000 to £6,000 annually, and thenceforward lived on £3 a month. He preached the doctrine of "non-resistance," founded an agricultural colony near Durban on Tolstoyan principles, withdrew his people from the cities and the industrial life of the country. "It was a religious strike," observes Rolland, "against which all violence broke down as that of imperial Rome did against the resistance of the first Christians. But very few of those early Christians would have carried the doctrine of forgiveness and love to the point of coming, as did Gandhi, to the assistance of his persecutors when they were in danger." Every time difficulties or dangers came to the country Gandhi suspended the rule of non-participation of the Indian population in public services or activities. During the Boer War he formed an Indian Red Cross; in 1904, when plague broke out in Johannesburg, he organized a hospital; in 1906, during the Natal rising, he took part at the head of a corps of stretcher bearers. All of these services, for which he was publicly cited and

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thanked, did not save him from personal sufferings or win liberty for his people. Gandhi served several terms in jail, was condemned to hard labor, was beaten and maltreated by an infuriated mob, including some of his own compatriots who were dissatisfied with Gandhi's principle of passive resistance. Yet, after twenty years, his movement proved successful. In 1914 he won the complete liberty for his people that had been his object. The doctrine of non-resistance had conquered.

Romain Rolland traces in great detail the career of Gandhi after his return to India in 1914, making clear the importance of each successive step in the transformation of Gandhi's policy from a movement which, completely loyal to the British Empire, desired home rule, to a movement bent upon the creation of a Hindu civilization, culture and state isolated from all contact with Occidental life. It is impossible within the limits of a brief review to summarize the gradual development of Gandhi's policy or indicate the circumstances which precipitated that development. It is worth noting, however, that until the beginning of 1920 Gandhi, in spite of the bitter reproaches of Indian nationalists, defended the principle of full co-operation with the British Empire. Rolland likewise discusses certain aspects of Gandhi's activities in India which have been overshadowed by his purely political endeavor, as, for example, his propaganda in favor of the "pariah" class, whom he organized into a non-co-operating movement as regards the larger movement of Indian nationalism, giving into the hands of the pariahs for use against his own adherents the weapons he himself was employing in his conflict with the British Government. Rolland likewise devotes adequate attention to Gandhi's reform of education in India, his inauguration, in 1920, of a national university at Ahmedabad, and his development of a remarkable school for children in the same city.

We must remember (Rolland writes) that Gandhi's thought is on two planes: there are considerable religious foundations, and upon these invisible substructures he has built a social theory, adapting it to the possibilities of the moment and the will of the people. He is religious by nature, and a politician by necessity. To the degree that the force of circumstances and the disappearance of other leaders of the nation obliged him to assume the burden of guiding the ship through the storm, the political and practical implications of his position became evident. But the essential element of the structure remains its foundations or crypt. That crypt is deep and vast and fashioned

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to carry a very different cathedral than the one which had to be hastily built upon it. That crypt alone is permanent and enduring; the superstructure is purely temporary, and was destined only to serve during the years of transition.

There can be little doubt that Gandhi's final action in 1922 was that of a religious idealist rather than that of a practical politician. The policy of non-coöperation had achieved a phenomenal success. The moment had come, in Gandhi's opinion, to transform non-coöperation and passive resistance into active disobedience to the British authorities. He had sent a letter to the Viceroy, Lord Reading, announcing the inauguration of the new policy one week later. Just after he had sent this official communication he received news of an outbreak of violence among the Indian population at Chauri-Chaura. Taking the full blame for this outbreak upon himself, he renounced the new policy. If anywhere in India the people could still resort to violence, he judged the people to be insufficiently disciplined and equipped for the final achievement of self-government. And, taking upon himself the full burden of the outbreak, he gave himself up to the authorities and began a prison term in penance for what he felt to be the sins of his people, and therefore his own sin also.

In the disagreement between Gandhi and Tagore over the matter of Gandhi's proposed boycott not only of European manufactures, but of Occidental culture and civilization, Rolland lays bare what he feels to be Gandhi's great single weakness. Rolland esteems both Gandhi and Tagore to be universalists; Tagore intellectually and Gandhi only intuitively, led by moral conscience. His weakness, according to Rolland, is an intellectual asceticism and doctrine of privation; he is a medieval universalist. "Even while venerating Gandhi," Rolland says, "I agree with Tagore." For its interest as an expression of Rolland's attitude the final paragraphs of his book deserve quotation. Rolland quotes Gandhi's statement: "Our struggle has for its object friendship with the entire world. Non-violence has come among men and will remain. It is the herald of the peace of the world."

The peace of the world (writes Romain Rolland) is far distant. We have no illusions. We have seen plentifully, for a half century, the lies, the vilenesses and the cruelties of the human race. This does not prevent us from loving it, because, even among the most abased, there is a "nescio quid Dei." We are not ignorant of the material fatalities which weigh upon twen-

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tieth century Europe, the crushing determinism of the economic conditions which bind her, the centuries of solidified passions and errors which constitute a hard crust around the minds of our day, impenetrable to a ray of light. But we also know the miracles of the spirit. As historians we have seen their rays breaking through skies blacker than ours. We hear the drum of Siva in India, living for an hour—"the master-dancer, who veils his ardent eyes and disciplines his steps to save the universe from a return to chaos."

The "Realpolitiker" of violence (revolutionary or reactionary) mock this faith, and thus they show their ignorance of profound realities. Let them mock! I have that faith. I see it ridiculed and persecuted in Europe; and, in my own country, we are but a handful. (Are we even a handful?) But, even though I alone believe in it, what difference? The essence of that faith is—far from denying the hostility of the world—to realize it, and still to believe—in spite of it, which is better. For faith is a struggle; and our non-violence is the roughest of struggles. The path of peace is not the path of weakness. We are less enemies of violence than of weakness. Nothing is possible without force; neither good nor evil. And a complete evil is better than an emasculated good. Whining pacifism is mortal to peace; it is an act of cowardliness and lack of faith. Let those who do not believe, or who fear, retire! The way of peace is the sacrifice of self.

That is the lesson of Gandhi. Nothing is lacking to him but the Cross. Every one knows that, had it not been for the Jews, Rome would have denied it to Christ. And the British Empire is equal to the Roman Empire. But the impetus has been given. The spirit of the peoples of the Orient has been stirred to its depths, and the vibrations are heard all over the world.

The great religious apparitions of the Orient have a rhythm. Of two things, one will happen: Either Gandhi will conquer or his apparition will reappear, as did those of the Messiah and Buddha centuries in advance, until there is accomplished the complete incarnation, in a mortal half-god, of the principle of Life which will lead the new humanity to its new stage.



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THE MASTER

A baby came to earth
And brought the smile of God.
Enfolded within its chubby hand
There was a scepter and a rod.

A monarch bold—this tiny lad—
With crown of wisdom and words of gold.
The throne he sat in, simple home,
But reached his hand to every fold.

A youthful teacher in temple halls
Told truth to master minds,
And yet, so simply did he speak
To sages, seers and saints, so kind.

A master on the path of God
A man of truth and light and love
Healed hearts and eyes and limbs.
Not himself, he praised, but the father, above.

The cross—they gave as his reward,
Yet no fault could they find.
To shield their hate, the spear they gave, cup and thorn.
But father, I pray, forgive thou them, my kind.

And from the realms of light,
To earth, there flows a stream of
Love so holy, and so pure,
That man can love, and holy be.

Though man knows not this charmed life
In inner realms divine,
But dimly feels the prescience
Of the heavenly enthroned kingly mind.

—Gloria Baker.



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Hero Worship

By Charles Hine Hubbard

We all are hero worshippers, more or less. Something in us always demands that we worship something, exalting it to the highest pinnacle we can mentally erect for the object of our adoration. We must worship something, that is the prime point, that is the unique construction of our mentality, and our lives are governed by the qualities of what we worship. It is our life expressing itself, lavishing itself upon what we consider to be highly desirable.

We must worship, in order to be happy, then. For when we cease to worship whatever our mentality has produced for us as highly desirable and withal beneficial and satisfying, then we find life to be commonplace for the temporary period that we neglect our worship.

We secured a good foundation for our faculty of worship in our childhood. The days and nights, too, were filled with the beautiful thought-worship of the Good which we constantly contacted. The books we read were preferably those that were filled with wonderful heroes, and heroines, too, who became in our vivid, pure imagination, living people who delighted us with their triumphant successes, and at the same time thrilled our souls with their virtuous conduct. We took great delight in day-dreaming over the adventures of our heroes and heroines and fairly lived in a world typical of their adventures. Becoming maturer, our worship became extended, our little world without, with its friends and acquaintances, caused our introspective day-dreaming to almost vanish, as newer and it seemed, more real adventures absorbed our time and attention. Among our friends one only invariably stood out as a type of hero or heroine, either from physical appearance or because of mentality, yet more often because of his or her appeal of individualized character. Also the church, at this time, with its noble story of the Christ appealed to us, as we became more mature in understanding life's values and experiences. But always, the yet-to-be, with its wonderful mysteriousness of adventure, its heroic appeal to our fertile imagination, all that it promised, naturally caused the trend of our thought and endeavor to form the habit of looking forward, into the future, with the faithful and trusting expectancy of youth that it would hold all that was lovely and beautiful and true. And always, we were wor-

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shipping, first one objective and then another, as is typical of youth; but ever the foundation principles, so carefully garnered in the pure state of childhood, remained fundamentally the same. And, as further afield we roamed, in search of true adventures, the more we neglected the introspective life, its quietness and peace of mind. Thus we unwittingly were led into the labyrinth of the world, which seemed to promise so much of wonderful adventure, to at last turn, some of us bitterly, to again seek the wonderful shore that harbors the realms of our wonderful dreams.

Such is, more or less, the common experience of all. Our true heroes and heroines call us back to them, for with them we can sympathize and be sympathized with. With the grandeur of their character we can live, and as our maturer wisdom truly visions the grandeur of the Christ, we can live in peace, in happiness and in that priceless treasure, true love.

Thus life teaches its most perfect lesson, when we sum up the experiences we have had in life, to date! That though we may go far afield in search of the true and the wonderful, yet always where the heart is, there is home, for there the meek and humble Christ eternally resides and rules in us and over us perfectly as we bow to his beautiful Love-Will. Here the heart is once more at perfect peace, delighting to do his will of love, so pure and noble. And "though our sins be as scarlet, he will wash them white as snow." He will never deny us perfect participation in his pure realms of love, but is rejoiced to welcome us back into his love-thoughts, which really after all is the most desirable treasure in life, for when we have his love, nothing can buy nor take it from us, for it is the true sanctity and utter realness of life itself, founded and actuated in most perfect wisdom. And so, as we become more fully matured in thought and understanding, we can see in the Beloved of our Soul every heroic principle we have ever loved in our heroes and heroines, and thus he becomes a real hero to us, for such he is, for he suffered for our sakes, in that his supreme sacrifice would, because of its very nobility and sheer selflessness, live in the annals of history because of its heroic supreme worth, and thus live in the world as its guiding star to love, never by man, while he yet has conscience, to be trampled into oblivion, for man can only stand, awe-inspired and thrilled with the majesty of his Supreme Love when truly awakened to the supreme fact of his Passion. He may not understand it fully, but he can understand that the Christ is the noblest of all heroes when

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compared with all the heroes of the past. And we love a hero, a real one—and we want our hero to succeed, we want to see him secure his rightful own, we want him to have all that a real hero should deserve; and viewing him with such thoughts in our mind and heart and soul, we become strangely thrilled and filled with the majestic Presence of him, the divine is awakened in us as we feel that he is our Brother, that he loves us and we too, because of the sheer fact of his overwhelming nobility, cannot but help love him, and loving him, worship him, for he is indeed worthy of our entire worship. And his message to us is always with us, which is to establish his Kingdom upon Earth, a Kingdom of Love and Peace, which too is to be Our Kingdom, that Kingdom not made with hands, eternal in the Heavens evermore, and upon the Earth in true spiritual dominion. For it is the law of life that love must rule. And this Omnipotent Love is in all of us, ready to spring forth in all its splendor just as soon as we touch the real divinity of our natures which is the Christ within us. And we can touch it, can cause it to spring forth gloriously by arising up to the full stature of our heritage, which is a son or a daughter of the Living God.

Let us then cease quibbling over mooted points that do not concern the establishment of Heaven upon Earth. Let us leave all our pet theories of how to save the world behind us, as well as all religious animosities and dissensions. The world is always saved; all our need and work is, is to realize the realities that are already and always here. There is nothing to be created, for God only does that; our work is to put into perfect manifestation all that is truly heavenly, by our thoughts and deeds, yet we can become co-workers or co-creators with God and His Christ when we arrive at the point of understanding and realization that is truly Godlike, or Christlike. And thus the result of true hero worship will be that which is eminently perfectly wonderful, for to be in the Kingdom of Heaven is truly the most wonderful of all wonders; and we gain access into its realms through "seeking" for it, and we know the way. Let us follow it sincerely, divinely inspired and assured that we shall find it in all its noble fulness, in all of its glorious splendor.



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Perfective Laws of Personal Development

By Luella F. Phelan

LIFE AS A FINE ART—IN RELATION TO PAINTING

The analogy between life as fine art, and painting rests in the apparent fact that in both there is background, perspective and the canvas or fabric upon which they are wrought.

The artist selects his own canvas; but the individual has not the privilege of choice and must accept from the loom of his ancestors such fabric as they—in ignorance or wisdom—have woven for him.

Whatever we may call life, whether it be vibration or electricity or any other name, we can not actually define it. But we may know the laws by which its movements are governed, and may, by intelligent coöperation with them, determine their results. Each individual expression of life is the answer. There is but one life in all the world and each thing, organic and inorganic, that is called into being is but an extension of this one life or universal substance.

There are five fields of knowledge that testify to the unity of life. These fields are, Biology, Chemistry, Physics, Psychology and Physiology. The creative impulse is the primal impulse of every living thing—every seed, herb and insect, every animal and vegetable, as well as man—finds the impulse of creation the dominating impulse of life.

The fact of the unity of life is established in the knowledge that it has proceeded from a universal life stock. The next point to be grasped is that life moves in certain definite directions. It develops a certain type or form of expression, and with slight variations follows that type. We read in the Book of Genesis that each herb and seed and insect and animal, produces seed after its kind. The order of life is determined by how many laws of expression it can obey. From moneron to man, life is a slow unfoldment and each successive step in unfoldment evolves a higher type of life. Man, the most complex of all manifestations of this universal energy, is therefore able to obey more laws that all the living forms singly and combined. Everything in the Universe is where it is and what it is by virtue of its rate of vibration. The

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character of one's thinking determines his rate of vibration and determines its dynamic creative power. The higher its spiritual tone, the more potent it is to create higher conditions.

In humanity, the primal expression takes form in the reproduction of the race, and in the long process of development he brings with him echoes that belong to the ancestry of the past. All of the experiences and expressions of life that belong to our ancestry have left their effects both upon the material and the soul side of us. Each ancestor influences us according to the square of his distance from us. The parents usually influence us more than those far away. In this manner is the fabric or canvas of life placed at our disposal to paint upon it the pictures of life. The persistency of identity from generation to generation makes us physically exactly what our forefathers were, plus environment and education. It is this plus sign which gives one the courage to follow his own judgment, and strength enough to make the sacrifice exacted in overcoming undesirable inheritances, and to weave out of the tangled skeins, a life replete in progressive constructiveness.

Everybody of average intelligence and inquiring mind, knows that varying rates of vibration produce heat, light and color. But how many know that each individual is born with his own musical key and is consciously or unconsciously striving to hear the full gamut of sound that is in harmony with his key note? How many know that each individual has his own color and it has a message for him just as surely as every soul that walks the earth has his mission and message? Music symbolizes the soul of all unseen things; color touches the individual through the sense world and as the eye seeks and receives satisfaction from colors complementary, so does each individual seek for the tone and color in other lives that will supplement his ideals and satisfy his desires.

When one is living at his highest in all things, everything in the universe will lend itself to the adjustment of life's problems and assist in making the life possessor of all harmonies. Music can be heard in the most commonplace things, and pictures painted in the most wondrously blended colors may be seen on the background of the most sordid environment. Music is an inward quality and when the soul is attuned to the Universal Heart the individual can hear the melody of life. Perhaps a personal experience can best illustr-

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ate the point. Twice within the last year I distinctly heard the music of the spheres. Once I was in a crowded street on which the traffic was very heavy. I heard the melody of "A Perfect Day" played as I had never heard it before. The instruments were piano and violin. I stopped before a window from which I thought the music was coming, but it was not there; I tried to fix the place from whence it came but could not locate it. Finally as it came nearer and nearer to me, I discovered that I heard this exquisite harmony from a heavy iron-tired cart which was loaded with gas pipe. The music I had heard was simply what is commonly regarded as discordant noises—but in some strange way it was blended into perfect music.

The other experience was in a Pullman, about the last place one would expect such a thing to happen, amid the screeching, grinding noise of the train as it sped swiftly over the joints of the rails. Out of the monotonous click, click, click, there emerged the old song, "Listen To The Mocking Bird," sung in a tenor as sweet as the notes of Mario, of whom it was said he could soothe the souls in purgatory. The song was accompanied by mandolin and guitar and both song and instruments were as real as if they had actually been present. Try as I might to dismiss it, it persisted and even when I awoke during the night I could still hear it, clear, sweet, vibrant and distinct.

The Master Musician writes His music in the souls of humanity and paints His pictures in the sky, the clouds, the sea, the trees, or upon the face of a giant mountain, through the eyes of one who can see beyond the material, physical appearance of things. Keep your palette clean with love and no impure color will remain upon it.

The background of the picture called Life, is law, order, and faith. Life is governed by an immutable, inevitable, irresistible law which is in operation at all times and in all expressions of art, whether it be music, literature, sculpture, painting, the drama, or the art of living. Order is the first law of God and is exquisitely wrought in all His handiwork. In every created thing, whether organic or inorganic, this order is observable. Faith is that something which brings the invisible into visibility, and attracts the un-create into the create. Since this is the universal pattern, does it not appeal to you as a good background for the individual?

The atmosphere of the picture, we will say, is the subtle

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forces of thought as they crystallize in our daily moods; our experiences and how they affect and are affected by us; and our action and reaction toward environment. For these are the creators of atmosphere and will either envelop the picture in the humid mist of a sultry murky day, flood it with the splendor of a golden sun, or give it the peace of a harvest moon.

The foreground of the picture is character, which represents the sum-total of all the peculiarities belonging to an individual, including all that comes—more strictly speaking—under disposition, temperament, etc., as well as the habits formed by exercise of self-control. But in the more precise meaning, character may be defined as being the self-formed habits of will. Of course it is practically impossible to separate or differentiate wholly between a person's nature, or natural disposition, as we say—and the same person's character; for, from the first, and more and more as the acquiring of experience and the development of mental life goes on, this natural disposition is moulded not only by circumstances but also by the way in which we take, seize appropriate and use the circumstances; by responsive choices, plans, and in general, deeds of will. All the while, then, we are both being stamped and stamping ourselves and the stamp of character which results is therefore due to a ceaseless mixture of the two. What we will, is not only dependent upon what we think and what we wish, but also what we think on what we wish and will. As a man thinketh in his heart so he is.

It is plainly impossible to live and avoid the formation of character. Even unreasoning caprice, whim and impulse constantly indulged in, work themselves into the structure of character. What we constantly set our mind and heart on, that we become—whether it be noble or ignoble.

We speak of a capricious character, as a stamped form of the individual mental life, that bears the stamp of being not settled or fixed or to be depended upon in any particular. This seems contrary to the very conception of a stamp, but we stamp caprice as easily as Stoicism, and this is not at all inconsistent with the old Stoic conception, that settled character is "Always to will the same and nil the same," or the other saying, that "Character is a habit of doing, not which has the self, but which the self is." For the development of mental life into some fixed and settled form of character necessarily

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results from the continued existence of this life. We can not live without acquiring character.

Enfolded within each individual is the talent or gift from the Creator to be uncovered, cultivated, and returned to its Source doubled—as we read in the Parable of the Talents. The Law is, "Mine own with usury."

In watching the growth of character it is well to have the same abiding faith in the great Motif—the God within—as one has in the life and trueness to species that we see in a young tree or animal. Character rises of its own accord. Give it a channel along which to flow; trellises upon which to cling; and wildness, violence, vice and immorality will be largely eliminated.

Character may be developed by prohibiting certain acts or lines of conduct, and by destroying injurious habits; by instituting self control of the highest order; by constant search for truth and obedience thereto, for the law of right will is the law of the symmetrical character. Want makes the will, and the will makes the man. Not to want is not to grow, and not to grow is character-less. Habit is wholly a matter of concentration of attention; therefore what we want determines what we center our attention upon and what we center our attention upon is the impellent force in character building.

In childhood we are trained by precept and example. Through this training certain impulses and beliefs are instilled which lay the foundation of character. The extent to which such training takes root depends upon the extent to which the parent has succeeded in concentrating the attention of the child. It is safe to say that the average child grows up scatter-brained, for the reason that it is not taught concentration.

Character is the something called force lying within waiting to be moulded into shape and used. It is a subtle something which tells you what a man is. That is all anybody can tell you about it. It is a driving force which acts by presence and without means. Each act, each thought, each word represents a color in the picture of life.

Shall we paint into foreground the character that struts and frets his hour upon the stage and then is heard no more; shall we paint only walking shadows; or shall we paint the character of a life that is gentle, and the elements so mixed in him that Nature might stand up and say to all the world: "This was a man!"?

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Our life picture to be worthy heritage must have good perspective. This perspective is measured by the height of Ideals; the breadth of vision and inspiration; and the depth of insight and sympathy.

The artist really never completes his picture, but continues to "love" it into greater beauty and perfection. He will erase a line here, another one there and emphasize or subdue an expression to bring out his new insight, inspiration and revelation. And so with the artist of life when the trembling hand forces upon him the realization that his picture is almost finished; with the last few strokes he attempts, through his reflections, to work in the lights and shadows that portray the glory of his own generation.

Viewing now his picture ready to be hung in the Ancestral Hall, his face beams with a glow of satisfaction as he notes the flame and action, the pathos, the sympathy and quiet. He lays aside his brush, saying, "I've done the best I could; it remains for my son, or my son's son, to do better."

MY MOTHER

By Violet Louise Jackson (age ten)

"Who, of truthfulness sows the seed?
Who helps in my hour of need,
Who is gentle, sweet, and kind,
My Mother!

"Who is cheerful, ever bright,
Who gives the radiance, gives the light
Who has the purest, loving mind,
My Mother!

"Who cares for me when I am ill
Who nurses me with love and skill,
Who loves me with all her might,
My Mother!

"Who is it that I adore;
Whom do I love as never loved before,
Who always helps me to do right,
My Mother!

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The Chambers of Imagery

By Rev. Ulysses G. B. Pierce, D.D.

Then said He unto me, son of man, hast thou seen what the elders of the House of Israel do in the dark, every man in his chamber of imagery?—Ezekiel VIII: 12.

Some six hundred years before our era, Nebuchadnezzar took Jerusalem. Not only did he pillage the city, but the flower of its inhabitants he took captive and carried away into Babylonia. Among those thus carried away into a foreign land was the Hebrew priest Ezekiel. But it is one thing to take a priest out of his heritage, and it is another thing to silence him, and in the case of Ezekiel it was certainly true that absence made the heart grow fonder. In Babylonia as in Jerusalem his prophetic spirit visited him, and now with unwonted fervor this religious impulse was stirred up. His writings and deliverances as we have them in the Book of Ezekiel are fervid and turgid, so highly wrought that they are sometimes almost incoherent, and yet beneath it all one cannot fail to recognize the intense seriousness of one who is concerned about things religious.

He seems to have been subject to visions and trances and in one of these visions or trances he seems, as he says, to be lifted up by the hair of his head between heaven and earth and to be told in the vision to go to Jerusalem and visit the temple and to dig a hole in the wall. So he digs a hole in the wall and it admits him to the chamber where people are worshiping; worshiping not in the pure and authorized way that the Jew was in the habit of worshiping, but they had thrown out the law of the saints and invoked all kinds of images and crawling things so that the very walls were inscribed with these images which to the Hebrews were most repellent.

"Son of man," he seemed to hear the voice saying, "dost thou see what the elders of the House of Israel do in the dark; every man in his chamber of imagery?" Probably if the prophet had had his attention called to it, he would have recognized the truth that there are also other chambers of imagery where a purer, sweeter and more poetic form of worship goes forever on. To us, discarding all superfluities, the imagination of man is the real chamber of his imagery. His worship is to be measured by what goes on in the dark yet glorious recesses of his own inner chamber. "Son of man, dost thou see what the elders of the House of Israel do in the dark; every man in his chamber of imagery?"

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Hitherto, our attention has been too exclusively called to two features in the religious youth of the imagination, and the limiting of our attention to those two has blinded us very largely and very seriously to the larger place that the trained imagination ought to have in our religious life. We have been warned that the imagination of man is always at work; that it is incorrigibly active. And so it is.

The time is soon coming when we shall be in our gardens again, and many of us have doubtless tried to keep some little spot in the garden where the soil was particularly rich not only free from weeds but from anything else. We had not decided what we would plant in it and meantime would like to hold the ground open. And we have known how utterly impossible that is. It is as if the soil had been bewitched. While we are deciding what we will plant there this voluntary plant comes up until it is impossible for us to have a rich spot of earth which is not occupied by something.

Now it is not sufficient to tell a man that he must train his imagination. That he must see to it that no evil thoughts take root there. That he must keep his inner chamber clean and chaste. That is an impossibility. Something will grow there. It is the very nature of the imagination always to be active, and unless religion can supply it with things which are worthy of our attention it fails in one of the severest tests that can be made upon it. And not only that, but a certain amount of pessimism seems sometimes to infest us in the name of religion, as if we were determined always to take ourselves at the worst, and as if when we look into the chamber of imagery we are looking to find the horrid and unclean inscriptions on the wall, and therefore we find them. We never look for anything else, and therefore never find anything else. So much has been made of the fact—which is a fact indeed—that one great peril to our imagination is that it works in absolute secrecy.

On a glorious morning like this we come to church and are physically present. Whether we are present in any other way, nobody knows. It is nobody's affair, to be sure. But as yet, thank God, we have no means by which we can clairvoyantly look into other people's minds. No way by which we can dig a hole in their chambers of imagery and see what is going on. How fortunate it is; and yet it has been intimated that if we could do that all we would find would be these images of idolatry. And so we have been told: "Whoso looketh upon a woman

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to commit adultery, has already committed adultery in his heart."

That is true, but it is not the whole truth. If that is true, then something else is true. How many of us have wished that we were millionaires, not for any private satisfaction or gain that it might be, but that we might wisely administer such wealth for the benefit of our unfortunate brothers and sisters. All I insist is that when we are digging holes let us dig two of them, not simply to see the vile things that go on in the mind, but to see this purer incense that is never absent from the chambers of imagery. If we are to be measured by the sins that we would commit in our imagination, so also must we be measured by the virtues that we would express. Sometimes when we are oppressed by the sinfulness of our thoughts, I think we are warranted in remembering that these are not the only wishes of the imagination that we have been using. In our best moments we have conjured up dream after dream that related not to the things of sin but to the things of spiritual truth, and things calculated not to help ourselves so much as to help the entire brotherhood of men.

We must go a little further, however, and admit at the outset that the culture of the imagination in religion has been very largely neglected because of a certain suspicion or distrust that we have of it, for somehow we fancy that the imagination is simply some intimate and intangible faculty that we have for conjuring up impossibilities, whereas, as a matter of fact, imagination is nothing less than the divine power of fact, and leading to the principle. The trained imagination always stresses that fact and is always trying to create those facts and approach them far enough to find what principle they lead to. An untrained imagination is simply automatic action of the brain, thinking of this, thinking of that. The power of phantasy or dreaming never did accomplish much, and it is because many men and women have not made a distinction between an imagination that stresses that fact and seeks it, and the imagination that stresses nowhere and ends nowhere.

So many people hold imagination in contempt. This is suggested by the experience of one who had done much traveling, and I sometimes think that his experience is typical of men and women whose imaginations have not been disciplined. He said to me one day: "Do you know that travel to me has become almost a nightmare. Travel has become a continual and unending source of disenchantments." I did not know what he

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meant by that any more than you do until he began to explain. "If I am going off to a city I have never visited I imagine which side the track the station is going to be on when I get there and what the station is going to look like. When I find that the station is on the other side of the street from where I thought it would be and is not like what I thought it would be, that is disenchantment number one. Then I imagine that my friend lives on the top of the hill, with oak trees and elm trees, in an old colonial house. When I find he lives in the eighth story of an apartment house, that is disenchantment number two. My whole life has been a series of disenchantments like that."

Now there are people who travel through the world of experience and come back with that same report. Nothing is as they thought it should be. No great man measures up to expectations. Nothing which they find is what they suppose it to be. So disenchantment number one and disenchantment number two take place. What is the trouble with a man like that? The trouble is that they were trying to imagine when they had no facts to go by; that they were trying to digest food before dinner, which is a waste of good energy.

How many people go through life like that. They are not willing to take the slow process of finding out what are the facts in the case, and is there a station at the railroad anywhere? Is it any of my concern whether the railroad station is on this side of the track or on the other? Am I going to see my friend because of his colonial house and his oak trees and elm trees, or am I going to see him because he is my friend? Here at the very outset then, if we are going to get anything out of life, this power of imagination must be curbed, the bit put in its mouth and compelled to drink the facts along with it.

Now such an imagination as that has great power in the religious life. It has a distinct function and work that nothing else can do and if we can really look into the chamber of our imagery and see what goes on there, we have a key to a great many things. In the first place, let us remind ourselves that here is the God-given power of protecting ourselves against the crawliness and the horridness and the sordidness of a world which is not yet done. It is one thing to move into a house after the walls have done all their settling; when the smell of new plaster and paint have disappeared; when the pictures have been put on the walls, furniture in place, and the friends have gathered. That is one thing, but that is not our situation. We

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have come into a house which is not yet builded. Even the foundations are not yet shaken into place. The plaster is not dry. The decorations are just beginning to be put up. The roof is not utterly tight. And if we are not to be misled by all these things, we must have some power in us to protect ourselves against the disintegration and the disenchantment and the dissolution in us of finding ourselves in a world precisely like this, where everybody else in it is just as you and I are, not quite at home. We have not found out for ourselves the various relationships we do not as yet know. We have a larger and a more varied kindred than we suspected, and there are many surprises in store for us and some disappointments.

What is to keep us sweet and sane while we are waiting for the house to be built by ourselves and by God if it is not this power of imagery, which delivers us from thraldom to the outer signs and enables us to see the finished product while as yet there is none of it finished? And we may go even further than that, and we can see that the disciplined imagination is really an organ for the apprehension of spiritual truth. It is the imagination by which man has been able to move from fact to principle. It is one thing to see a falling apple—and doubtless millions have seen it—but it is another thing to have an imagination so lively that it is able to start from the fact of a falling apple and to project itself far enough to see the law of gravity. It is one thing to experiment with pigeons and, after working with them, find that out of a pair of pigeons you can get one hundred and fifty varieties.

It is simple enough to start from that fact or start from that group of facts. It is the imagination that carries you on to formulate the survival of the fittest which Darwin has given us. One would not be far from the facts in the case to say that all the discoveries in the realm of science have been at first guesses. Start from the fact and let the imagination project itself far enough until you get principle. Is not that precisely the thing that we need in our religious life? We have so many facts in our brain that it is all cluttered and crowded with isolated and unrelated instances. How are we to bind them together and out of this confusion cause to emerge some spiritual principles? God has given us the organ by which that may be accomplished—a disciplined and trained imagination. I think sometimes one sees the value of this by its omission quite as well as by its operation.

Take this great literature we call our Bible. It may be

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interpreted two ways, and is interpreted two ways every day. Some people interpret it on all fours, as it were. To them a fact is a fact. The Bible is either true or it is false. It either means what it says, or it does not, and the men in it were either what they purported to be or they were all false. How familiar that argument seems to us. What is the truth of it? Simply that this great literature was written by men of unbridled imagination and we try to interpret it by an Anglo-Saxon yardstick.

Unless one is willing to use his imagination in the Bible, one might as well not open its pages at all, for the same power that dwelt in the prophet to see the vision must dwell in us if we are to interpret it. The literalness of interpretation is fatal to every form of religion. I think that Charles Lamb was right when he said that the Bible without the spirit is like a sundial by moonlight. And the trouble is that a good many of us read this great literature, and other literature similarly, not in the light of disciplined imaginations but by the moonlight of fact and literalness.

Now, I think one may go even further than that and say that a large part of our personal disbelief—or to put it less obnoxiously, our unbelief—is because we have not trusted our imagination. It is because perhaps we have developed a complex, as a psychologist would say, against everything that deals with the imagination. We think it is the faculty of conjuring up things that are untrue, and we find that somehow we have taken the romance out of our lives. And for many peoples of our own day, and particularly many people like ourselves, there is danger of a certain kind of intellectual and spiritual dry rot proceeding to a fatal kind of subjectivity, in which we are talking about God being in us, as if that were the truth and as if it were the whole truth. Then this unbelief expresses itself sometimes in our sense of doubt whether there is any God other than this blind power which is working in us.

We say: "Certainly there is no personal God." Now what does all this mean if it does not mean simply this: That in the realm of these spiritual things we have not let the imagination perform its God-appointed task. The purpose, the function of the imagination was to move from fact to principle. What are the facts in the case? The fact is that God is working in me. The fact in the case is that I am a personality. What is the principle that the imagination sees beyond that? Does it not readily see that the power that works in me must

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be working everywhere else also? If I am personality, then God must be vastly more personality, so that instead of arguing the ground out from under me it is imagination which invests these literal facts of religious experience with romance, poetry, and spiritual power.

I realize how unreal all this sounds; but if one tries it in his own life and sees what a difference it makes, if he will take some of the facts of our ordinary experience and project them by the aid of the imagination, he will find these dry rots blossoming like Aaron's rod, and he will find that a few ascertained facts, a few laws of nature, have in them the potency and power of the interpretation of the religious life.

Look at the religion of Jesus Christ. Read again his Gospel, not in the light of cold reason, not in the light of historical criticism, but read it in the light of one who is an enthusiastic believer in the God-given faculty and power of a disciplined imagination. See from how much it delivers us, and into how much it takes us.

I said there were four of these functions I wished to name, and I must hasten to the third one. It is the disciplined imagination which constitutes one of the great factors in the further evolution of humanity. Someone has said that for a man to expect to progress through any power which is resident in him is as reasonable as to hope to lift himself by his own bootstraps. You will remember that a popular writer has wasted good ink and good paper by writing a chapter in a book in which he refers to the Church of Christ as a society of bootstrappers. It is the only way man ever has lifted himself, if we stop to think of it, and ridiculous as it seems, the whole progress of the human race has been by throwing out a line from himself and working up by it. There is something in man that makes it possible for him to project through his disciplined imagination something beyond him and live up to it as an ideal. I do not know why this is. Why is it that some such dream or vision like this should emanate from ourselves by the grace of God, and rather than be false to it we had rather be hung? How do you explain it? Fortunately there are some things you do not have to explain. Man is by nature a creature that could lift himself by his own imagination. He has power to lift himself by those chambers of imagery, to work up to it and that becomes a factor in evolution.

You will pardon me if I seem to stress that rather more than it seems to deserve. The trouble is that often many scien-

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tists are entirely ignorant, and too often not only ignorant but deny the facts. And this imp of pessimism seems now to be invading the ranks of some of the scientists, so that now we have to think not only of the Chautauqua speakers, but now we have to think of some others who admit only such facts as they can see and touch, forgetting that the fact of the image in the mind of man is also one of the factors in his perfection.

Lest it seem to you that I will draw wholly upon my fears or my own imagination, let me read you a few sentences from a pessimistic book that has just come out, called "Science and Progress," written by a very distinguished author, Robert Shafer. Far be it from me to undertake to put my humble word against him. I wish, however, to read some of his more pessimistic sentences, and to see if by the light we have they do not look rather different.

> "The hope of permanently improving the human race, or any other species, in this manner can only lead to disappointment and failure... The amoeba has thus remained stationary for millions of years, and is no longer alone. Lice, guinea-pigs, dogs and men are all in the same boat. There can be no doubt that human evolution has halted, either temporarily or permanently, and when we consider the fact that in every line of evolution progress is most rapid at first and then slows down until it stops, we cannot avoid the suspicion that in those lines in which human evolution has gone furthest and fastest it has practically come to an end."

What does religion have to say to that? It strikes me that religion would say that so far from the evolution process coming to an end, it has only fairly begun. That the comparison of the creature we call man with lice, guinea-pigs, and dogs is quite aside from the point. Lice, guinea-pigs and dogs have no end to serve except as they pass on and refine certain qualities of life; but man, a spiritual creature, seems for the present at least to be sort of an end in himself and what are called the outward factors of the molding or conditioning of man, race distribution, struggle for existence, the survival of the fittest, and such others as may be enumerated are only, so to speak, the feet of clay. Man's conscious cooperation in his own evolution, by the grace of God, are thus ruled out of the question. Those factors you find not in the

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life of the guinea-pig or the dog, but in man you find a voice answering within them that said, "Seek ye my face" and I said: "Thy face will I seek."

There is a long, long road ahead of us. Physical factors have done a large part of their work, though even that is not complete. The beauty is not perfect. Our mental and our spiritual development is just absolutely beginning. We are like a new born babe, and as we look out into the spiritual world—Is there a God? Is there any power, is there such a power as survival of personality? So young are we in the kindergarten.

Now the disciplined imagination is that power by which the power and vision of religion is perpetuated by ourselves, not automatically, not simply intellectually received, but received into our systems and digested. It is just exactly as the Master said: "Except ye eat my body and drink my blood, ye have no life in yourself." Now that is a figure of speech which sounds familiar to us. The disciplined imagination goes a long way in introducing conceptions and making them a working power in our own evolution.

Lastly, the disciplined imagination is also prophetic of the life toward which we are now moving. Some Sundays ago I ventured to suggest that part of our difficulty in all these spiritual matters, and especially all psychological matters, more particularly as it relates to the survival of personality, is that as yet we seem to have no organ whose sole function it is to relate us to such a world. And I venture to suggest that man himself by the process of evolution, which is the law of God, is now in the process of providing himself with just such an organ. It is not for us to say what that organ will be, but it may very well be that a disciplined, performing, and chastened imagination may be one faculty of our mental capacity through which this higher life may begin to function in us. If so, in so far as I am concerned, all the facts of psychological phenomena, and there are millions of them, all those factors mean relatively nothing until the imagination takes hold of them, and gives them, so to speak, a local habitation and a name. There have been men and women in history whose imaginations are so disciplined that it might almost be said that they had for themselves evolved an organ of spiritual apprehension. And if they have had it, we shall have it in the days to come.

I speak of the imagination as being thus prophetic, and

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so it has always been recognized from the earliest days of antiquity. Poets have been found to link up the mountain and the sea. What poet that has not written at least one poem on the two voices, the voice of the mountain and the voice of the sea? We find them in Wordsworth, we find them in Tennyson. What do they mean? Are they not dealing with those apparent contradictions, the voice of reason, the voice of the imagination? How to put these one against the other to see that the sea is also real and that the mountains are not less real and that the two are hemispheres?

So read again Tennyson's "Two Voices." See how he works it out. Read the following:

Cleave ever to the sunnier side of doubt,
And cling to Faith beyond the forms of Faith!
She reels not in the storm of warring words,
She brightens at the clash of "Yes" and "No,"
She sees the best that glimmers through the worst,
She feels the sun is hid but by a night,
She spies the summer through the winter bud,
She tastes the fruit before the blossom falls,
She hears the lark within the songless egg,
She finds the fountain where they wail "Mirage"!

A NEW PRAYER

Now I lay me down to sleep
I pray Thee Lord to let me see
That Thy Grace is enough for me,
And that Thy ever-present Love,
Just as in Heaven up above,
Is all the universe contains—
Regardless of what it seems to be.
I pray Thee Lord my soul to keep
From foolish Fears that blind me so
To Thy dear Love! Make me to know
That God's child never can express
Aught but Thy Love and Happiness.

Alexander G. Stewart

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WHAT IS GOD?

By Harrison G. Dyar

We have been called an atheist by one of our friends, though perhaps it would be better not to use the word friend in this connection. When a man calls you an atheist, friendship has practically departed. He is apt to be in the attitude of Antonio toward Shylock when "he called him misbeliever, cutthroat, dog, and spit upon his Jewish gaberdine." My friend, or former friend was much of Antonio's way of thinking, I fancy. Only his charge was worse, for I was not simply a "misbeliever," but an "atheist," not only a follower of the wrong prophet, but not following anything at all and therefore without any high ideals or spiritual motives whatever. Now no one likes to rest in such an opinion. Had my former friend any right to make the charge he did? That I do not believe in his kind of a God is readily admitted; but are there different kinds of Gods? What is God?

To go back to the beginning, or at least as far as we can, we must admit that we do not yet know the origin of life. But the chain of living forms from the lowest to the highest, from the infusorian to man, is so nearly complete that no one who studies the subject can doubt but that it was continuous. Therefore the cells of which man is composed do not differ in kind from the single cell of the infusorian, but differ only in differentiation, some for one purpose, some for another. Man is not an individual, for the only true individual is the single cell; man is a company, an aggregation of many individuals, each attending to its own allotted task.

Has the single cell any need to know God? The answer will be, No. Has the multicellular animal, the organism composed of many cells, any need to know God? The answer will be divided. It will be said that the plants and lower animals do not need to know God; only man. What is the difference between man and the lower animals that has created the need to know God? Now we cannot take as answer to this any of the ready-made theological reasons, for these all imply an intrinsic difference between man and the animals, which we have just seen does not exist. We seek a difference depending only upon degree of differentiation.

Let us consider the brain-cell. In the one-celled animal there is no such thing. All functions are comprised in the

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single cell. It feels and reacts as a whole. It is an individual. But a many-celled animal is different. In this organism, some cells feel only and some move only. How shall those that are to move know when the external stimulus requires their motion? They have to be told, and for this purpose intermediate cells are set aside to convey from the sensation-receiving cells the impulse to the moving cells to respond to the sensation. These are at first the combined nerve and brain-cells, at first undifferentiated. Now the exegencies of existence require that every multicellular organism shall not simply react to an external stimulus, but react in a definite way. If the animal desires light, if light is necessary for it, it must move in the direction of the light sensation. If, however, the light is hurtful, or too strong, it must be able to move away. This requires an intermediate cell to guide the reaction between the sensation-receiving cells and the motor ones. Such a cell is a ganglion cell or brain cell. For every combination of external stimulus of every organ and every necessary reaction, a ganglion call is needed. Thus as the animal advances, the ganglia enlarge, one central one becomes dominant and is called the brain. In the simpler animals, each stimulus is followed by a definite reaction, always the same for every animal of that kind. But in higher forms, more than one action is possible for a given stimulus. As to which it shall be, requires the reaction of the brain-cells among themselves, and this is the beginning of thought. So here we come to the point searched for. The animal in whom thought predominates, the majority of whose actions are determined by thought in contradistinction to instinct, which is the reaction to stimulus without the intervention of thought, this animal is the only one who needs to know God, and the only such animal is man.

Why does the thinking animal need to know God? What definition of God will fill this need? Because in thought must be decided the question of right or wrong. An instinctive action cannot be wrong, because there is no alternative. It is the only reaction possible under the circumstances. It may, indeed, be injurious and the organism may perish, as countless species have perished in the past, but it is not wrong. With a choice, we have the origin of right and wrong, and the origin of the necessity for knowing God. God, therefore, is a term meaning the choice of the right, or the desire to choose the right. Now there are two kinds of right, what is best for the organism and what is best for its kind, for no

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organism can exist singly and alone. It must exist together with other organisms of like kind, and the welfare of the whole of these is paramount to the welfare of any one. It may even be necessary for one to perish for the good of the whole, a sacrifice to the right. Therefore God means the highest right, the welfare of the kind. This kind of a God is very real and very important, the most important thing there is.

But God, thus seen, is not an individual nor a person; He is an idea, an ideal. The more we study this idea, the more important it becomes—but it does not become a personality. As a personality, it is obviously an impersonation, an allegory. Perhaps mankind has had need of this allegory. I will not dispute that. But if one or another, in these latter days, does not feel the need of the allegory, while adhering to the essence and intrinsic worth of the ideal with even increased fervor, is such an one to be dubbed atheistic? We think that our friend was mistaken, and friend we shall call him again, for his estrangement is the result of shortness of sight, on which we would have compassion.

A Series of Letters to the Sick

By Viola M. Kimmel

No. VI.—The Spirit of Dealing with the Helpless

A letter of Advice, which shows that a wise use of natural means of cure is not inconsistent with spiritual treatment, but that, on the other hand, the two may be made powerful adjuncts to each other.

I cured a remarkable case of sleeping sickness here in four days. First of all, I felt and made the man feel that the only normal thing for him, when in his present condition, was to be sleepy. He slept twenty-two hours out of twenty-four. I woke him up and treated him and fed him and let him sleep again, knowing that very soon he was to awake and have proper and adequate cause for being wakeful like other folks. I had no more concern about him than if he were already well.

So, I ask you to do those two things that are ever needed for progress:—First, realize that whatever is, at this moment, is lawful and normal from the standpoint of cause and effect; and, second, that if we don't like it, we don't have to keep it one minute longer than it takes to set into operation causes

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that destroy it. This meets two fundamental necessities;—first a feeling and a conviction that all is well now, and that therefore no evil can befall us; and, second, that we are the builders of our fate or destiny and can get for ourselves what we will through truth, and the full and loving and joyous USE of this truth, that will make new causes in us that manifest as new results.

Have no fears for this boy at all. Be full of praise for everything good you see in him, paying no attention to what good has not yet appeared, or what evil is now in appearance. A perfect boy, awake, when the day is on, and sleeping healthfully at night, in full use of all his muscles and all his mental faculties, is what you must see ahead of everything you do. This vision concerning him is to be your ruling and only idea of him; and everything you do, say, and think in regard to him is unto the making of this vision a reality. It will come then. Everything you do, remember, is a detail in the whole process of causes that are to work TOGETHER to make him perfect.

I think staggering backwards is a usual symptom of the sleeping sickness. Get him to hold to the back of a chair and put one foot on the bottom of the chair several times, and then the other foot the same, and have him do this many times a day, just as if he were going to step upon the chair. This exercises the mind and many muscles and his sense of balance. Then get him to breathe according to my plan in "Right Eating," on page 50.

Get the regulated blowing of his breath strongly in his mind. And if he can whistle, even though not a tune, it sets his mind to work in the use of his body in ways that heal. If he can get a tune into his whistle, have him do it, especially have him learn a new tune and then another new tune, because this makes him use his mind more, and in greater concentration. Waking his mind into use that uses his body and gets control of his muscles is the great thing. If there is any sunshine convenient, get him to sleep in it and lie in it when awake as much as possible. And let him eat liquid food entirely or very juicy food, making it as palatable as possible, please. Never mind the slobbers. They will soon quit. Treat mentally for the balanced flow of nerve force to every organ and cell, please, while you prepare his food and while he eats, etc. Feel that he is being denied nothing, missing nothing. Feel that new powers will be given him to use as soon as he is ready to use them.

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For instance, why should people have good eyes when they understand nothing they read, when love and mercy are not quickened with what they see, when they are in the presence of beautiful nature and art, and see and feel nothing? Why, I say? Such spiritual blindness manifests in physical blindness.

See your boy restored for the increase of love and mercy in himself and others. Ask for new powers in him to be dedicated to the practice of love and mercy. Physical perfection is of no avail except it be dedicated to such uses; mental talents are of no avail if not used thus. He is held in bondage that he may be saved for such glorious works. He is restrained from all activity that he may be balanced in righteousness. Your opportunity is tremendous. So is your responsibility. Look upon him as virgin soil, ready, through the seed you plant to bring forth his very first crop.

Get him to walk on his hands and feet often, please. He ought to have a good, quick cold bath once a day, when his stomach is empty, followed by a hard rub-down and a fast, stinging slapping of the flesh. He needs to stretch a great deal.

Face those evil spirits with your order of "Depart," until they get out. See God Himself owning the body, mind and soul of the boy, and using him as a unit to His-Her glory, and give praise and thanks to Him-Her glory that the glory shines forth now, and that order and service are for this boy now. You will conquer. Love, faith, hope, and truth, skilfully used, work the miracle.

SAYETH THE SOUL

By A. Geary Johnson

My soul said unto me:
"There is no thing called death,
fear thou not to die.
Death is but Eternity, a golden door
to beauteous worlds beyond.
The grave is not the end, 'tis but a
couch of the body weary.
I am immortal and I fling aside
the pains of earth,
And deathless on the air of heaven ride."

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An Astronomer's View of the Relation of Religion and Science

By James C. Young

(From the New York Times)

Science supports and does not controvert religion; the immortality of the soul is a belief that fits well with scientific knowledge. Such is the conclusion of Dr. Henry Norris Russell, Princeton astronomer, who sees in the present deep interest in the future life a healthy tendency wholly in accord with science and religion. Dr. Russell holds that there is no essential antagonism between the two, as commonly misunderstood, but that one supplements the other. He believes that the day has already come when scientific inquiry into the evolution of man and this globe of ours goes hand in hand with enlightened religious teaching.

Sitting in his Princeton library, Dr. Russell traced an analogy linking the spiritual and the material. "The body of man is like the flame of a candle," he said, "a fragile thing." We blow out the candle—pouf!—and the flame disappears. But mark you, the light is not 'blown out' in the sense that most people understand the term. It would be more correct to say that the process of burning the candle was stopped by a puff of breath. There is no such thing as blowing the light 'out'—and the light is a type of the soul.

"The puff of breath stops the work of the flame upon the candle, and the flame—the chemical process—is at an end; it is dead. But the light goes on, out into the ether—or space, or whatever we may choose to call the vast void around us. The escaping bit of energy shoots off from our globe toward the stars. In about five seconds it is a million miles away, and on it goes, into boundless space, still a definite entity, which will endure for years beyond counting. Long after we (that is, our material selves,) have passed on the radiation from that candle flame will still speed through space—and we could see that one tiny pin-point of light, among the millions of stars, if only we had eyes strong enough or instruments sufficiently delicate. The candle light spreads out wider and further—but it will be there intact, unchanged in amount as in character—for an endless period of time.

"Now let us pass to a greater blaze—what we astronomers

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call a 'temporary star,' or Nova. Once in a while something happens to a star. For centuries, perhaps millions of years, it has been an ordinary star—perhaps brighter than our sun, perhaps fainter. Suddenly, in a day or two it flares up to be two thousand times as bright as the sun. In a week or two it loses nine-tenths of this amazing brightness; in a year it is lost to the unaided eye; and in a few decades it is back where it was at first. The vast disturbance on its surface—which hurls incandescent gases away at a speed of a thousand miles per second—is a thing of the past—dead and buried. Quiet reigns once more.

"But the star's light goes marching on. We saw such an object in the constellation Aquila in 1918, and, by a fortunate combination of circumstances, were able to find its distance. It came out about a thousand light-years—that is, the light which we saw during the Great War had been on its way since before the Norman Conquest. The flare on the star was probably quite out a century before William landed at Hastings, but the light, traveling through six millions of billions of miles, still told us, not merely the fact that the outburst had happened, but an amazing amount about its character."

And this is the second part of the analogy Dr. Russell drew:

"Science is able to tell us just one definite thing about the soul. Science says that to us when a man dies 'the soul is not here.' There is no proof, you will observe, that the soul has perished, or that it has gone anywhere. Science can merely say, and with positive emphasis, that it does not longer exist in the man's body.

"Just as the heated matter in the flame of the star sets something going which we call light, which goes on, away from its source, into the ether, so that marvelously complex system, the human body, may originate something—the soul—which belongs to another realm (which, to give it a name, we may call spiritual,) and persist there after the body has disintegrated. In this realm the souls of all the men who ever lived may still exist. The fact that we cannot see them or communicate with them is no better proof that they do not exist than the fact we cannot see the light of the candle, once it has left us.

"Whether we may in the future, find means which will enable us to communicate with the souls of those who have left us, I do not know. Up to this time the methods and the

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results in this realm of research are so scanty that we are unable to draw conclusions. There is, however, no reason for denying that it may be possible that such means can be devised, if it be true that mortal souls may exist after death in some form of which we have no knowledge."

"Do you also believe that the existence of a man's soul in a state after death would carry with it consciousness? Would this soul be aware of its existence then and its previous existence on earth?"

Dr. Russell thought a moment and replied. "Doubtless we shall find it necessary to define the soul, in answering your question," he said. "I should define it, roughly, as the something which is a man itself, the inner man. It is his ego, what we term his personality, his intelligence, his honor—all the qualities that go into the making of his character. Sometimes we say that a man has a little soul and we think of him as one of dwarfed, mean, character. Then we say that another man has a great soul, and our mind calls up a fine picture. I think that will make clear what we mean by the word 'soul.'

"Now, if that combination of elements constiuttes the soul, we cannot suppose that a soul exists in after life without being cognizant of itself. Otherwise the existence would mean nothing. Immortality necessarily implies a consciousness of the present and memory of the past. If it be true we may well believe that the souls of those who have just left us must look back with deep regard for us. And that, in their new realm, we may meet them again."

Dr. Russell was asked if he conceived of the soul as something which would retain the form it had manifested in life, or whether he saw in it a malleable thing that might change, expand, evolve.

"We know that nature is continually in evolution," he said. "Every day all living things change. Therefore isn't it reasonable to suppose that the soul in its next phase also may change and develop? I might define the kind of immortality in which I believe as 'the conservation of character'—but it is of the very nature of character to grow, and we may reasonably hope for a growth to or beyond the limits of our present imagination—if only the character is in harmony with the Power which stands behind all evolution."

Dr. Russell turned to astronomy for another illustration. "When we look up into the blue on a clear night we see a

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myriad of stars glittering like jewels," he said. "The next time you have that experience, observe that each star casts its own light, that the light of them all does not become one great illumination. Of course, we actually see the star's light and not the stars themselves, which are too far away for our eyes. But the point is this—each star is distinct and its light never combines with that of the other stars. We know that the same thing is true of the candle's flame. And it is just as reasonable to suppose that a man's spiritual light continues everlastingly, becoming brighter with spiritual development, or dimmer, if we assume the reverse, but always his own.

"We may dismiss any idea that the soul appears on earth in another body, I think. There is no ground for such a belief, either in religion or science. It is not comprehensible, but runs counter to all our knowledge of life. Therefore we must turn to a future existence for the soul outside our earthly world to accept immortality. And many factors combine to confirm that belief.

"First, there is the authority of Jesus Christ. If we accord no higher authority to Christ than that of a supreme religious genius (and I recognize far more, we must yet be impressed by His conviction that immortality was real. This is evident throughout His speech and inseparably bound up with the Gospel. We cannot cut it out in a single place, but must go through the whole book with the scissors if we would eradicate it.

"Any one who accepts, or even approves, the teachings of Christ, whether on personal or philosophical or religious grounds, may—indeed, must—take immortality seriously.

"Second, there is the belief in the Divine justice. The inequalities of this world are proverbial—'the wicked flourish and the righteous suffer'—and there is no adequate compensation in this life. If we believe in a just God we must suppose that He has a new world in reserve to redress the balance of the old.

"But beyond all these, I am inclined to base my own belief in human immortality not on God's justice, but His bounty. Throughout our study of nature we find that the reality far exceeds in dignity and splendor the preconceived images of our childhood, or the childhood of the race. The ancients saw in the heavens a spangled dome, just above the flat disk of the earth. We see the awful depths of the star-sown void of space. Our fathers saw in mountain and valley

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the six days' work of a master craftsman. We see the operation of a power so patient that not a mere thousand, but a million, years are but as one day in the accomplishment of its designs.

"God never fails to surpass our human imaginations, and, if we are to believe in the kind of God who alone is credible in these days of ever partial knowledge of His works, we can safely trust such a God to provide for us some future which goes beyond our dreams."

The future co-operation of science and religion was described by Dr. Russell as something wholly reasonable and probable.

"Most of the present controversies which excite so much attention are between theories or opinions about religion and theories or opinion about nature—not between science and religion themselves. The better informed men are, the less some of these things bother them.

"For example, a friend of mine—a distinguished and conservative Old Testament scholar—tells me that the Hebrews had plenty of words for concrete things—half a dozen for lions of various kind, for example—but very few abstract nouns. They had no general word for 'liquid,' they said 'water'; and none for 'inorganic matter,' they said 'earth' or dust. If the writer of the Book of Genesis had deliberately wished to express the idea that 'God, by a process, produced man from inorganic matter,' he would have been obliged to use the words translated 'God formed man out of the dust.'

"But people pay far too much attention to controversies and far too little to the important aid which science can give, and has given to religion. Perhaps its greatest function here lies in the expansion of our imagination, which tends to run again and again in the same old grooves. Science, by its contact with nature, forces us to be more inventive, and in many cases—some of them old and famous theological puzzles—the resulting expansion of our minds enables us to see new alternatives, which men in older times were not to blame for missing, and so to go far toward cleaning up the difficulties. This co-operation is not a dream of the future; it is going on now. I know of many first-class men of science, and many of our best clergymen who are active in it. And the outlook appears to me not alarming but hopeful."

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Looking and Seeing

By G. A. Kratzer

The words, "look" and "see," are not by any means necessarily synonymous.

Some people look without seeing. When they do so, they are mentally blind. "They have eyes and see not."

Some people look and see in part, but think they see the whole. They are bigots. "They see in part, and prophesy in part."

Some see in part and realize that they see only in part. They are learners, who work diligently and wait expectantly for "the manifestation of the Sons of God."

There are those who look and see what they look at completely. They are seers. God reveals all things unto them by His Spirit.

I have learned that there is usually not so much difference between the views of different people as appears from the words they use. It is merely a case of some seeing more deeply than others, and therefore more vitally.

Accordingly, it is unwise to disparage any man's view, however superficial or one-sided it may be. It is better than no view at all, and is a necessary step toward a deeper view. A parent does not discountenance the worth of the toddling steps of a child, nor even the worth of his falls and bumps; for thus he learns to walk.

The mistake that superficialists are apt to make, is to deny that there is any deeper or clearer view than their own. The mistake that seers are apt to make, is to despise the day of small things, and to think that people on the path are in danger because they are not at the end of the journey, forgetting that they themselves were once on the path, yet, somehow, were taken care of until they arrived. "All things come to him who waits; but they come faster to him who waits with an open mind. The universe is so indefinite and deep that any one may wisely suspect that he has not yet seen to the center of it, or to its most vital aspect. Accordingly, we may all be wise in not driving stakes too hard.



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The Leader of the Bahai Cause

By Harrison G. Dyar

It is said that there must be a leader for the Bahai Cause or confusion will prevail. Who ever heard of a successful cause without a leader? We are reminded of the World War, and how the Allies, each under his own direction, worked without coordination until they chose a single leader, and Foch gave them the victory. If we all work separately, without a head, shall not confusion and disintegration follow? Every movement of every kind, religious or secular, has a leader of some kind, and how shall the Bahai Cause prove an exception?

This sounds fair and reasonable at first sight. Let us see what follows. Suppose that the Bahai Cause has a leader—the same as every other religious movement, for they all have a leader, or leaders, in the shape of a governing body. Very well, but how, then, can you tell the Bahai Cause from any other religion, or sect, or cult? You cannot distinguish it, not on this ground. It becomes one like the others, one among the many. What claim has it to success or predominence? Why should it supercede other religions or unite them? We can only compare it with the others, point for point, and on the same basis. It becomes another sect among the many, rather than something unique and different, something that we had fondly hoped could unite men on a new basis, without first sorting them into true believers and heretics, and damning the latter. But if the Bahai Cause has a leader, it is a failure from the start and doomed to failure. It is perfectly clear.

But if the Bahai Cause cannot have a leader, what next? This seems like wholly new ground, and we have no guide or example to follow. No leader! Think of it, friends. Every one will interpret the Cause in a different way, and soon the public will not be able to tell Bahai from a load of hay. Surely this way distraction lies.

But wait, friends, there is an example. It is science. Who is the head of science? There is none. What is the governing board of science? Again there is none. Yet science progresses and science flourishes, and science is without confusion or distraction. The cohorts of science work in harmony and unison toward a common end, and that wholly without any leader or the possibility of one. Science has revolutionized the thoughts of men. It has transformed our ideas of

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the creation and of God. It has changed the customs and the lives of men with countless inventions, and no one knows what yet is possible to science. While religions and sects were fighting as to who was right and who was wrong, and selecting their leaders and separating the sheep from the goats—and ending where they had begun—science has been going forward by strides and by bounds, and has shown the infinitely vast and the infinitely minute of God's creation, and some day it shall show us God himself. And all this without a leader.

Let the Bahai Cause copy the methods of science, and then it may become the force for unity of which Baha Ullah and Abdul Baha dreamed. And exactly this is what Abdul Baha meant when he said that the Bahai Cause could never be organized. And the sooner this is realized and acted upon, the sooner may the Bahai Cause start on its mission.

Through the Channel of the Heart

By Katherine Hillwood Poor

He who is your Father speaks from the depths of being unto your hearts: His actual words you need not save as carriers of the Force which is sent to you to animate and vivify you as you open to receive. A channel must be open and unobstructed as you well know, and none but yourselves can purify the channel and render the connection of true service.

Oftimes the message is sent to earth in relays corresponding to a series of telephone connections, each one of which must connect with the next in order to open up the line for transmission. We seek to impress upon human consciousness the knowledge of interior realms in its true vibratory aspect; to convince them of such truth, its intense reality, and of the possibility of communion between the various planes of life and being in true scientific accord with the law of the Supreme Principle.

It is necessary to be willing to believe a truth before any seeming proof of its existence may be made; for to the materialist and critical sceptic, spiritual truth is a closed book as long as he remains such. He renders himself impervious to its receipt by his attitude of unbelief and the rejection of whatever does not pass before his physical eye. Truly short-

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sighted is such an one, and he would do well to procure a magnifying glass—if indeed he is able to look through it upon truth.

The above is truth to be impressed upon the totality of human mind as rapidly and as thoroughly as possible. It is to be understood in the light of true spiritual science, and not confused with necromancy or spiritism. As the soul faculties of man, stimulated by the Christic vibratory currents of the present cyclic impulse, gradually expand to a greater consciousness of functioning, so will this knowledge become to him absorbed and incorporated truth to be used for human benefit.

This truth can be forced upon no one, but it should be borne in mind that a multitute of hearts are open to receive because of their very hunger, their starvation, and only the closed mind dominated by fear prevents eventual awakening.

Fear of ridicule, of the opinions of others, and above all fear of death, are among the great deterrents to spiritual progress to-day, and one or the other may be traced beneath all superstition, scepticism and unbelief in their relationship to material life. Therefore, what can be done by you to spread this knowledge, is done for us, and is a starting point for invaluable work for our humanity. Just this; seek to remove fear. Sourced in the selfish lower self, it is the tool of Anti-Christ, and is a demon lurking in the pathway forever seeking to obstruct and deny the Christ.

Abstruse intellectual knowledge is for those who need such to further their progress, and it is widely extant in the world to-day. What is rare and precious unto mankind is a channel unobstructed by material dross and in true alignment with the "sending office," through which may fully function the vibratory Christic force.

Bear in mind that the above comprises all, for it necessarily means purification and self-conquest, renunciation and sacrifice. Even of these is mankind afraid, for he knows not their full import. These word-symbols, materially interpreted, carry quite a different significance than when spiritually interpreted. The spiritual interpretation of word-symbols forms a part of the Divine Verbum, and when man becomes able to look up and not down, so does he become able to comprehend the deeper truths which can be conveyed to human understanding only by means of symbols.

The word fear therefore is a symbol of darkness, of nega-

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tion, and carries a disintegrating rather than a cohering force. The Christic force of integrality, of oneness must be consciously realized through the whole being: it must eventually be brought to conscious use, for all force and energy is sent forth for the use of humanity until humanity learns to consciously generate and use such energy for its own high purposes, becomes in fact the creator of the Original Intention, divinely ideated.

HE IS THE ONE

By Joseph G. Hamilton

"This is the One, from whom the Point of Beyan took the Covenant, in the beginning of the Beyan, and Mohammed the Apostle of God, in the beginning of the Forkan, and the Spirit (Christ), in the beginning of the Gospel, and the Speaker (Moses) in the beginning of the Bible, and the Friend (Abrsham) in the beginning of the Command, were ye of those who know."

Words of Beha'Ullah in "a Sacred Tablet published with the Book of Heykle."

The Glory of God, Beha'Ullah of Fame,
Whom Prophets announced to His Earth should descend,
Hath come, and to Him shall the meek make amend,
He came as declared, in His Promised Great Name.

The Glory of God, Beha'Ullah who came,
Is He in whom man shall his Lord comprehend,
Is He on whom man shall forever depend,
He came, and is He, the Forever-The-Same.

The Glory of God, Beha'Ullah alone,
Who came, "is the One" and His Righteousness God,
He came, and near Him shall the righteous abide.

The Glory of God Beha'Ullah, the known,
Who came is the Father. His Earth He hath trod,
He came, and in Him shall the nations confide.

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In the Work Shop of the Master

By T. C. Crawford

I have visited the work shop of the Master. It was in the open, on a wide beach in a golden summer sea. The time was the early morning, just as the sun had begun its onward march across the surface of the languid movement of the low tide, against the gray blue sky. A rosy, gentle, golden shadow lay with a sleeping of the sea that had been so violent the day before. The wide beach was strewn with the Master's creation. They were scattered about with such a reckless art of profusion.

To the right and left the air was serene, clear and luxuriously tranquil. A golden-doted brown butterfly fluttered here and there with its note of harmony in this endless pageantry of beauty. Along the line of the long sloping, curving sandy shore, there was a darker color of red and purple pebbles showing the line of deposit from the far away gulf stream. In this line of scattering effect of the tide, was a variety of color as if dropped from the palette of the Master; but even with all its apparent effect of negligence, there was not a single note of discord. It was too beautiful to be true. The studio had such an air of reality under a surface of pure ideality that one seemd to be present during the first moment of creation. A thrill of deep and profound admiration, and even veneration thrilled deeply in the heart of my being. Here at last I seemed to find the end of a long quest in search of beauty, its form and base in the work shop of the Ideal Master who knows all. I even from time to time ventured to ask timid questions, the ignorant anxious questions of a wondering child. I thought first, of the creation of the miles of sea weed, with its collection of deep emerald green, mingled with ribbon of deeper more vivid emerald, streaming, in narrow strips of the form of delicate ribbon, never straight, always curling, entangling, carrying in its tenacious knots pebbles of gray-red granite stones, and catching up in its tenacious folds, groups of shells of forms and varieties that were as endless as the infinity of their Creator. In this interlacing growth of grace and beauty floated great soft darker masses of more vivid green, without form save as a floating mass of color that changes its cloud-like shape with every movement of the waves, standing out with clear sharpness against the long stripes

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of broad yellow brown that varied in its color from a dark red-brown with lighter effects in the reverse of the shadow from every curve upon sombre golden surface. The coral formation of the weeds in the flooding stream of beauty, that had always the endless variety of rose amber or even scarlet, deep purple brown, with soft lights of a brilliant yellow on the points of gold, forms of dark brown, all united with fantastic forms, all scattered without apparent conscious thought, yet always showing the art of the great Master, the creator of all the beauty in the world that ever obeyed the one law of simplicity and truth in its artistic setting.

In the masses of the beauty, one felt that it was of a purity of form, a harmony that moved and existed for the moment only for the pure joy of itself or a passionate desire for a moment of existence. With what care the floating sea weed had deposited among its multitudinous folds the varieties of shells so delicate and of such a dainty color, to defy the most artistic human reproduction. Of these, stood out so clearly the shells of the blue-shelled mussels, some large and some so tiny, with no more than a semblance of formation, and so frail as to become broken except with the most careful handling. There stood out a blue of a purity that had almost never a uniformity in its color, ever set-off by a ring of black that lined the outer rim of the shell itself. It was just a jewel box that was lined with a gleaming pure mother of pearl that would have made a worthy casket for a precious jewel.

The colors of soft gold, brilliant yellow, pink, grew orange with a varying form of curve, and varying material, yet all formed certain family lines of selection. There was no form of the most humble of the deep sea creation that did not follow with obedient and loving care a law of form of pure beauty that in its seeming carelessness had an answering obedience to the law of harmony. As the sun advanced in its unhurried march in the great studio, it began to aid to the setting effects wholly unexpected.

Upon a hillock of dark brown sea weed, there suddenly blazed the flaming light of a hugh diamond so large and refulgent in its rays of brilliancy as to dim in comparison all jewels of memory of any creation or period. The rays of light with their counter effects of the gleaming blue scintillations, gave an effect of the splendors in the Workshop, that was the climax of a true exposition of beauty and splendor, found only in the work shop of the Master.

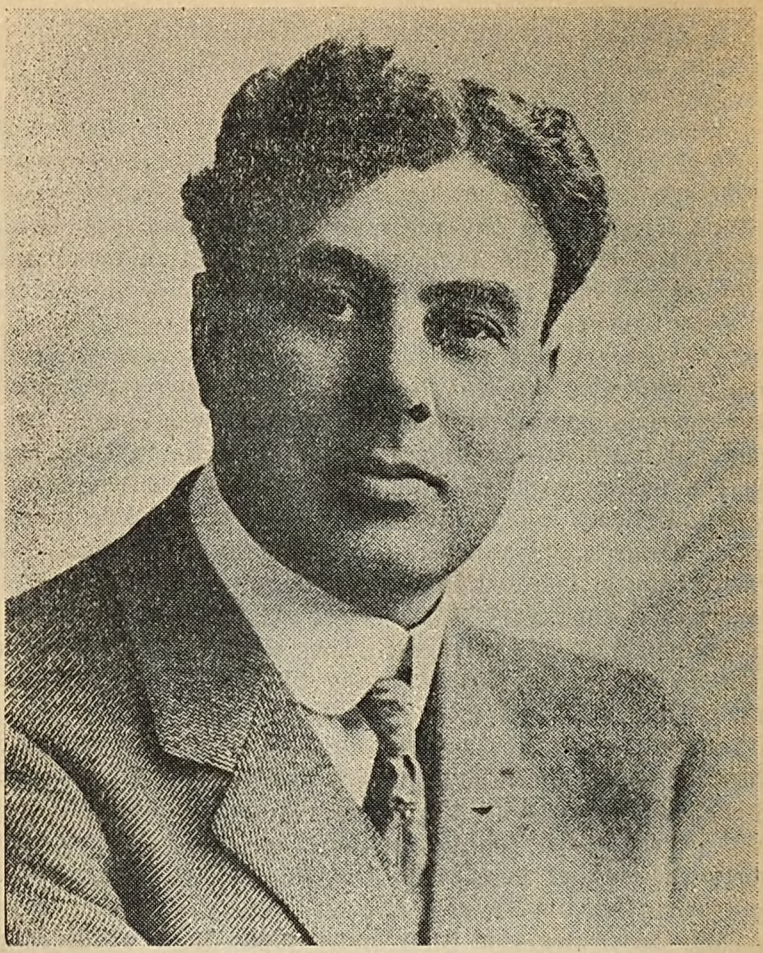
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It was this seeming theatrical effect, which the sun from the sky above gave. It had touched with its magic wand a crystal of quartz in the warm sand.

I was deeply moved by the pageant. For the moment I was at one with the Creator, and a flash from His supreme intelligence had given me an instant of understanding as clear and as dazzling as the gleaming crystal that yet twinkled before me. Yes, the earth and all its creation are beautiful and ever full of a loving harmony, and to know the secret he who will seek to be at one with the Master will find the secret of His work very near at hand in the simplest of His creations. One who studies His art of harmonious creation will have learned one of the first lessons of existence. In this abundant house of creation, where there is more than enough for the whole world of humanity, why should there be any dispute between uneducated and over-greedy, jealous, uncontrolled children of men. Men are all owners of these splendors of beauty, comfort, and even luxury. Why cry out and scream with the infantile passion of gluttony and desire? And my diamonds of this morning! They are all mine. They were given to me with royal generosity by the Master. To me He said, "They are even more real than any you have yet seen in your earth life of unending illusion." Now these are real. They are locked up in the treasury of the vision of your spirit, where you guard only the things of real value. No greedy child of the earth can take these from you, or even disturb you with envy of your royal treasure. The uneducated children would smile with pity at your illusion, not even knowing in their ignorance that they move alone in a world of pure illusion, where the duration of life is so small that, in eternity, there is no measure yet been found minute enough to define the duration of the life or even the sturdiest of the greedy children, who know less, and who are less conscious than even the dust in the Master's workshop.



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HENRY M. WHITE, PRESIDENT AND MANAGER

Scientific Eating

THE YOGHURT COMPANY, Incorporated, Bellingham, Washington, has at its head Henry M. White, former United States Commissioner of Immigration, a native of West Virginia, a graduate of the University of that state and captain of its famous football team for two years in the 90's, a team-mate of "Hurry Up" Yost. Mr. White has lived close to the activities of the people, and it is due to his foresight and the knowledge of the value of right living that the Yoghurt Sanitarium was established in Bellingham more than a year ago. It was his idea to put into operation an institution where all might learn how to eat and how "not to eat," in order to enjoy the full measure of happiness and health. That his conception of this idea was correct is proven by the wonderful success that has followed the Yoghurt Sanitarium from the start.

In a few words Mr. White sums up the reason for Yoghurt: "Until recent years people had to depend upon the medical physician for advice and authority on diet. The system has failed. As a result of this failure the vitality of the human race has suffered. Yoghurt brings the message of health by teaching Nature's way of eating, and eliminating disease. The sanitarium is Yoghurt's "School of Health."

The Yoghurt diet and system of eating may be known and used without entering the Sanitarium. Thousands are using Yoghurt products in all parts of the world through the prompt service this institution renders by mail. Mr. White says, "We believe the individual has in his power to be, or not to be, an invalid—organically crippled by his own dietetic indiscretion, lack of self-control and lack of intelligence."

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Observations Upon the Science of Astrology

By G. V. Ronalds

There is no doubt that the study of the mundane houses in the zodiac forms a difficult problem for the earnest student of astrology. He faces several considerations bearing upon the relative values of planetary and sign influences with respect to these houses.

It is impossible to correlate any certain planet or Heavenly body of the Solar System with any certain mundane house, with perhaps four exceptions: Aquarius and the Eleventh House; Mercury and the Third House; Saturn and the Tenth House, and Neptune and the Twelfth House. The reason is obvious. There are planets of considerable magnitude yet to be re-discovered. We say "rediscovered" advisedly, since as so many writers have pointed out during the past twenty and more years the western world of thought is only at the threshold of knowledge with respect to the science, and it is only beginning to pick up the threads left over from vast upheavals in the links connecting the historic with the pre-historic past. Evidence of great civilizations and great learning buried in a forgotten history of highly intelligent and very highly developed races abounds in many parts of the world, noted from the researches of merely material investigation. As so-called scientific investigations have their counterparts in a higher realm of research just as the microcosm has its counterpart in the macrocosm and vice-versa so many we expect in the not distant future to be enlightened as to the learning of these long forgotten races. Already we have discovered the last remnants of their habitations in Mexico, Peru, far within the interior of Asia and other places in the world. There are undoubtedly remnants of learning to be discovered, and these can be discovered only through the process of a very high type of clairvoyance, a factor which will become marked during the ensuing two hundred years. Only by means of this factor will it be possible to pick up the threads of lost learning with respect to the science of astrology. We have noted already that scientists have reason to believe that there are planets yet undiscovered. During the course of the next two hundred years, doubtless during the course of the next twenty years one or more of these will have been alloted place on the roster of planets in the works of the great astronomers.

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This uncertainty is faced with one certainty, that there are twelve spiritual (as distinguished from mundane) houses. They are governed directly by the signs which are practically constellations of the Heavens, twelve in number. These are the true house divisions. As a matter of fact they are the only reliable ones to consider, and to the writer it appears a moot problem whether any special house is governed by any special planet, (or Heavenly body within the Solar System). With the exceptions noted. As a matter of fact it is difficult to conceive that Mercury should have two houses representing two selves while the Moon has dominion over only one despite the fact that from the standpoint of influences on the Earth, the Moon is of immense importance in astrological considerations. If it were reasonable to assume two divisions for the planet Mercury the most reasonable points of influence governed by this planet should be the Third and the Ninth houses, not the Third and Sixth. It would appear that some school of astrology of the past in its endeavor to find a governor for the Sixth House and for the sign Virgo hit upon Mercury as the most convenient planet to embody two principles of mentality. In giving to Mercury this two-fold form this school was perhaps correct. Why the Sixth House should be alloted the place of the other fold is not easy to fathom in view of the fact that the sign Gemini and the sign Sagitarius represent these two folds of intelligence on the true zodiac (that distinguished from the mundane houses zodiac). If it is true that the Third House represents the lower or reasoning as against the higher and intuitive mind why was the Sixth House singled out for Mercury's other half? It would be more reasonable to assume that one of the still to be discovered planets (Vulcan for instance) is the true ruler of the Sixth House.

Likewise the planet Venus has been assigned two positions, the Seventh House and the Second House. To the writer it appears reasonable to assume that the true realm of Venus is not the Second but the Seventh House. For the reason that the sign Libra, that of the balancing of the emotions here on Earth is inextricably combined with the Love element of life. The love element in life is the Christ principle perfected, and in a word spells exactly the factor represented by Libra, Balance. It is the lesson of the Venusian influence, doubtless to teach Humanity the value of wise control of this greatest of emotions, and to impart to it its pristine purity. If there must

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needs be a twin brother influence of a lower order just as there is a twin brother of the higher intelligence (9th House) why is that twin brother not found in the Eighth House, the seat of the passions instead of in the Second House which bespeaks energy and determination rather than sex passion? Sex passion is undoubtedly the lower form of the love element just as the inductive reasoning mind is the lower form of the intelligent element.

There can be no dogmatism in the study of astrology. For the reasons already outlined. None of us yet knows more than the fringe of its vast field of investigation. Not even the great mathematicians may dogmatize since like the physicians they have their differing systems of computation and induction as witness the schools of Newton and Einstein, the schools of Tyco Brahe and Herschel. The writer presents his views with much reverence for those of Alan Leo, Sepharial and many others who have done so much to give the science of astrology a place not to be lightly cast to one side in the scientific studies of the day. We draw attention to discrepancies still existing in the science as viewed by a mere spectator. He would merely suggest the following table as an accurate one for reference having all these considerations in mind.

Sign	House	Governor
Aries	1	Mars
Taurus	2	——
Gemini	3	Mercury
Cancer	4	Moon
Leo	5	Sun
Virgo	6	——
Libra	7	Venus
Scorpio	8	——
Sagitarius	9	Jupiter
Capricorn	10	Saturn
Aquarius	11	Uranus
Pisces	12	Neptune

Uranus and Neptune appear to the writer to be inextricably bound with the Eleventh and Twelfth Houses respectively, whether mundane or spiritual. For this reason, that the planet Uranus at its best governs the occultists, and Neptune at its best governs mystics. The Aquarian influence is undoubtedly that of the wise active dreamer of practical

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occultism; the Neptunian or Piscean influence is that of the Christ, allied to the Venusian influence, a counterpart of that influence in its wonderful sublimity of ideal, and while the Neptunian is more a dreamer of dreams, his dreams if of the right sort throw out influences of unmeasured beauty and sanctity. At its best the Uranian influence destroys in that it may build anew; at its worst it destroys with no thought for the morrow; at its best it represents the royal occult mind ever at work creating new conditions out of fragments of the old in order that evolution may progress the faster; at its worst it represents the slave driven mind of the mob, driven by its process of unthinking, sullen hatred of the powers that be into acts of awful violence. Both have their place in the scale of evolution, but with the occultist the individual works out its influence to help the world, while with the sullen victim of unwise hatred, love of mob rule it works rather as a lesson of what not to destroy. Neptune at its best represents all that noble in aesthetics, in music, art, idealism; at its worst it represents the very drags of degradation, mostly shown on the physical plane, and touching the garments of Hell in that the personality may loath all that is impure, and through the awful experiences of the unchaste world become purged of all uncleanly thinking.

It is easy to see why Cancer is represented by the Moon. The Moon represents the ever moving force of Nature for the soul on the earthly plane. This plane is well represented on the astral spheres which are rapidly moving vibrations of sensation, never centered yet ever energised with requited or unrequited desire. Also, taking the prenatal epoch into consideration (vide Bailey's Pre-natal Epoch, a work of outstanding character) the astral plane is that wherein the soul is truly reborn into the elements which are to function on the physical plane, and as such is in direct touch with the motherhood of her who is to bear the next soul over onto this physical plane.

The other allotments of house and planet for the mundane houses noted in this summary will be readily grasped, and it is the earnest hope of the writer that they may prove helpful to all, even to those abstruse mathematicians to whom integral calculus and the binomial theorem form with a few higher grades of higher mathematics the be-all and end-all of life and its manifold problems.

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How and What to Eat for A Long Life

By Dr. Harris H. Luntz



"Health is the birthright of man. It is as natural as to be well as born. All diseases, all tendencies to disease, are the result of transgressions of the physiologic and hygienic law."—The Science of Health.

The Effects of a Bad Diet

Like the drug or alcohol habit, errors in diet become a fixed tendency to which the system will cling in spite of the injurious results. Tea or coffee are unnatural stimulants, and when one has used them for ten or fifteen years, the habit is fixed. And Nature according to its function of preserving life at all hazards, proceeds to adjust the system to the intruder in the most favorable manner.

Toxicologists explain that a dose of poison, strong enough to kill instantly may be divided into small doses, and taken at intervals. The effect is not noticeable for a while, but it becomes cumulative after a time. Though it takes much longer, it finally accomplishes its disastrous work.

And so the results of injurious diet are cumulative, having their effects in five, ten, fifteen years or more, in kidney troubles, gout, cancer, rheumatism, stomach disorders, etc., and so on until life becomes curtailed, and old age a mystery of the ages.

Nature Assists

When the system becomes released from this cause of trouble, and when the habit is changed from the diet of civilization to a more natural one, nature at once proceeds to set up a curative action—the getting rid of the cumulative disease germs. This action is quite likely to create some of the same symptoms seen in the case of the reformed tobacconist or drunkard, i. e., loss of appetite, weariness, dyspeptic symptoms, etc. At this juncture, a wise food-reformer, acquainted with the truths of the case, should emphatically explain the reasons for his troubles. He should excite his "expectant attention" and paint the glories of a correct diet. In doing this he will help condition the nerves of the patient for resisting the shock of the radical change.

It is well-known, that when one has become addicted to the

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poison-habit of opium, alcohol, or tobacco, it is a horror difficult to overcome. It will be found that the habit of eating improper food, when once formed, is also difficult to overcome, and where there has been added the baneful practice of tea and coffee drinking, the inconvenience grows greater. The difficulty of overcoming these pernicious habits is increased when the attitude of one's companions, friends and society is taken into account.

NOTE—Dr. Luntz (discoverer of the herbal flaxolyn compound) offers to the readers of REALITY who suffer from digestive troubles his advice free of charge at his home, 1155 St. John's Place, Brooklyn, N.Y., by appointment.

SOMEWHERE, SOMEWHEN

(From the Master Christian)

Somewhere the Light is shining,
Somewhere the bluebirds sing,
Somewhere God's Voice is calling,
Somewhere the angels bring
News of a land enchanted
Where the heart-notes ever ring.
Beautiful land of Somewhere,
Show me thy boundaries clear!
Silent the deep Voice answered:
"Somewhere is always Here."

Somewhen the load is lifted,
Somewhen the tears are dried,
Somewhen our loved ones greet us—
Those whom we thought had died
Walk in our midst and bring us
News from the other side.
Beautiful land of Somewhen,
Show me the Where and How!
Silent the still Voice answered:
"Somewhen is always Now."



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The Meaning of Spiritual Science

By A. Geary Johnson

The terms 'spiritual' and 'spirituality' are greatly misunderstood and misused by those who use them most. In every day usage, or in a religious connection, they have come to mean a weak, sickly, sentimental and emotional state of mind. Sentimental platitudes and soulful burblings are not the true meaning of 'spiritual' and 'spirituality'.

The 'spiritual' may be defined as that which pertains to or affects the inner, non-material side of Man. 'Spirituality' is that which puts Man 'in tune' with the Infinite; causes him to feel the might and majesty of the great spirit God, and Man's relationship with Him.

'Science' is "knowledge gained and verified by exact observation and correct thinking, formulated and arranged in a rational system; it is also the sum of universal knowledge." Therefore, 'spiritual science' is the knowledge of all that pertains to the inner, finer and higher qualities of Man. It shows his relationship to higher intelligences, the inner worlds and unseen realms; gained and proven by observation, methodically formulated and arranged in a rational system.

The term 'spiritualism' may be applied to both a philosophy and a cult. As applied to a philosophy it is "a doctrine whether based upon reason or faith, that there are beings not cognizable by the senses or held in matter, and that are therefore, spiritual as distinguished from material." As applied to a cult, spiritualism is the "doctrine that man is an immortal spirit and holds moral relations to God as a spirit. It is also a belief that the spirits of the dead endeavor to communicate with and manifest their presence to men, usually through the agency of a person called a medium."

Right here would be a good place to define the word 'spirit'. Spirit is the term used to indicate "the invisible principle in Man the self-conscious, self-active and rational power in general which gives Man a likeness to the Divine Being." Spirit may also be termed a "being not associated with a material body, thus, a discarnate or disembodied entity."

The study of true spiritual science does not stop with the investigation of phenomena, or laws which apply to the unseen principles of man and the universe. By the study of these laws, the individual is shown that he is a microcosm

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of the great world and that in him are epitomized all the forces of nature.

Such a study will cause the individual to behold himself in the past, the present, and to some extent, the future. He will peer into his future by the supermen of all races, who as Messiahs have given us examples of exalted living; they have given us the definite assurance that the works they have done, we can do likewise, provided we live the life which makes possible the exercise of 'high voltage' spiritual power.

The physical study of spirit teaches us that the spirit is the most powerful and the most active principle in cosmos. God, being a spirit, must be the most powerful and the most active intelligence in our part of cosmos. If we are to understand or worship God in spirit, it means that we must do so actively, and not merely in passive acquiescence or 'good form.'

A further study of the physics of spirit shows that the spirit is not only active, but also creative, constructive and controlling.

The spiritual scientist should not be a plodder in hunting out the hidden, inner mysteries of the unseen world merely for the satisfaction of exploring into realms unknown to the general run of humanity, or to accomplish purely selfish ends. If he tries to work with this motive, he is doomed to disappointment.

The seeker for spirituality who works on the higher plane of thought, and for the good of his fellow man, has always in mind the command "to seek first the kingdom of God" with the assurance that "all these things shall be added unto him."

As spiritual scientists we should endeavor to become conscious of the inner, intelligent forces at work in our environment. In short, we must seek to find God everywhere, and to understand that "in Him we live and move, and have our being," and that without Him we would have no objective or subjective existence.



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LOVE'S GARDEN

From "Nautilus"

By Elizabeth A. Wilbur

Love through her garden lightly stepped
When the summer days were done,
And seeking the seed pods dry and brown,
She gathered them, one by one.

Glad of the harvest rich and full
She smiled as she sorted with care
The little seeds of the flowers of Hope,
Of Joy, and Contentment rare.

Then she summoned her helpers, golden Thoughts,
And swiftly away they flew
To scatter the seeds from the garden of love
In hearts where no flowers grew.

Some had a soil that was rich with Faith
And the little seeds quickly grew,
Filling the hearts with blossoms fair
And bringing a sweetness new.

Other seeds fell upon lonely hearts,
Hearts groping and sorely tried,
Or hiding their richness away from the world,
Neath a surface of cold false pride.

But the little seeds struggled and patiently grew
Through the soil that was poor and bare,
Till many a barren desert heart
Bloomed into a garden fair.

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STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUIRED BY THE ACT OF CONGRESS OF AUGUST 24, 1912,

Of REALITY, published monthly at New York, N. Y., for October 1, 1924.

State of New York, county of New York.

Before me, a Notary Public in and for the State and county aforesaid, personally appeared Herold S. Robinson, who, having been duly sworn according to law, deposes and says that he is the President and Business Manager of the Reality and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 443, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are: Reality Publishing Corporation, 17 West 42nd Street, New York, N. Y. Editor, Dr. Harrison G. Dyar, 17 West 42nd Street, New York, N. Y. Managing Editor None. Business Manager Herold S. Robinson, 17 West 42nd Street, New York, N. Y.

2. That the owners are: Reality Publishing Corporation, 17 West 42nd Street, New York, N.Y.; Herold S. Robinson, 17 West 42nd Street, New York, N. Y.; Dr. Harrison G. Dyar, 804 B. Street, S. W. Washington, D. C.; Cora M. Jenkins, Bethesda, Ohio.

3. That the known bondholders, mortgagees, and other security holders or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are: None.

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HEROLD S. ROBINSON, Business Manager.

Sworn to and subscribed before me this 21st day of March, 1924.

(Seal) CLARENCE L. HOUSER, Notary Public
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An Independent Bahai Magazine

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

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

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

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Published Monthly by

REALITY PUBLISHING CORPORATION

17 WEST 42ND STREET Tel.: Longacre 8916 NEW YORK, N. Y.

HEROLD S. ROBINSON, *President* LAURA ROBINSON, *Sec'y and Treas.*

Single Copies 25 Cents

Subscription $3.00 per Year

Make All Payments to REALITY PUBLISHING CORPORATION

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Entered as Second Class Matter, April 25, 1921, at the Post Office, New York, N. Y., under the Act of March 3rd, 1879.

VOL. VII MAY, 1924 No. 5

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Editorial

WEALTH

There are those who amass no money, who rail at wealth, who champion the poor and incompetent, and this, they think, is the essence of religion. But without money they are unable even to disseminate their views until some more thrifty person takes pity on them. If they tax the rich for the benefit of the poor, they but make the rich poor and the poor beggars; if they place control of the land in the hands of the poor and incompetent, civilization is wrecked, thousands die in the tortures of starvation, and the rivers are choked with the corpses. No true religion should produce such results.

It seems to us clear that to reckon poverty as a virtue and riches as a vice is to turn things upside down. But if so, how are we to tell religion from worldliness, spirituality from materialism? For, if to possess wealth be a virtue, to seek to acquire it must be also a virtue, which is simply the doctrine of the "world, the flesh and the devil."

The Bahai Movement makes profitable employment incumbent upon all. By profitable employment we understand some occupation, trade or profession which is of benefit to society and which yields an adequate return to the individual. No one will ever amass a great fortune in this way, but very many ought to be well-to-do, to possess a modicum of wealth. The few who, by some exceptional circumstance, possess great wealth are likely in the future to be a little ashamed of themselves.

We call this a Bahai ideal, but it is not a fancy, for the tendency in civilization is already in that direction. Men who possess great wealth are no longer content to hoard it, to entail it or to spend what they can of the increase upon themselves alone, as they were wont to do a few generations ago. Now they must establish foundations, libraries, institutions—something for the public welfare. They feel, instinctively, that wealth is a public trust, and that in some way they will be judged and held accountable for their stewardship. They

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would rather that their names should be remembered gratefully by posterity as philanthropists, than execrated as misers. As this feeling grows, the tendency to acquire wealth for wealth's sake will diminish.

This gives us the key to our difficulty. To acquire wealth for wealth's sake is no virtue. This is the wrong attitude. This is "the world, the flesh and the devil." But the blame should not rest upon wealth. If acquired incidentally as the reward of a life spent usefully to society, it becomes a virtue. The incompetent, or the man who will not earn is of no benefit to society. An itinerant preacher here and there may wake the heedless to the realities of existence; but were we all itinerant preachers, where would the next meal be? No, we think the man who does not work and does not amass wealth needs a better excuse for his course than the so-called virtue of poverty in itself. Ignorance is no virtue; idleness is no virtue; incompetency is no virtue. And the man who is wise, industrious and able will not be poor.

The ideal of the Bahai Movement is not to propound a new fiscal policy, a new social order, or to change international relations. It is to elevate the hearts of men. Need we fear a man, whatever his wealth or power, who was upright, just, honorable and wise, and who loved the best welfare of all mankind a little better than his own? That man would be a Bahai.

REAL LIFE

Sweetness, joy and beauty
Take the place of duty
As we near the goal;
And delight in living
Far exceeds the giving
Of a salvaged soul.

There's a place of gladness
Far removed from sadness
We all long to see;
And the way to reach it,
Isn't just to preach it,
But to simply be.

—Barnetta Brown.

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A Letter from Shoghi

Haifa, Palestine, February 23, 1924.

To the Beloved of the Lord and the Handmaids of the Merciful Throughout America!

My Dear Fellow Workers:

I gather from various sources that the cause of Baha Ullah, in the course of its sure yet toilsome march towards the salvation of the world, has encountered of late further obstacles, which in the eyes of some appear to retard its progress and hinder its growth. I have learned with feelings of sadness and surprise that some vague sense of apprehension, a strange misconception of its immediate purpose and methods, is slowly gaining ground, steadily affecting its wholesome growth and vigorous development throughout that continent.

Though such signs should appear from time to time, and however unrepresentative they may be of the vast and growing mass of its convinced and zealous supporters, the world over, what, I wonder, could have caused this uneasiness of mind? Are such misgivings possible, though on the part of but a few, in the face of the remarkable manifestations of so remarkable a movement? To what extent do they form a part of those mental tests and trials destined at various times by the Almighty to stir and reinvigorate the body of His Cause, and how far are they traceable to our imperfect state of understanding, to our weaknesses and failings?

That the Cause of God should, in the days to come, witness many a challenging hour and pass through critical stages in preparation for the glories of its promised ascendency in the New World, has been, time and again, undeniably affirmed by our departed Master, and is abundantly proved to us all by its heroic past and turbulent history. And yet, if it is the lot of the chosen ones of God, the people of Baha, to face adversity and suffer tribulation before achieving ultimate victory, are we to believe that whatever befalls us is divinely ordained, and in no wise the result of our faint-heartedness and negligence?

Surely now, if ever, is the time to turn our eyes inwardly, to bestir ourselves, to invoke The Great Name, and standing together, summon to our aid and support all the faith and strength, and the courage that we shall need to meet our pressing obligations and discharge our trust.

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The plight of mankind, the conditions and circumstances under which we live and labor are truly disheartening, and the darkness of prejudice and ill-will enough to chill the stoutest heart. Disillusion and dismay are invading the hearts of peoples and nations, and the hopes and vision of a united and regenerated humanity is growing dimmer and dimmer every day. Time-honored institutions, cherished ideals, sacred traditions are suffering, in these days of bewildering change, from the effects of the gravest onslaught, and the precious fruit of centuries of patient and earnest labor is faced with peril. Passions, supposed to have been curbed and subdued are now burning fiercer than ever before, and the voice of peace and good-will seems drowned amid unceasing convulsions and turmoil. What, let us ask ourselves, should be our attitude as we stand under the all-seeing eye of our vigilant Master, gazing at a sad spectacle so utterly remote from the spirit which he breathed into the world? Are we to follow in the wake of the wayward and the despairing? Are we to allow our vision of so unique, so enduring, so precious a Cause to be clouded by the stain and dust of worldly happenings, which no matter how glittering and far-reaching in their immediate effects, are but the fleeting shadows of an imperfect world? Are we to be carried away by the flood of hollow and conflicting ideas, or are we to stand, unsubdued and unblemished, upon the everlasting rock of God's Divine Instructions? Shall we equip ourselves with a clear and full understanding of their purpose and implications for the age we live in, and with an unconquerable resolve arise to utilize them, intelligently and with scrupulously fidelity for the enlightenment and promotion of the good of all mankind?

Humanity, torn with dissension and burning hate, is crying at this hour for a fuller measure of that love which is born of God, that love which in the last resort will prove the one solvent of its incalculable difficulties and problems. Is it not incumbent upon us, whose hearts are aglow with love for Him, to make still greater effort, to manifest that love in all its purity and power in our dealings with our fellow-men? May our love for our beloved Master, so ardent, so disinterested in all its aspects, find its true expression in love for our fellow-brethren and sisters in the faith as well as for all mankind. I assure you, dear friends, that progress in such matters as these is limitless and infinite, and that upon the extent of our achievements along this line will ultimately depend the success of our mission in life.

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And as we make an effort to demonstrate that love to the world may we also clear our minds of any lingering trace of unhappy misunderstandings that might obscure our clear conception of the exact purpose and methods of this new world-order, so challenging and complex, yet so consummate and wise? We are called upon by our beloved Master in His Will and Testament not only to adopt it unreservedly, but to unveil its merits to all the world. To attempt to estimate its full value, and grasp its exact significance after so short a time since its inception would be premature and presumptuous on our part. We must trust to time, and the guidance of God's Universal House of Justice, to obtain a clearer and fuller understanding of its provisions and implications. But one word of warning must be uttered in this connection. Let us be on our guard lest we measure too strictly the divine plan with the standards of men. I am not prepared to state that it agrees in principle or in method with the prevailing notions now uppermost in men's minds, nor that it should conform with those imperfect, precarious, and expedient measures feverishly resorted to by agitated humanity. Are we to doubt that the ways of God are not necessarily the ways of man? Is not faith but another word for implicit obedience, whole-hearted allegiance, uncompromising adherence to that which we believe is the revealed and express will of God, however perplexing it might first appear, however at variance with the shadowy views, the impotent doctrines, the crude theories, the idle imaginings, the fashionable conceptions of a transient and troublous age? If we are to falter or hesitate, if our love for Him should fail to direct us and keep us within His path, if we desert divine and emphatic principles, what hope can we any more cherish for healing the ills and sicknesses of this world?

Pending the establishment of the Universal House of Justice, whose function is to lay more definitely the broad lines that must guide the future activities and administration of the Movement, it is clearly our duty to strive to obtain as clear a view as possible of the manner in which to conduct the affairs of the Cause, and then arise with single-mindedness and determination to adopt and maintain it in all our activities and labors.

The various Assemblies, local and national, constitute the bed-rock upon the strength of which the Universal House is in future to be firmly established and raised. Not until these function vigorously and harmoniously can the hope for the

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termination of this period of transition be realized. It devolves upon us, whose dearest wish is to see the Cause enter upon that promised era of universal recognition and world-achievements, to do all in our power to consolidate the foundations of these Assemblies, promoting at the same time a fuller understanding of their purpose and more harmonious co-operation for their maintenance and success.

Let us also remember that at the very root of the Cause lies the principle of the undoubted right of the individual at self-expression, his freedom to declare his conscience and set forth his views. If certain instructions of the Master are today particularly emphasized and scrupulously adhered to, let us be sure that they are but provisional measures, designed to guard and protect the Cause in its present state of infancy and growth, until the day when this tender and precious plant shall have sufficiently grown to be able to withstand the unwisdom of its friends and the attacks of its enemies.

Let us also bear in mind that the key-note of the Cause of God is not dictatorial authority, but humble fellowship, not arbitrary power, but the spirit of frank and loving consultation. Nothing short of the spirit of a true Bahai can hope to reconcile the principles of mercy and justice, of freedom and submission, of the sanctity of the right of the individual and of self-surrender, of vigilance, discretion and prudence on the one hand, and fellowship, candor and courage on the other.

The duties of those whom the friends have freely and conscientiously elected as their representatives are no less vital and binding than the obligation of those who have chosen them. Their function is not to dictate, but to consult, and consult not only among themselves, but as much as possible with the friends whom they represent. They must regard themselves in no other light than that of chosen instruments for a more efficient and dignified presentation of the Cause of God. They should never be led to suppose that they are the central ornaments of the body of the Cause, intrinsically superior to others in capacity or merit, and sole promoters of its teachings and principles. They should approach their task with extreme humility, and endeavor, by their open-mindedness, their high sense of justice and duty, their candor, their modesty, their entire devotion to the welfare and interest of the friends, the Cause, and humanity, to win, not only the confidence and the genuine support and respect of those whom they should serve, but also their esteem and real affection. They must, at all times, avoid the spirit of

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exclusiveness, the atmosphere of secrecy, free themselves from a domineering attitude, and banish all forms of prejudice and passion from their deliberations. They should, within the limits of wise discretion, take the friends into their confidence, acquaint them with their plans, share with them their problems and anxieties, and seek their advice and counsel. And when they are called upon to arrive at a certain decision, they should, after dispassionate, anxious and cordial consultation, turn to God in prayer, and with earnestness and conviction and courage, record their vote and bide by the voice of the majority, which we are told by our Master to be the voice of truth, never to be challenged, and always to be whole-heartedly enforced. To this voice, the friends must heartily respond, and regard it as the only means that can insure the protection and advancement of the Cause.

Again, I earnestly appeal to every one of you, and renew my only request with all the ardor of my conviction, to make, before and during, the coming Convention, yet another effort, this time more spontaneous and selfless than before, and endeavor to approach your task, the election of your delegates, as well as your national and local representatives, with that purity of spirit that can alone obtain our Beloved's most cherished desire. Let us recall His explicit and often-repeated assurances that every Assembly elected in that rarefied atmosphere of selflessness and detachment is, in truth, appointed of God, that its verdict is truly inspired, that one and all should submit to its decision unreservedly and with cheerfulness.

Let us first strive to fulfill these conditions, difficult yet essential, in our lives, so that, contented and assured, we may make of this new year of activity a year of abundant blessings, of unprecedented achievements.

May this dearest wish be fulfilled!

(Signed) **Shoghi.**

EDITORIAL COMMENT

Our congratulations to Shoghi Effendi! This letter breathes liberality. In explanation of our gratification, we would say to those who have not closely followed the happenings in the Bahai Movement, that Shoghi is the grandson of Abdul Baha, and the head of the organized Bahai Cause. In this organization, at least in America, liberality has been conspicuous for its absence, as to which we have had occasion several times to

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express ourselves in the pages of REALITY. And so, this letter from the head of the organization gives us great relief.

Still it will be instructive in this connection to evaluate Shoghi's position in general. It is to be noted that he bases the Cause on Baha Ullah, without noting that Abdul Baha's philosophy was any different or possessed of more latitude. Shoghi is a Fundamentalist. He believes in a personal God who sends specific instructions to men through chosen Messengers or Messiahs. Shoghi confesses that these instructions, as lately received through Baha Ullah, appear occasionally ambiguous or unreasonable; but he maintains that we should follow them nevertheless. Being of God, we must obey, is that not so? This brings us face to face with the age-old difficulty of how we shall tell what is from God and what is not. It is the old question of belief without reason, faith without knowledge, and leads to conflict without end.

Now has Shoghi any right to take this attitude? Certainly he has. We cannot force modern knowledge down men's throats and compel them to assimilate it. We can spread the modern feast before their eyes, and we do it every day; but if they will not partake, or cannot partake because their mouths are sealed with dogma—why, let's not get excited. Shoghi has the right to be a Bahai Fundamentalist.

But we think that he has not the right to say that this is the Bahai Movement. His interpretation of it, yes; but Abdul Baha gave the latitude of a broader interpretation, and we think that this will prevail. Shoghi's Bahai Cause can never agree with science, for it denies the fundamental principle of science that we must approach all subjects absolutely unbiased. If the facts that we learn lead us to a personal God, well and good. But we must not assume Him in advance.

Yet how simple and easy seems this Fundamentalist view. Here we are and there sits God, and every little while He tells us what to do. No trouble, no worry, no responsibility. Just listen to what God says and then do it, unthinkingly, unreasoningly, no matter how stupid it may seem. Yet, strangely enough, this method has not led to peace. It has been followed from time immemorial, and by it religions have multiplied and sects have increased without limit, and "attack a man's religion if you are looking for a fight." Why? Because there is no criterion on earth that will decide whether you are listening to God or the devil. And which it may happen to be, God or

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devil, makes a very great difference. Yet no one can tell! No wonder they fight.

But let us leave philosophy and turn to the pleasing details. Shoghi notes the crying need in the world for real heart-felt unifying religion, instinct with liberality and love. He urges "the Friends of God and Handmaids of the Merciful"—we like this picturesque and meaningful phrase—to lay aside personal advantage and to devote themselves to service, to others, to the whole of mankind. Here is the very essence of altruism, of morality, of religion. Well said, Shoghi! He refers to Abdul Baha's will, but says that any instructions it may contain should be interpreted with wisdom and applied with discretion. He expects the establishment of the "Universal House of Justice," an international representative assembly for the Bahai Movement, whose function is to be administrative, and we presume advisory. He refers to the right of men to freedom of thought; but points out that this should not be carried to extreme, and that the wise man will balance freedom with submission, courage with prudence and justice with mercy. All of which will command assent.

As the Bahai Revelation was first given out—to which view it seems that Shoghi still adheres—there was a good reason why it should triumph. This was the latest word of God. Moreover, God took express care not to seem in contradiction with Himself by the utterances of any of His previous mouthpieces. All the Prophets were in accord, it was said. They did but speak to men at different times and places. It was the same Word. But we have seen in Abdul Baha's interpretation a wider possibility, the agreement of religion with science. We have shattered this satisfying belief, and we have lost the only reason why the Bahai Movement should prevail. At least as originally given out. Baha Ullah has said no grander things nor uttered more fundamental truths than other Prophets, or indeed, lay philosophers. It may be asked, then, why we advocate it. Because we know of no other movement on as broad a basis which would keep religion abreast with the advances in knowledge and permit the investigation of spiritual things by the scientific method.



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Editorial Correspondence

Richfield, Idaho, March 6, 1924

Editor Reality,
Dear Brother:

I read your interesting and inviting editorial in the March issue of REALITY, and accept your invitation to express my views relative to same.

I don't believe it is wise to forsake your optimistic viewpoint and interpretation of the progress of human nature. I cannot agree with you that the human race is digressing or degenerating. All recent revelations relative to the other side of the grave, point clearly that men and women are progressing into a greater spirit realism and understanding of their real purpose in this existence on earth, and learning to realize that it is for the purpose of preparing them for their future experience upon the other side of the grave. "Oh death, where is thy sting? Oh grave, where is thy victory?" This verse points strongly to immortality, and it is believed now that this consists of a conscious individuality. Why not try to make REALITY blazen the pathway and smooth the road which increasingly more and more will follow while traveling through life in search of experience for the benefit of their future life in the Better Land?

So I say unqualifiedly to continue REALITY as a magazine of real optimism and hope. There must be leaders in thought as well as in other things. With best wishes and assurance of future success, I beg to remain,

Fraternally,
F. A. Harvey.

Ruskin, Florida, March 10, 1924

Editor Reality,
Dear Doctor Dyar:

I have been deeply touched by your editorial in the current REALITY under the caption of "What Will Happen?" I fully understand the emotions that caused this editorial.

Thirty-five years ago, when I had fully liberated myself from old theological teachings, I was an optimist of the optimists. But when the murderfest of 1914 came on, I became very pessimistic, and I believe I am still at least 60 per cent so today.

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It has been said: "Truth crushed to earth will rise again." Perhaps, in a few more centuries, but at present she dare not lift her head, for a greater stands over her with knotted club, ready to strike if she attempts to so much as lift her head, and that giant that overawes her is Falsehood.

The fact is, my brother, that this world is ruled by lies. For every truth the average man believes today, he believes ten times as many lies. Our large daily papers and standard magazines are published for this one idea, to deceive the readers. Our colleges and pulpits are subsidized by liars to teach lies. It is the massed intention of "the powers that be" that the people shall not know the truth. Think it over, look around you, and then decide if I am not right.

As regards this Bahai Religion, it hasn't one thing on any of the religions so far as sublime teachings are concerned. Emerson has taught us just as grand things as Buddha or Baha Ullah. And the idea of a succession of his sons as "leaders" smacks too much of the "Divine right of kings." Look how Theosophy became a wretched scramble after Madame Blavatsky passed on. I really believe with all my heart that Lenin was greater than all these so-called divine manifestations and evangels. I believe that Russia is destined to lead the world in a newer and better form of living for human beings. When I feel unusually pessimistic, I turn my thoughts to Russia, and my hope springs up.

Fraternally yours,
E. E. Gore.

We feel sure that our kind correspondents intend to be reassuring, and we thank them; but neither of them sees much hope. One refers us to a life beyond the grave, and the other commends us to Russia.

It seems to us that our correspondents have fallen into what is perhaps the usual state of mind, namely that of regarding the present state and character of man as something fixed, something not subject to change, and whose only hope of improvement lies in another world than this or in some change in the constitution of society that can be arbitrarily brought about. But we have tried to look at the subject more broadly, to consider the present state of man, his characteristics both physical and mental as a transition between what he was when it was scarcely possible to tell man from ape, and the state that he will assume in the future. The possibilities for the future state of

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man are illimitably great; our discouragement arose not from contemplating those wonderufl possibilities, but from the indications about us that the possibilities were not realized, and the means of attaining these possibilities were not being made use of. These possibilities are not certainties. We do not visualize an outside Power that will advance man willy nilly. Man's advancement depends upon himself. Will he improve his opportunities or make a mess of the whole business? At present it is the mess that seems to be brewing.

The theory that our earthly experiences are but in preparation for a future larger spiritual life seems to us to be unsupported by the facts that we have. In the first place it implies the fixed conception of the nature of man originally held by the advocates of special creation and now abandoned by the evolutionists. Man arose by a gradual development from an infusorian, and it is impossible to imagine a future soul-life as the basis for this evolution. Soul-life is only possible to the highly organized individual and cannot possibly be taken as a basis on which to postulate the object of existence in general. Existence came first, and only in its highest stages did soul-life appear. That soul may ultimately triumph, or that the object of evolution may be the production of soul, we would certainly not deny. What we do object to, is making soul the basis of life. Life is the basis of soul. It is putting the cart before the horse.

Of all colossal fatal blunders, it seems to us that the present experiment in Russia is the worst. Two main facts stand out: The abolishment of organized capitalism, the product of the wisdom and experience of advanced nations to return to a state of primitive communism and barter, was to reduce the efficiency of the social organization by half. Only half the population could live where the whole lived before, and half of the people must emigrate or starve. The Bolshevists realized this, but considered it inevitable. The other point is the "dictatorship of the proletariat." This means that instead of the country being governed by an educated intelligent and presumably capable class it was to be turned over to the most unintelligent, ignorant and incapable persons who could be found. It rests on the theory that all men are alike, that a man is the same whether his parents were Hottentots or Brahmins. It wholly flouts the facts of heredity and evolution. It is simply the practice of the principle, familiar to children, of "turn about and give the under-dog a show." The "dictatorship of the proletariat" exalts heredity inefficiency and penalizes capability.

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Surely a system better calculated to degenerate the nation adopting it could not be found. Capitalism, in theory at least, rewards efficiency and penalizes inefficiency. The expectation is that the efficient will prosper and multiply while the inefficient will be squezed out. Bolshevism deliberately reverses the process. It will be a tribute to the inherent worth of the Russian people if the nation can withstand this hideous form of government and not relapse into barbarism. That Lenin saw great evils and tried to right them, may be granted. But he stands rather in the position of the false physician who slew the patient, saying, "At least his sickness is over."

Editor, Reality,
New York.

I belive that the "Twelve Principles" enunciated by your organization can be generally accepted.

I think that the plan of Rabbi Cronbach of Cincinnati of organizing the Jews on the Quaker Plan of Peace is good.

The English language is so well established, the language of the dominant race, that it must become universal. I believe that a much simpler way to secure universal language is to adopt a simple, fonetic alfabet, which will make English easy to learn. By this I mean a scientfic alfabet, a letter for each distinct sound in the language, but without such close analysis as to make it too complicated. I spent several years in working out a Universal Fonetic Alfabet, which has been approved by the publishers of the International Dictionary. Also a system of abbreviations by which 150 words a minute can be easily written on the typewriter, adapting it to stenographic work.

Very sincerely yours,

Thos. J. Allen.

EDITORIAL NOTE

The need for an universal language has been long felt. Baha Ullah declared it over 60 years ago, and thus it found its way into our "Principles." Great efforts are being made by enthusiastic, though we think misguided, people to spread and encourage the study of Esperanto. We think they are misguided, for Esperanto is an artificial language, without history or literature. Its only claim to acceptance is that it is supposedly easy to learn, as its roots have been taken from different languages or are those common to several languages of Latin

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derivation. But even this advantage is only for Europe. The Asiatic languages are not represented in Esperanto. We think that Doctor Allen has stated a better solution of the universal language question, by recommending the adoption of an already existing language, and that the most prevalent one. The only objection that has been advanced against English as the international language, is that the pronounciation and spelling are often at odds, rendering it a difficult language to master except for one brought up in it. Doctor Allen would remedy this by changing the spelling to fit the pronounciation.

This suggestion has often been advanced before, and some changes in this direction are in more or less common usage. The great objection which we find to it, is that it renders the great valuable storehouse of English literature difficult if not unintelligible. All the accumulated knowledge of our fertile race is written in conventional English spelling, and if these radical changes were established, the difficulties of acquiring an education would be increased. To have all of English literature rewritten in phonetic spelling would be a herculean and thankless task. Again, there is nothing fixed or settled about our present pronounciation. Many words are pronounced quite differently in England and America, and in different sections of England, and also in America, though to a less degree, there are radical differences in pronounciation. What standard shall be adopted? We fear that no agreement could be reached on this. And if it could, in a hundred years or so we would have to write and translate the literature anew. For language is a flexible thing and changes and evolves like everything mundane —at least it does if left to itself. But we must preserve our literature and keep it easily accessible.

It has always seemd to us that there are two reasons for our seemingly erratic spelling, first the Greek derivation of some words, and second because the spelling approximates the original pronounciation As now written, so was English once spoken. Why not revert to this? why not make the standard spelling the standard pronounciation, and call all other pronounciation colloquialisms? Every generation learns the language anew, and if they were told to pronounce as spelled, we would all gradually approach that standard, and English would be made easy without any loss of its history, traditions or literature.

We think that the subject is often confused by lack of distinguishing whether it is an international language that we

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are talking about, or an auxiliary international language. The former is the desirable thing—for all the world to speak one tongue and to write one script. That could be nothing else than English. The latter is simply for a means of intercommunication between people ordinarily speaking different languages. It is a medium of intercourse between all the world and so tending to remove misunderstanding and prejudices—an excellent thing of course; but it would not unlock to any one the treasures of an existing literature. All the written languages would remain sealed to him for all the universal adoption of any artificial or existing language simply as an auxiliary. Are we to ask all the world to become English speaking? The reply would be apt to be a laugh. Is any other language than English in a better case for universal adoption? No, I think not. We seem reduced to the consideration of an auxiliary language only.

Bernard Long says (International Language, Vol. I, page 34, 1924): "Although English is easier than some other national languages, it is far too difficult to be a suitable auxiliary language for the world, even if all the civilized nations agreed to adopt it. Both Spanish and Italian would have a better claim from this point of view; but no reader of these lines is likely to consider that the adoption of either is feasible, or to imagine that the rival advocates of English and French could be silenced by any such proposal. The solution of the problem cannot be reached through any language which takes a long time to master, which would give special prestige or advantage to certain nations, and which cannot be spoken with facility and accuracy in every civilized country. A neutral form of speech, simple, easy, logical, but also flexible and expressive, can alone fulfil the varied requirements of the modern world: Such a language must therefore be sought for, and, if found, adopted."

If we are to follow Bernard Long's line of thought, we will arrive naturally at the conclusion that an artificial language will be the best, and the prominent artificial language of the day is Esperanto. We will therefore become advocates of this. But Doctor Allen and ourselves do not need to follow this line of thought. It seems to us that any existing language is better than an artificial one, for at least some millions of the world's people will not have to learn it, to say nothing of the accessibility of that literature. English is spoken by more people than any other language, perhaps excepting Chinese, and we think that this question of international jealousy and prestige should not be encouraged. Is there anything that makes English hard

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to learn besides the spelling? Non-English speakers can answer this question better than we can, but if that is the main difficulty, Doctor Allen would abolish it by "fonetiks" and we by standarizing the pronounciation.

If our readers have further interest in the subject, we would recommend them to "A short History of the International Language Movement," by Albert Leon Guerard, London: T. Fisher Unwin, Ltd.

The Dream of the World

By Charles Curtz Hahn

The prince lay asleep on his silken couch, and the Queen Mother bent over him lovingly. A fair youth he was, and well favoured, and yet, as he slept, he dreamed a dream of anguish.

He was the prince, the heir to the throne, surrounded by wealth untold, with all luxury within his reach. Yet he dreamed that he was a poor outcast, a beggar slipping down the Street of Want. His clothes were in tatters; his bare feet pressed the pavement of Want.

A shadow passed over his face, and the Queen Mother sighed.

The prince dreamed on; but hunger now gnawed. He no longer knew that he was a prince, that poverty did not for him exist. He, a prince, with all the wealth of the world at his command!

Down, down, he slipped on that treacherous Street of Want. A bully struck him, a painted woman laughed, a street gamin jeered at his poverty.

And, as he dreamed a dream of misery and suffering which did not exist, an expression of pain passed over his face.

Yet the Queen Mother was bending over him. "See how he suffers," she said to the King Father, "let us awaken him."

"Let him have his sleep," the King replied. "In a moment he will awaken and know that suffering is but a dream."

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A Modern Crusade

By Chaudery Lall Khan

The abolition of the Caliphate in Turkey by the decree of the Grand National Assembly at Angora, marks the beginning of a new epoch in the history of the Islamic world. There are very few persons in the world who could deny that such an action before the "World War" would have condemned the man responsible for the change to a hideous death. Yet, no man is more loved today than Mustopha Kemal Pasha, who in Islam in general and in Turkey in particular reigns irrefutably unrivalled. True, no man is more hated in England and several other Christian Countries in Europe than Kemal; but this is only another indication of the power he possesses over his own people, and the esteem he is regarded with by the Moslem populace of the globe, and the injury he can do to England.

Before I come to give an account of the impertinent intervention of England—a Christian nation, in a problem that is purely Moslem, and therefore to be settled by the followers of the Prophet Mohammed only, it is of primary importance, in view of the campaign of misrepresentation, to state the essential facts of the problem as clearly and concisely as possible.

For almost six hundred years Great Asiatic Jesus had fed the world with the contents of the Book of Revelation, when Mohammed appeared to expound the "Word of God" to pagans, heathen, Necromancers, fire-worshippers and devil-adorers. He wielded both spiritual and secular powers over the Moslem Commonweath, and succeeded, within an incredibly short space of time in converting many millions of Asiatics to Mohammedanism.

I have absolutely no intention of wounding the religious susceptibilities of my Christian readers by allowing Islam a higher position than Christianity; though the Mohammedan Missionaries are apt to say that the fact that Islam has fifty per cent more followers today than Christianity, appears a very circumstantial evidence of the superior fundamental principles upon which its foundation is laid. Be the fact as it may, it is clear that in Prophetic times the undeveloped state of the people and their orthodox mode of worship necessitated the existence of something toward which the ignorant and superstitious multitudes should look as a symbol of national honor and divine religion.

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Hence the creation of the Caliphate.

Mecca and Medina, respectively the birth and burial places of Mohammed, remained for centuries the seat of the Caliph. But later on toward the closing days of the twelfth century, when the sword of the Moslem began to subjugate races, and the followers of the Commander of the Faithful began to penetrate far into the heart of Europe, the Caliphate was handed over to the Sultan of Turkey. The bestowal of this honor upon the reigning monarch of Turkey is due partly to the central position held by the Ottoman Ruler, and partly because Turks held under their jurisdiction large areas of civilized Mohammedans.

Today, however, we are living in a world that is totally different from the one in which our ancestors lived. The Kemalists believe, and very rightly, that changes in times require adjustment of ideas and what was healing anodyne thirteen hundred years ago may prove poisonous today.

It is natural therefore that the Grand National Assembly at Angora, composed as it is of men of rare gifts, modern thought, deep vision, intellectual lucidity, courage and perspicacity, should add to or subtract from the code of the Moslem religion, to which millions of illiterate followers of Mohammed have stuck tenaciously and worshipped in awe and wonder. It is a step like abolition of bigamy and polygamy, in the right direction, and deserves the support of every true Mohammedan —a Mohammedan who understands the true interpretation of the Holy Koran.

Now what surprises the thoughtful Mohammedan world the most is not the abolition of the Caliphate, but the intervention of England to restore it. Are the natives of England Mohammedans by creed? Is the Government of England the champion of Mohammedanism? Nothing of the kind! Then the curious may ask what is it that is burning blisters on the tender surface of the English breast?

The Government of England, in order to restore her waning influence in the East, is endeavoring to use all her Machiavellian chicanery. But the British prestige in Asia or for the matter of that in the world has suffered so grievously that she cannot, try as she may, gain the same confidence and respect in the eyes of the Oriental people she once enjoyed.

Furthermore, it is a matter of common knowledge to those who have studied the Indian history under British administration that ever since Queen Victoria assumed the title of Em-

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press of India, the Christian population in that country has increased by thirty-two per cent. And an English writer hazards the opinion that if India remains under England for another sixty years and if the Christian missionaries work with the same reckless candor and acrimonious vehemence as they have shown in the past, the entire population of India will be Christian in creed within the specified period.

England and her wily statesmen have always presented themselves as the champions of Islam, in order to throw dust in the eyes of the seventy million Mohammedans in India. But today, thank heaven, the Mohammedans of India know England better than she gives them credit for knowing her.

The ascendency of the Caliphate by King Hussan of Hedjaz is a move undertaken not by the Arabs of Arabia as the British Government would have the world believe, but a move concocted in White Hall, to which also the old Arabian King owes his temporary throne.

In conclusion let it be clearly understood that the Caliphate holds the same place in the eyes of the Moslems as the Papacy in the eyes of the Christians. And if the Papacy established by the Moslems is not acceptable to the Christians, as I have every reason to believe it is not, than a Caliphate that is restored by the Christians is equally unacceptable to the Moslems.

EDITOR'S NOTE

Mr. Chaundery Lall Khan is an Indian Mohammedan, and his point of view is of especial interest to us. Unfortunately, he is imbued with an intense hatred of England, which distorts his thought and colors his remarks, so that a cool and dispassionate view that would fairly evaluate the facts must be impossible to him. Hatreds and prejudices are out of place with one who would find the truth. But this point of view must be reckoned with, and we are very glad that Mr. Khan communicated his to us.

What is it that has happened in Islam? An insurgent government in Turkey has abolished the Caliphate. That does not mean much to us westerners, and it will be necessary to draw a parallel. Mr. Khan says that the Caliphate in Islam corresponds to the Papacy in Christianity. As near an analogy as we can think of is to suppose that Mussolini, taking over the government of Italy, should abolish the Papacy.

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It will take us a moment to imagine what the reaction of Christianity would be to such an astounding proposition. Conservatives in general, admiring Mussolini as the strong man of law, order, and nationalism, would, no doubt, defend his act as within his right and for the benefit of progress and enlightenment, while Protestants would doubtless remain calm if not a little exultant, but what would the Catholics do? Deprived of the Holy Father, their Church shorn of its Head, what would be more likely than that they should re-establish the Papacy in some other part of the world? What else has happened in Islam? The Kemalists abolished the Caliphate in Turkey, and the King of the Hedjaz assumed the title. It seems to us like a perfectly natural reaction.

Mr. Khan's whole thesis is to blame England as the devil back of the plot; but this seems to us a little far-fetched. The natural response of the devout Mohammedans explains everything that has taken place. To say that England did it while the Faithful of the Prophet simply complied, would attribute more power to the British Government than I fear it possesses.

"A LITTLE PRAYER"

Oh little weary human heart
God sees and understands,
His love enfolds thee all about,
Beneath are loving hands.

Fear not, grieve not, Oh precious one,
In hearthache God is near,
Just try to say, "Thy Will be done,"
And love out every fear.

In heartache God comes close to us
And blesses every trial,
When we accept and love and bless
And are in truth His child.

So little weary human one,
Close now thy tired eyes,
God's watching o'er His loving son
Be still, dear heart, God's nigh.

—Louise Ireland.

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Origins of the Manifestations

From "Table Talks with Abdul Baha" [1]

Divine favor, like the sun, appears from different dawning-places. In the early days, the prophets were the dawning places of the divine benedictions. The sun shone from those points. There were people who, when the sun appeared, knew Him by His radiance, by His favors, by His rays. These were the lovers of the light, not the lovers of the rising-places of the sun; and they knew the sun in His reality because they were not attracted to the dawning-places. These people have always attained.

Others looked at the dawning-point only, and did not perceive that the sun changed places. For instance, the Jews always looked toward Moses, and when that sun changed to the dawning-place of Christ, they were still looking at the first Orient. So they were veiled. There were others who were the lovers of the light itself. They had recognized the Sun in Moses, and they perceived the greater radiance in the Sun of Christ; while the Jews, who were always looking at the Sun of Moses, were deprived of the beauty of Christ.

It is evident then, that we must not look at the dawning-places, but at the real sun. The dawning-places vary, but the sun does not vary. In whatever point it may appear, it is always the sun. Now, all the followers of the great religions of the world are veiled because they are looking at the old dawning-places and are not watching for the coming of the Sun. Your lover must love you, not your house. If he really loves you, he will recognize you in whatever house you may appear; but if he is attached to the house, he will not find you if you appear in a new house. All nations are worshippers of names, not of realities. The Jews worshipped the name of Moses, but they knew him not. Christians worship a name instead of the truth. Mohammedans worship a name, not the truth. Had all been worshipping the truth, they would have recognized it easily in any form, so that now they would be united in faith, and no diversity would have appeared among them.

The sun is always fixed in its center. Its apparent

[1] Table Talks with Abdul Baha in February, 1904. Notes taken by Mr. and Mrs. Geo. T. Winterburn. Translated by Mirza Youness Khan. Bahai Publishing Society, Chicago, 1908.

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changes are due to our conditions. In the space of a year the sun rises from one hundred eighty horizon points, which are called the dawning-places. As the sun of the universe has no rising nor setting, so also with the Sun of Reality. According to our station, He has a rising and a setting, and we have named those points according to our own natures. For example: The Sun rose formerly from this dawning-place, and the people who knew Him according to His rising-place fixed their eyes upon this place. Today, when the Sun rose from a far distant point, the dawning was not seen by those people who had fixed their eyes and attention upon the first center, and who were constantly gazing in that direction.

Man must be thirsty for water. He must be seeking the pure water, not the fountain; and he must know that the same salubrious water may gush from different sources. One must be a lover of the fruit, not of the tree. From whatever tree this fruit may come, we must like it. The nightingale loves the flower, in whatever garden it may blossom. There are many who have loved the jar, not the wine; they should love the wine in any jar whatsoever.

Every nation is looking for a Promised One or, indeed, for two Manifestations. Zoroastrians expect two. The Jews expect Elias and Christ. The Mohammedans expect the Mahdi and Christ. The Christians, like the Jews, are also expecting Elias and Christ. Consequently, every religion is expecting two Manifestations, one succeeding the other. Why then did they reject them notwithstanding their earnest seeking? The Jews, for instance, were eagerly and ardently awaiting the coming of Christ. What was the reason for their disbelief? For there must have been a reason. It was because the Jews did not understand the Old Testament. In the Bible Christ was promised according to certain signs, and the Jews did not recognize the signs. They did not understand the verses, for they took only their literal meaning; consequently, they were deprived of an appreciation of the beauty of Christ. For instance: They were expecting the coming of Christ with sovereignty. They expected Him to have such power that He would overcome the East and the West. He was to rule with a rod of iron in His hands, and to promote and fulfil the law of Moses. He was to come in such manner that all nations would be gathered at Zion, worshipping the God of Israel. Wolf and lamb were to drink at the same fountain; deer and lion were to feed together;

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eagle and partridge should live in the same nest; mouse and serpent should be in the same hole. These were the signs.

At the time of His appearance, not only did the people fail to see Him as a sovereign, but He did not possess even a span of ground. He had no sword, not even a stick. He did not promulgate the law of Moses; on the contrary, He broke the Sabbath. Not only did he fail to ascend the throne of David, but He had not even a mat on which to lie. Not only did justice fail to reign, but cruelty was spread to such a degree that He Himself was crucified. It is not surprising that people said He was a liar and a false Messiah.

Notwithstanding all this, in truth Christ did have sovereignty; but it was not earthly, it was heavenly. His rod was His tongue, the Word of God, that divided right from wrong, believers from unbelievers, father from son. Thus Christ's rod and His sword were His word. Concerning the promulgation of the law of Moses, He did spread the essence of that law. As to the wolf and the lamb, these were the people of the East and the West who, being antagonistic to one another, were like wolves and lambs. Through Christ, all of them were gathered under the protection of the Gospel, and received light from the same book.

Now, see the power of the Word of God, how we are gathered together in this one room.

The Jews, not understanding these prophecies, denied Christ. This is the condition today of other nations. The Christians do not understand the signs. They expect that the sun shall be darkened, and that the moon shall not give its light. The stars fall from heaven. After this, the Son of man shall be seen descending from heaven, riding upon the clouds, attended by hosts of angels. How is this possible, since it is well understood that the sky is but an unlimited space, and not a dome from which Christ could come? Even those who are expecting Christ's descent admit this fact.

Christ also said: "He who descended from heaven can ascend to heaven." He said He came from heaven, and we know that He came from the womb of Mary. He will come this time as He came before.

Concerning the falling of the stars: Many of the stars are larger than the sun. The sun is a million times larger than the earth, and many of the stars are larger than the sun. How then can they fall upon the earth? It is as if a hundred thousand mountains should be placed upon a grain of mustard. These are symbols only. It is even said that Christ said, "I will come

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while you are sleeping." In spite of the earthquake, in spite of the trembling of the heavens, in spite of the falling of the stars, He said that the people could sleep during His Coming! As concerns the "heavens," there is a special significance. Christ used to say, "Now I am in heaven," while He was still upon the earth. He was never separated from heaven, that is to say, from His highest station.

The stars are persons. The people who belived in Him fell from the heaven of the previous law. The learned men of high rank were the stars of that heaven.

Each sign has a special significance. Each is a symbol, requiring special interpretation.

Christ himself said that whatver happened in the cycle of Moses would occur again in His time. Therefore these occurrences were repeated. We cannot say what happened in the time of Christ was remarkable, since the same had happened before. We can not say that it is extraordinary that the present spirngtime follows that of last year. We can not say this year that these blossoms are useless because the same ones appeared last spring. The last spring gave out its benefits, and summer, autumn and winter followed. If a new spring did not come to the world, everything would die. In every springtime there will be repeated what has happened in previous springtimes.

If you gather together all the teachings of Christ, they will not exceed ten pages. If you gather together the teachings of the Blessed Perfection (Baha Ullah), they will exceed sixty or seventy volumes. Those of Christ have no new laws except the regulation about divorce. Those of the Blessed Perfection contain many instructions. The greatest teachings of Jesus Christ are such as these: Love your enemies; bless those who curse you and revile you; when struck on the right cheek, turn the left. Of course, these commands are right, and what is contained in the world can not equal them in value; but these instructions refer particularly to individuals, and do not deal with nations. They are personal, not universal. Those of the Blessed Perfection are for all nations, like the injunction for universal peace, although even these apply to individuals as well as to nations. The instructions of Christ were heard by but few persons, and they were not fulfilled during His lifetime. There were really eleven persons who believed, although Christians themselves say there were a hundred and twenty. The teachings of the Blessed Perfection were spread throughout the

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world during His lifetime. Jesus Christ did not see during His life the fulfillment of His commands, for He alone fulfilled them in His time; but the fulfillment of the numerous commands of the Blessed Perfection commenced during His time and was witnessed by Him.

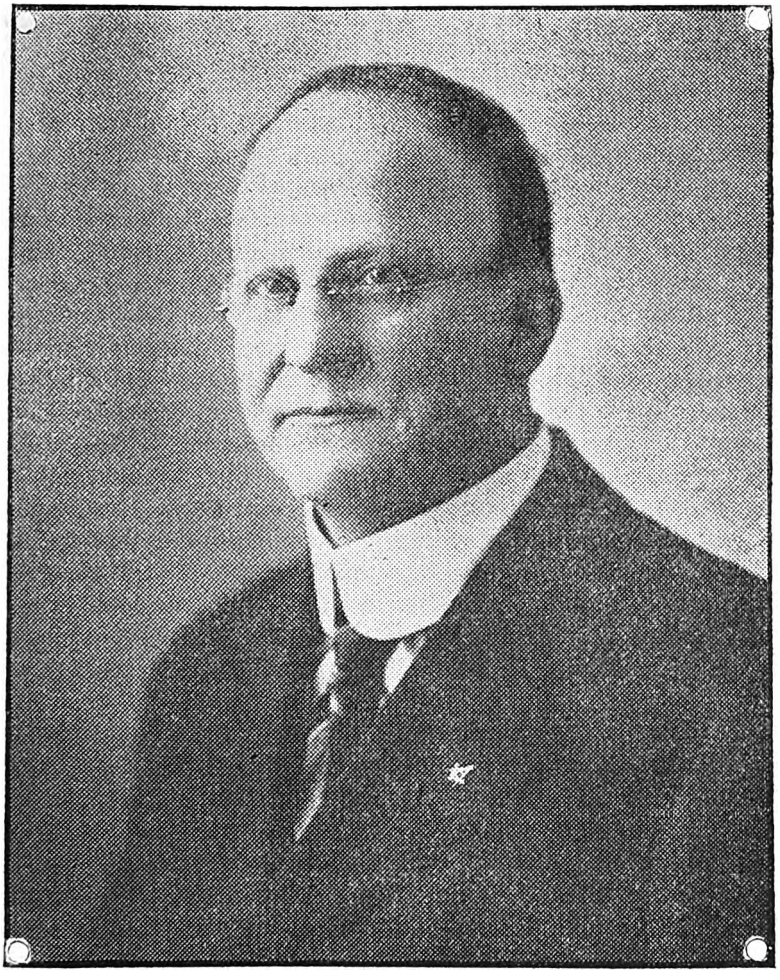
The reputation of Christ did not extend from Nazareth to Acca, and it was not until after His ascension that His doctrines spread. The reputation of the Blessed Perfection extended throughout the world. Jesus Christ did not send a letter even to the chief of a village; the Blessed Perfection sent letters to all the kings of the earth. The Blessed Perfection addressed Napoleon (Napoleon III) with great power, plainly stating that his kingdom would be taken away from him.

The Ten Commandments were sanctioned by Jesus Christ, and His first order was, "Go and fulfill these commandments." When one of the rich men came saying, "I want to be one of your disciples," Christ told him to follow the Ten Commandments. The rich man said he knew them and that he would like something superior to them. So Christ said, "Go and give all thy wealth to the poor." The rich man pondered over his words and went away because he could not give up his riches. Afterwards Christ said: "It is easier for a camel to pass through the eye of a needle than it is for a rich man to enter the Kingdom of Heaven." We see here that Christ renewed the Ten Commandments.

There are two general and principal classes of divine teachings. One is spiritual, and pertains to the moralities; this is the fundamental basis of the divine law, unchangeable and unalterable, which has been reiterated and renewed in the cycle of every prophet. Its commands refer to justice, truthfulness, compassion, faith, love to God, self-devotion self-sacrifice, steadfastness, including all divine and merciful attributes. This is the unchanging and unmoving law of God.

The second class of divine teaching is material, and deals with behavior; such as divorce, the commandments, the way of worshipping. All these conditions have changed in the cycle of every prophet. The character of divine sovereignty has no change nor transformation, but the organization and administration change continually. This is why Jesus Christ said: "I came not to destroy the law, but to fulfil it." At the same time there are conditions that are changeable.

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Dr. W. Delbert Darst, Superintendent

YOGHURT SANITARIUM

Dr. W. Delbert Darst, Superintendent of the Yoghurt Sanitarium, Bellingham, Washington, is well known throughout the Northwest and is recognized as a most successful drugless physician. He states the following in explanation of the method of treatment used in that institution.

"It has been proven that the purifying and tissue-renewing elements so essential to good health are contained only in vegetables and fruits. All tissues and cells which make up the organs and parts of the human body are composed of chemical elements in the ORGANIC form. In order to regain health the patient must be given the proper diet which will supply these lacking life-giving elements.

By establishing Sanitariums where the vegetable and fruit diet plan is the basis of treatment combined with Electro Mechano and Hydro-Therapy, Osteopathic, Chiropractic, etc., the Northwest is building a firm foundation for health to those who desire it."

This Sanitarium is unique and differs from every other Sanitarium in one major particular. It manufactures and sells vegetable foods to patients all over the country who cannot enter the Sanitarium, thus it gives for a small sum of money its combined experience coupled with its highly concentrated vegetable foods with a comparatively small cost. These foods can be taken at home under the able direction of experts.

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A Review of the Master Key System

By Herold S. Robinson

The Master Key System, by Charles F. Haanel, Saint Louis, Missouri, with glossary and index, 488 pages.

Standing squarely on the philosophy that Mind is fundamental and creative, the author makes practical and forceful application of his thesis. If this philosophy is sound, he furnishes us with the "master key" that will unlock the door of every difficulty and mystery. Very much is made of the subconscious mind. It is considered in a way infallible and independent of consciousness. It is supposed to rule the inner consciousness while the conscious mentality is concerned with outer facts and experiences. As mind is fundamental in this philosophy, the subconscious mind is superior to the conscious mind as being nearer to the origin of the creative process. Nevertheless, the subconscious mind may receive wrong impressions and suggestions through the conscious mind, which it will receive as facts, and it should be the function of the conscious mind to guard against this. Mind being the source of all things, he who can make contact with the Infinite Mind can accomplish what he will—and the "master key" tells him how.

The author's conception of Infinite Mind is not a personal one. "Take away the implication of Personality, or Magnified Human Nature, from the conception of 'The Infinite,' and you have left the conception of an Infinite Presence-Power, the quintessence of which is consciousness—in fact, at the last, Spirit." Man, himself of spirit, can so harmonize himself therewith as to be able to make use of some part of the infinite power.

The logic is convincing—admitting the premises—and the psychology is bracing and stimulating.

"How may we act on the Universal Mind? Our ability to think—clear, decisive, calm, deliberate, sustained thought with a definite end in view."

ABRAHAM LINCOLN

"I do the very best I know how—the very best I can; and I mean to keep doing so until the end. If the end brings me out all right, what is said against me won't amount to anything. If the end brings me out wrong, ten angels swearing I was right would make no difference."

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Perfective Laws of Personal Development

By Luella F. Phelan

LIFE AS A FINE ART IN RELATION TO ARCHITECTURE

The similitude to life and architecture is apparent in their fundamental essentials of substance, force, and accretion. Life substance is spirit; building substance is material; and both are the result of the action of universal mind. The action of substance and force create consciousness, and upon the awareness of individual consciousness that it is a differentiation—in degree only—of the Mind which created it, depends the individual's power to accumulate whatsoever he will of all things necessary for his unfoldment, development, health, wealth, harmony and happiness.

Life is eternal; architecture is the most enduring of the arts of man, and the artisians find their materials in the wonderous storehouse of nature. The builders of life, and the builders of houses use the same materials; they differ only in the mechanism applied. The substance from which all things are created is infinite in quantity, and what we build out of this substance depends upon polarity. The universal is the positive side of the battery of life, the individual is the negative, therefore what one gets or creates is vested within himself and is contingent upon absolute obedience of the moral law written in his own being. In this manner only can man become the architect of his own fate.

Universal Mind is the operative principle in the physical, mental, moral and spiritual world. All forms of life, organic and inorganic, are extensions of this Mind. Human life is the highest and noblest expression of the activity of that energy and the first need of the human life is food which is converted into fuel to keep burning the fires of life. These foods are composed of the same elements that are in the iron, stone and the various other compositions used in the construction of buildings.

Life, as in architecture, there must be good foundation and superstructure; for upon this depends the value of each. Of all the forms of art, architecture may be termed the most marvelous, for it suggestively combines them all, therefore the fundamental laws of art are best illustrated in the noblest architectural structures.

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Architectural structure appeals to the eye and to the feelings. It holds beauty, symmetry, equilibrium, weight and color. One of the peculiar things about a noble structure is the feeling of peace and poise it gives to the beholder. It stands for some noble and high purpose; it symbolizes truth, dignity, stability and power. Back of all its symbolism of idealism is the necessity and the service to the world.

The three great needs of civilized life are, food, clothing and shelter. In the natural state—before any degree of civilization had developed—all were herded together, and all the acts of each were exposed to all. Then came development and an awakening of the finer instincts, and better conditions became the necessity. Modesty crept in as the race became more enlightened, and men began to build houses. They began by digging a cave in the side of a hill, a structure of sods with a straw-thatched roof; a cabin of logs chinked in with mud; then began improvement—the clay made into regular form and baked, the logs hewn into square timbers or sawn into thin boards and fastened together. The enclosed structure is a symbol of civilization, and the artificial dwelling place is one of the chief marks which separate man from the brute. The original purpose of the inclosed habitations was to segregate families and conceal from the public the minor acts of individuals, and in this manner was established the recognized fact that every man's house is his castle, to be guarded and protected against the invasion and obstruction of outsiders.

These improvements resulted into special industries and the industries developed into arts; mills and machinery were idealized and then realized, until step by step the log cabin transformed into the spacious and commodious house. To architecture there is no limit, and under the form of fine art it reaches on upward into castles, cathedrals and coliseums. Everywhere man has been, are to be seen houses. How immense, then, must have been the productive industry directed to the object of sheltering the human race!

The art of building is the strongest, proudest, most orderly and most enduring of all the arts. It is the art of which the producer is in the surest manner, accumulative and need not perish or be replaced. If once well done it will stand more strongly than the unbalanced rocks; more prevalently than the crumbling hills. It is the art which is associated with all civic pride and sacred principles with which men record their powers, satisfy their enthusiasm; make sure their defense, and define and make dear

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their habitation. At least man feels sure of all this—and it is so—all things being equal; but when Armageddon throws the storm and fury of battle against the bulwarks of the world, castles, cathedrals, coliseums, all fall in a heap, and nothing is left but the fallen stones that encumber the fields and impede the streams. But each wreckage on the shores of time, each broken idol in the heart of man, each broken link in the chain of life, reveals some infraction or disobedience of that unalterable and immutable law whose reign is supreme and unimpeachable.

With the huge steel shovels digging into the bowels of the earth to find a solid stratum upon which to build the modern skyscraper; with the long arm of modern machinery driving the huge hammers that rivet together the steel girders; with the human life and intelligence back of the mammoth modern mountain of steel, marble and granite, it would seem that nothing could level it to a pile of debris; but just as surely as it was made possible through travail and the torturing of mother earth, just so surely will it meet the torture of further development and evolution.

All progress is built upon torture, agony and travail. Progress is monstrous, and yet it was so ordained, and since it is so we shall follow the onward march and do our little bit to make it enduring. How may we do it? Material things will crumble, and material ships will dash themselves to wrecks against material rocks; material tabernacles will fall and the builder's stone will crumble as fine as lime dust; but there is a house not made with hands, eternal in the heavens. This will endure from everlasting to everlasting. The foundation of this house is love; the arching roof is the clasped hands of loving friends; the windows are lighted by smiles; the walls are hung with purple and gold tapestry woven from the threads of sympathy and faith; about the house there is a garden—the garden of dreams—in which are rare exotics, and the air is lotos-laden—the perfume of sweetness crushed from the experience of life. About the garden there flows a clear stream of living water—the river of life, clear as crystal, free from all debris, clean, wholesome, pure, and singing ever singing as it flows to meet the Source. The song it sings is Service, the burden of the song is, feed the hungry; clothe the naked; give shelter to the wayfarers and to the poor.

"The foxes have holes the birds of the air have nests, but the Son of man hath no place to rest His head." When we have

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done all these things which the Great Teacher came to teach, then will all the fine art of life be revealed to us, and the fine arts will healthily follow. We cannot appreciate the fine art of music until we catch the tune of the infinite; we cannot understand the fine art of painting until we can see the likeness of God in every living face we meet; we cannot learn the fine art of dancing until we first learn the music of laughter, the rhythm of walking with the poor and the humble, and the harmony in the lives of our fellowman. We cannot master the fine art of vocal expression until we have learned to enunciate clearly, the praise due to another; to pronuonce trippingly upon the tongue the good words when we hear the evil word expressed! to visualize high ideals, and to practice voice control, sympathetic tone color, and modulation of criticism. We cannot learn the fine art of dress until we have learned modesty and the highest appreciation of the body we are to clothe. We cannot finish in the fine art of story telling until we are touched by the firepoints of sympathy, swept by the contagious spirit of good humor, and become radiant sharers of the fine enthusiasm of others. Nor can we know the fine art of citizenship until we learn the meaning of civic righteousness which in few words may be summed up to mean; willingness to share in the confusion and grind of the crowd; working elbow to elbow with the humblest laborer to find out the hardship under which men and women labor to live; to share in political turmoil if need be to get the ones in office who will stand by the man instead of with the corporations.

What is citizenship? It is an ideal. What is an ideal? It is a picture of something we want. Make the ideal of citizenship a reality and you will have an honest-to-goodness human; and a human is the Creator's highest expression of thought made into form which reveals the spiritual image and likeness of its Maker. This is what citizenship should be.

And for the future citizen what kind of structures are we building? Are we building upon the loose shifting sands, which the least wind of adversity can shake and destroy; or are we building upon the firm, solid rock that can withstand the tempests of life? The sands are the shifting vicissitudes of material life. The rock is the spiritual Rock of Ages—the foundation stone of the house not made with hands, eternal in the heavens.

Do not look to the future for this building place. It is where you are. Do not look beyond your own boundary nor strain your vision trying to scan some far-distant horizon; for

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the kingdom of heaven is within your own being. Heaven is within you and your days can shine with the radiance of spirit and the glory of love if you will have it so. The humblest dwelling place may be that house not made by hands, eternal in the heavens. The heaven of today in which dwell the angels of thought and mercy; the heaven of love, compassion, peace, poise, harmony, happiness, prosperity and power is yours for the asking. It is within and the resources are illimitable. All that you will ever know of heaven or hell is within yourself. According to your thought or faith be it unto you.

Building is the most enduring of all the arts of man; and the greatest and most enduring structure is character. Character is the result of the impressions made upon life by habit—the master engraver. And well may we say with the soul-cry of Oliver Wendell Holmes: "Build thee more stately mansions, O my soul

As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast
Till thou at length art free.
Leaving thy outgrown shell by life's unresting sea!"

The High Destiny of Man

By Sir Oliver Lodge

(From the New York Times Magazine)

PART I

Of ultimate origins science knows nothing. Its methods enable it to infer with more or less accuracy what will be from what is, and with somewhat of confidence to gather information about the past from the present, inferring from what was, at any given epoch, something of what went on before it. But, however far we thus go back, there is always and inevitably a time before that, just as there is always a future beyond our utmost mental horizon.

Here and now we find man in an incipiently civilized state, living with other animals on a certain planet, which we know is revolving around one of the stars and receiving thence suffi-

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cient heat and energy to keep it habitable. But how man arrived is only partially known, and how the planet arose is known still less. Some have thought that it is one of the fragmentary portions of a vast original rotating cloud of which the sun remains as the largest concentrated and most active portion. Others there are, also of great authority, who surmise that a catastrophic encounter with another star tore a fragment out of the sun and scattered it abroad to make the planets. That the moon was once budded off the earth is almost certain, but how the earth arose we have still to ascertain. What we can definitely say is that it once was hot, and unable to sustain life in any of the forms that we know of; and that somehow or other, in a manner at present unknown, life appeared, a mysterious entity with apparently the potentiality of slow and infinite development. So the very material of the earth has to be accounted for, if we really seek for origin. We may picture to ourselves electrons combining into atoms, and atoms uniting with each other into the molecules of the ordinary chemical substances we know. We may even go further back and speculate on the formation of electrons out of ether; but we should be getting out of our depth, and still there would be no absolute beginning. Gaps in our knowledge are frequent at present, but in time they may fill up. There seems no limit to the probing power of man's mind.

Meanwhile there is a recognized gap in his knowledge between the formation of a complex organic molecule and its habitation by actual life. It is as if the compounded atoms had made so intricate a pattern, had formed so elaborate a structure, that it afforded opportunity for the habitation of something new and surprising. Life—whatever life may be—was able to take hold and utilize the structure provided, utilize it for its own further development. As when a heap of stones or rubbish by the roadside is made use of by floating germs and clothes itself in verdure.

So it may be that life, always awaiting its opportunity, seized hold of the more complex molecules on the planet and began to enter into its kingdom.

It was a momentous epoch. Thereafter, the laws of physics and chemistry were still absolutely obeyed, but no longer were they the sole laws! no longer were they sufficient. The supplementary laws of biology began to reign. The vitalized molecules were no longer beaten about by every random force; they began in some dim way to control those forces, to form

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themselves into cells or communities, to accept one particle and to reject another, to grow toward or away from the light, as if they felt it; and most remarkable of all, to subdivide, to split into two or into segments, and began the work of reproduction and indefinite growth. Nor did the early stages of development stop there. Some of the cells broke away from the community and began to move about on their own account. And when an amoeba cell began to protrude a portion of itself and drag the rest after the advancing portion, spontaneous locomotion was begun, and the infinite development of animal life foreshadowed. No longer was food passively received or rejected; it could be hunted for. And in the adventure of the chase dangers were encountered, which before long required a sense of pain for protection. Other senses, too, became desirable for pursuit of prey and escape from danger.

All these things arrived. Sensitive spots and feelers began to make life more efficient, and presently the organism began to enter into relation with its surroundings, not only on the material side by direct contact, but on the ethereal side also. Some one or more of the sensitive spots began to be sensitive to ether vibrations, and organisms possessing sensitive spots such as these were able to feel far ahead, to realize things beyond reach, to sense desirable objects and move toward them, to sense lurking dangers and avoid them. The power of vision was in its infancy. But the incipient eye, if exposed, was too sensitive to merely mechanical stimulus; it had to be sunk to the bottom of a hollow and protected, and was ultimately provided with a lens to make its vision clearer.

All these things happened; in some sense, we might say, miraculously happened. For it is marvelous how low down in the scale of existence something that can be called "an eye" appears. An organ, not even yet completely understood, whereby the organism entered into relation with the ether of space and made use of its vibrations.

Vibrations in the air also might be utilized. And hence a new sense organ was evolved, of a more mechanical and quite different kind from the eye—the rudiment of what we call "the internal ear." And now the creature was equipped for free and easy life in its aqueous environment, and there it lived for ages, until it began to get over-crowded and some enterprising species began to crawl out on to the moist land, gradually changing the instruments it had for extracting oxygen from water for those which were more suitable for dealing with air.

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In early life it would still live in water, but the adult would be more at home on land.

How this amphibious creature developed into the mammal, and how those early mammals grew gradually more vigorous and splendid, is a long story, of which the magnificent science of biology is able to teach us the main chapters. It was a slow process, involving millions of years; but it occurred, and its products are plain before our eyes.

We are now in a more familiar region, and the prodigious amount there is to learn about it is obvious. Life from its lowly beginnings has blossomed into fierce and violent, but also beneficent, activity. The relentless struggle for existence is mitigated by mother love, and by the sacrifice of individuals for the general good. Individuals are not isolated and purely selfish. They care for and protect their young, and they form communities for mutual help and safety. Species differ in this respect; there is immense variety; but already we can sympathetically see, among familiar manifestations of life, the rudiments, the lowly rudiments, of mind, forethought, memory, volition and affection.

A doubt may be felt as to whether it is fair to attribute anything akin to incipient volition to organisms low down in the scale, like insects. It has been customary to regard the lower animals mainly as automata, stimulated wholly by external motives. But whatever may be true of work, play must be allowed to have an element of spotaneity; and any one who has sympathetically watched a group of flies, playing "tick" round ceiling pendant, can hardly doubt that they are watching play as spontaneous as that of kittens. It feels absurd to suppose that their orbits are capable of prediction, on a basis of mechanical force alone, by a superhuman calculator with the powers speculatively attributed to him by Laplace. It is not that they are too intricate, alone; an element of contingency and indeterminateness has already introduced itself into the scheme. In a general way actions can be predicted from known character, even at the human level, but not infallibly and completely and in full detail. If a theologian claims—no doubt rightly—that true and absolute Free Will can only be predicated of Deity, then I suggest that the facts indicate a nascent germ of something distinctly akin to Deity even in lowly forms of life, and that this nascent germ is perceptible to us, when, by reason of its association with matter, we can apprehend life's intrinsic behavior.

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Out of this marvelous pabulum, this interaction between this vital and the physical, in the light of what has gone on before through so many ages, we may reasonably expect almost anything to arise. The stages that have been already reached would have seemed quite incredible at an earlier stage. Who, looking at a yeast globule or an amoeba, when they were the highest forms of life, could have imagined the oak, the eagle and the lion? and who, looking now at our present stage of human development, can form any conception of what it may ultimately become? We do not know, we cannot tell; we can only foresee a very little way; but we cannot believe that this is the end. Surely it is only the beginning! Man is a recent comer to the planet; he is in the early morning of his time. Every achievement leads to something more. Every advance makes further advance possible.

So it was in the stage at which we have arrived in this discussion. Some of the creatures began to develop an extensive nervous system, making them keener of hearing, clearer of vision, more sensitive to pain and pleasure, and more quickly responsive in muscle. They began to hold themselves erect and look around them. Their eyes came to the front, where they were most wanted, giving them the great advantage of binocular vision; a sense of solidity or third dimension even at a distance. Their ears only remained at the side, where they would be most useful; the screening obstruction of the head enables binaural audition. And the nervous system went on developing, and localizing itself, until the rudiments of perception and memory and planning and forethought, which had already existed in incipient traces, began to be formidable and controlling; until the creature became capable of self-determination, and had something of a mind which he could make up and act upon.

The gradual growth from mere creature comfort, working through long periods of development up to a higher potentiality, is thus depicted by F. W. H. Myers in his poem called "A Cosmic History" (fragments of prose and poetry), in which he rapidly traces the evolution of living creatures from the dust of the earth, and then the mysterious incoming of mind:

> And first a glimmering ease they had,
> And creatures bound in dream benign,
> Obscurely sentient, blindly glad,
> Felt the dim lust of shower and shine;

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Then works the unresting Power, and lo!
In subtler chain those germs combine,
Thro' age-long struggle shaping slow
This trembling Self, this Soul of thine.

Hardly man as yet, but a creature potentially human, came now within the range of actuality. Still, however, would he be ruled mainly by his impulses. Real forethought and action for the future could only come gradually. Yet in the important matter of feeding it came at a fairly early stage. Hunger was a forethought motive. It led to the accumulation of stores for the future; slight, as when a dog buries a bone; extensive, as when a bee fills its hive with honey.

Later on, much later perhaps, the growth of the brain enabled the limbs to be supplemented by weapons and tools. Something beyond mere subsistence began to attract attention. Life became easier. Some sense of beauty and interest was developed. And the rudiments of Art began. Long before any thing akin to science could be thought of, the feeling for artistic representation and some sense of beauty took root in a few of our earlier ancestors—the peaks of the race at that dim and distant period—and their surviving works of art, preserved in caves, are still capable of exciting admiration. It was not the average, but the leaders of the race who wrought those notable representations of coexistent animals—a sign of some little leisure and joy in existence.

Next apparently came a sense of the mystery and wonder of existence, and the realization that there must be some power higher than anything that appealed to the senses; something of which they were afraid, and felt that they must sacrifice to, in the hope that they might be helped and not overwhelmed by the alarming forces around them, whether those of earthquake and tempest or the more insidious ravages of disease.

This strictly human stage of development, the effort of primitive man toward higher things, the beginnings of aspiration and prayer, the hope and longing for a higher state of being and the cry for help from he knew not what—all this has been depicted in literature; we know too little about it to describe it scientifically, the language of poetry is best. Quoting Meyers again:

Through such fierce hours thy brute forefather won
Thy mounting hope, the adventure of the son:
With hopes half-born, with burning tears unshed,
Bowed low his terrible and lonely head;

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With arms uncouth, with knees that scarce could kneel
Upraised his speechless ultimate appeal;
Ay, and Heaven heard, and was with him, and gave
The gift that made him master and not slave;
And some strange light, past knowing, past control,
Rose in his eyes and shone, and was a soul.

And then, either along with or soon after these glimmerings of religious sense, there must have come to some genius of the race a consciousness of self-control, a feeling that his actions were not dictated purely by outer circumstances; that he had a character, a motive power within, something in his own nature which enabled him to respond to some stimuli and reject others; something in the moral universe akin to the selective action which an early organism had exercised in the choice of food; what may be called a knowledge of good and evil, a realization of the power of choice, a sense of free will, a feeling that he was not altogether coerced, that he could look around and decide on his own course, choose the good and eschew the evil—in fact, the growth of a conscience, which he could obey or disobey.

When this sense of moral value was achieved, something new entered into the scheme. Hitherto animal life had blossomed into sensation and incipient thought. Now a further stage was begun—only begun, merely an amoeba-like mind putting out its processes in one direction or another, yet really though half blindly deciding on its path. Thus there arose a self-evolved motive power which, as it grew, might have infinite consequences. The creature that had risen from the animals had definitely now ascended. Well might he be called "the first man." He kept all the traces of his animal ancestry; they were the most conspicuous thing about him; but in the innermost part of his being there glimmered a nascent soul, a spark of incipient Deity. And he may well have heard a voice whispering to him, as a sort of temptation. "Ye shall be as gods."

How the rise in the scale of existence is depicted in early literature, and how man succumbed to the temptation which now took a more definite form, are known to all. He had not known temptation or sin before; he had obeyed his nature thoughtlessly, with no feeling of responsibility, with no sense of shame or disobedience to what he felt to be right. The skulking home of a disobedient dog is derived from the dog's human companionship; and it is a sign and symbol of the

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shamed feelings of the first man, awaiting punishment for his fall below the standard at which he had now consciously arrived.

But the fact that a creature could thus feel shame, could thus be conscious of disobedience to some higher power, is clear evidence of a rise in the scale of existence. The upward step was unmistakable; mankind tripped over it and fell, but not irremediably. Man was now higher than the animals; he had acquired an infinitely developable soul, a responsive consciousness, an inarticulate longing after a higher life. At his best he was groping after something higher than himself, feeling after God if happily he might find Him; and we are in much the same condition now. We are still in early days; we understand of Deity very little, though it is true that we have been profoundly helped. All that is necessary for development has been given us; but the human will is slow to learn, and it cannot be hurried. Acceptance of our privileges must rest with ourselves. The universe has been infinitely patient in producing us, in allowing time for our free, uncompelled ascent; and patient it will continue still, while we blunder and obstruct and oppose all the agencies that are working for our good. Some there are who return and wallow in their ancestral mud, while others think it safe to cover in their artificially hardened cases, as in a protective shell.

"The shell must break before the bird can fly."

But while the unemancipated creature is thus cabined, cribbed, confined, what struggles and despairs are his! The poor melodious wretch moans his weakness, repines his straitened lot, and sometimes craves the boon of extinction. Aye, birth is no easy matter, whether it be physical or mental or spiritual birth; pangs accompany it, and danger; it is as serious and severe as death. Yet if we knew all, both are full of hope; and all the long-continued trouble and effort in our present fleshly habitation—so painful to put on, so grievous to discard—shall be but the prelude to something which our faith must assure us was otherwise unattainable.

It is easy to be cynical and supersensible and worldly, to condemn and curb these aspirations of the human soul. There is a school which teaches that our animal ancestry completely accounts for our nature, that from dust we are and to dust shall we return; that mankind is but a rather higher beast of the field, and that in a short time all his thoughts shall perish and the universe continue as though he had not been:

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But some in yonder city hold, my son,
That none but Gods could build this house of ours.
So beautiful, vast, various, so beyond
All work of man, yet, like all work of man,
A beauty with defect—till that which knows,
And is not known, but felt thro' what we feel
Within ourselves is highest, shall descend
On this half-dead and shape it all the last
According to the Highest in the Highest.

The Divine Law of Evolution

By Rev. Ulysses G. B. Pierce, D. D.

It was in 1840 that Thomas Carlyle delivered before a small but select audience in London his famous course of lectures on "Heroes and the Heroic in History." The following year, in 1841, these lectures were revised and put into book form, were published in this country under the name of "Heroes and Hero Worship," and are known to every young man and to every young woman who makes any pretense at being familiar with the world's best literature. The course of lectures was itself revolutionary in that it undertook to re-value some of the known personages of history. So he deals with the familiar subjects, as we still regard them, of the hero as divinity, offering there an interpretation of Norse mythology; the hero as the prophet, in which Thomas Carlyle was almost the first Englishman to say, if not entirely a good word, at least an intelligent word, concerning Mohammed. Then, there was the hero as the priest—Luther and Knox, though the word "priest" seemingly is inappropriate to either of them. Then, there was the hero as the poet—Dante and Shakespeare; the hero as the man of letters—Johnson and Burns. Then, the hero as King, bringing Cromwell to the foreground.

Now, the strange thing about that volume is that it omits just the thing that Carlyle should have added to make the book thoroughly revolutionary and thoroughly complete. He is fond of reminding us that literary men are a perpetual priesthood. And yet in this volume he has no place for the hero as the man of science. And there at his hand was the life of Nicholas Copernicus. He, himself, as a man of letters, must have known

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that in the providence of God that Roman Catholic priest had let a new light into this visible universe in his little book concerning the Revolutions of the Heavenly Bodies. And yet the great Thomas Carlyle in his "Heroes and Hero Worship" has no place for the hero as a man of science. Literary men are a priesthood; but the man of science is not even damned by faint praise, and the omission is symptomatic and representative. Indeed, there is something utterly ungracious and almost brutal in the way the human race is ever willing to take all the blessings of the men of science, to assimilate and absorb all their advancements, live in the enlightened day of their discoveries, to eat bountifully out of their hand, and then to get our revenge by nipping the fingers of the hands that feed us. If it is true that literary men are perpetual priesthood, men of science are, and are entitled to see their temple as the universe. Their symbols are the pick and the scalpel, the telescope, the microscope, the spectroscope, and the thousand instruments of precision and delicacy that the wit of science has invented. And before this altar they stand perpetually offering up sacrifices for the human race, forgiving our sins by showing us the errors of our ways, lengthening our life, increasing the circumference of all our interests, and putting themselves utterly in the background. Fortunately they do not ask to be remembered, they ask nothing—and they get it.

Take, for example, Copernicus—what a chapter the rough and rugged Carlyle could have written about the rough and rugged Nicholas Copernicus. Scotch Presbyterian as he was, he should have rushed with avidity to appreciate this Roman Catholic priest. He worked and worked and worked on his book, not for five years or ten years or fifteen years, not as the propagandist against modern science with a hasty guess, a hypothetical theory,—for thirty years this priest worked on the idea that was moving in his mind. It was dangerous, but at last Copernicus gave his manuscript to a friend to be printed. And such is the irony of fate that the printed volume was brought to Copernicus as he lay on his deathbed, and with closed eyes and sluggish fingers he could only run his fingers over the outside of his literary child. And then, to add insult to injury the friend who had been trusted with the manuscript and to see this child well-born into the world, did the contemptible thing of writing a fake preface to the book to please the ear and the eye of the Pope, which fake preface said that "the following pages were put forth only in a playful way as a mere

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hypothesis." And in some of our churches we are still fond of singing the old antiphonal known to churchmen everywhere under the correct name of Stephanso. You remember two of the stanzas: "Hath he marks to lead me to him, if he be my guide?" And the antiphony is: "In his feet and hands are wound-prints, and his side." "Hath he diadem as monarch that his brow adorns?" And the antiphony is: "Yea a crown in very surety—but of thorns."

Has any Christian church had the grace to add to its calendar of saints the name of men like Copernicus, or Galileo, or Bruno, or Newton, or Charles Darwin, or Albert Wallace, or any of the great names that have redeemed us from barbarism and ignorance, and set us free in a world of light and of truth? On February 19, 1922, occurred the four hundred and fiftieth anniversary of the birth of Nicholas Copernicus. I beg to assure you that there was one Christian church in our community that offered the prayer of gratitude to Almighty God for sending into this darkened world the genius and the skill of Nicholas Copernicus to give us a new heaven and a new earth.

And that is precisely what men like Copernicus, and Galileo, and Bruno, and Darwin have done. They have given us absolutely a new world. Nothing is the same as it was before. Nothing can be just as it was before Copernicus' book was put forth and the idea evolved. It is a new world we have. We have passed from the era of the world as a bit of mechanism fashioned by some cunning hand and cleverly wound and then set going for the amusement and admiration of a beholding world. We have passed forever away from the era of catastrophe after catastrophe; we have passed away forever from the era of creation by fiat, and we have been introduced by this long line of Apostolic scientists into one of the secrets of the universe—namely that it evolves from resident forces; that the world is a babe, not a machine; that there is within it that which under given conditions manifests itself in all these myriad forms. This has written itself in all our textbooks; it is assumed as the background of every young man or young woman's college education; it is no longer a guess; it never was a guess; it cannot fairly be described as an hypothesis even. In its broad sweep and in its fundamental essence it comes to us with all the majesty and the authority of law. Evolution is not a guess, not a private opinion, not a mere theory; it is law working in the heavens above, in the earth beneath our feet, through every form of life, finding its fullest and the

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crown of its operation in the erect man, still continuing its process in its spiritual recesses of the human race.

This is the Divine law of evolution. Why the divine law of evolution? Why not dismiss it by calling it the evolutionary hypothesis? Simply because it is not that. Evolution, as we know it, is the operation of a law of God. Some of its manifestations we are familiar with; its sweep we behold; it is entitled to be called, with all the majesty of the name, the divine law of evolution for two reasons: First, if the groves were God's first temples, then the rocks were and are original scriptures of that divine temple. The rocks and the record in the earth and in the heavens are the original manuscripts of all real Bibles and orders of worship; they are written in the strange and infallible hieroglyph and cuneiform by nature herself. In studying nature we are not studying second-hand sources, but we are dealing with first editions; with the thumbmark of the author on every page. We know what this means. We find it in the rocks; we find it in the trees; we find it in stars and in stardust; and wherever we turn we find the autograph of the author of creation. At Santa Monica, California, I saw a woman going to the cliffs, as is the custom there, with a box full of knives to scour in the sand. And little did she know that she was going to one of the world's greatest cemeteries, and that she was going to polish her kitchen and dining knives in the millions of bones of these microscopic animals that lived on the coast these millions and millions of years ago. And wherever we turn we are in the sacred presence where this letter from God has been written and dropped for us to read. All other Bibles are but transcripts or commentaries or different versions of this original, infallible word of God. Evolution is the conclusion that men of science have reached by reading patiently and impartially the divine scriptures as recorded in the works of God Himself.

But furthermore the law is divine because the instrument with which we recognize it is itself the highest tribute that can be paid to the divinity of that law. It is in His light that we see light. This little instrument, the world's finest instrument of precision, the human brain, weighs three or four pounds, after these millions of years of evolution, tucked away so securely in our skulls, this little mass of gray matter is the standing miracle of the world. We know something about the painful process that has been followed to produce it. We know how millions of years of training have gone to the disciplining of it, and it is

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by virtue of this that the scientist is able to read the cuneiform inscriptions on the rocks and the strange hieroglyphs in which the Almighty records His own product. So, whether we look at the world about us, or consider that with which we look at it, we are in the immediate presence of Divinity.

I do not need to be told how crude, how unsatisfying any such explanation must be. I wish to remind you, however, that the marvel is that we are able to comprehend it at all. The marvel is that we are able even to touch the hem of the garment of an idea so great, so all-compelling. We are misled often, I think, those of us who are not scientists, and do not pretend to be scientists, by the use of certain words. Those words we often interpret in a popular sense whereas by the scientists they are used in a technical sense. We have an instance of this today when one of our great scientists speaks of his methods as being atheistic, and where these people have rushed at him with hammer and tongs—a very pathetic instance on the whole because they seem not to have the remotest idea of what he means by atheistic. By atheistic he means simply by approaching the facts in the case without prepossession one way or the other, whereas our word—the way we use the word atheistic—is a very mean and ugly word. Now, certain words the scientists use have troubled us, and ministers of religion never tire of running to the rescue of religion, so when the scientists speak of the factors of evolution nine times out of ten we misunderstand them. We laymen, when they speak of the struggle for existence, the survival of the fittest, geographic distribution, sexual attraction, or whatever other particular forms of the factors of evolution there may be, we fancy that what they mean is that these things in themselves account for everything. I do not so read their words. I understand them to mean that these factors are so far back as they at present are able to go. And that is entirely reasonable. Perhaps the meaning would come home to us laymen better if instead of calling them the factors of evolution, we should call them the conditions of evolution. For it assumes that in every form of life there is resident a plasticity, an urge, the tendency and eagerness to grow. And the scientist discovers that if he puts the growth here he gets this; if he puts it yonder he gets that; if he surrounds it with such and such conditions he gets such and such a result. Always he is sure that whether it be in stardust, or microscopic life, or the animal world about him, he assumes that there is this inward urge for right, and eager

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to avail itself of expansion. It is somewhat like the cars that we see when we are traveling—a rather untidy caboose with the letters "M. W." on it. That means, of course, maintenance of way, and the railroad cannot do much business without a large department for maintenance of way. And it is the business of the Chief of Maintenance of Way to magnify his calling and to think that the maintenance of way is the most important thing in railroading. And so it is, for the maintenance of way conditions the operation of the railroad, but it does not make the operation of the railroad. You can build the finest roadway, the best ballasted and graded track across the continent which will be the pride and delight of the Chief of the Maintenance of Way, but no train will run on it unless it is sent there. The Maintenance of Way will not make the train go. It assumes the going power in the train and the Maintenance of Way conditions it. What we call the factor of evolution, what are called the factors of evolution are to us laymen some of the conditions which qualify and modify this resident power which we call evolution.

However imperfect our view of it, however crude this exposition of it, we are forced to meet this dilemma. If you abandon this which is builded upon the work of Pythagoras and Copernicus, and the great and the true ever since, if you abandon this, what will you put in its place? Someone will say, Nothing. That is psychologically impossible. You go to bed tonight, and just before you fall asleep a strange noise attracts your attention. You cannot go to sleep, if you are a man of any caution, until you have accounted for that noise. In a moment the eliminative process will go on through your mind. You say: "It is nothing; it was only the cat scratching at the door; the window shade flapping; or it was the tree brushing against the awning; or I did not turn off the water." When you explain the things away then you will go to sleep. Primitive man was so; you and I are so; it is impossible for intelligent people to live in this world and not have some theory that explains to them where the strange noises and the strange sights and the strange things come from. To go through the world with no theory of life is utterly impossible for any intelligent man. Now, the question we ask is: If you discard this, the greatest and crowning glory of the discovery of the human mind, what will you put in the place of it? I want to speak very frankly and very briefly upon what it is proposed to put in the place of it.

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Recall for a moment that this divine law of evolution is not something cunningly devised, not something hitched up by novices; not something foisted upon us by scientists anxious to get into the limelight and make a reputation for themselves. It is the result of painful and ungrateful labor through many, many years of inquiry and research. This inquiry and research has been in the original resources of the world itself, and with that instrument which is the finest process and tribute for the divine law of evolution.

Now, what does it propose to put in place of this? Two chapters from an ancient literature which no one knows who wrote, which no one knows when it was written. The Book of Genesis is absolutely anonymous. After all these years of Biblical study no scholar knows who wrote it. After all these years of inquiry no scholar knows when it was written. After all these years no Biblical scholar of any standing knows for a certainty whether the book is one book, whether it is part of a larger library or whether it is an accretion of the product of many others collaborating. The thing stands absolutely anonymous. Shall we take that in place of a literature we know who wrote, for we have the original manuscripts in our museum; we read it with a light of God's own light in the mind of man. But suppose we do so forget our heavenly Father as to give more weight to the anonymous manuscripts of ancient literature than to the signed documents of creation—our trouble has only begun. I do not wish to bore you with this, but I feel that we ministers of religion have not always done our duty in this matter. We have not always told the truth as nearly every minister in our large cities knows the truth. These are not guesses; they are not hazards; they are not the private property of some heretical church. They are the results of modern Biblical scholarship. The first two chapters of Genesis contain two stories about creation. They are both different. They are mutually exclusive. If the account given in the first chapter of Genesis is true then the story in the second chapter is untrue. If the one given in the second chapter is true, the one given in the first chapter is untrue, for they are entirely different and mutually contradictory. The fact in the case is that these two stories are among the world's most valuable things if you take them for what they are—namely, Hebrew versions of Babylonian creation-myths. Look at them for a moment. They are primitive, early-man's answer to the question, How came the world? The first chapter of Genesis tells us how it was

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made. It is a very bold poem, very audacious; it represents God as talking to Himself. Think what a figure of speech that is—God talking to Himself. "Let us make man in our image." It is majestic, full of courage and dash. Its words and sentences are like great hammers. You cannot argue with the first chapter of Genesis. It is like arguing with a sledge hammer. You pay respect to it and keep away from it. His great words drop from it like the falling star, yet it is myth. It is a story of the primitive man to explain how the world came. And to us, with all its majesty and with all its beauty, it is utterly impossible, and if we were not charmed with its sonorous words we should be offended at the very first. At the very first it says: "Let there be light, and there was light;" yet it was not until the fourth day that the sun was created. Where did the light come from? And it ends with a pun, as nearly all these Hebrew versions of a myth do end, with a pun. "He made the world in six days and on the seventh day He rested." Now, the word for "rested" is a word which sounds very much like the Hebrew word of Sabbath. As a matter of fact there is no connection with it whatever. So, it is a pure pun. Now, it is not quite gracious for a minister of religion to say, but I am telling you what every Bible scholar knows. If, however, you prefer the second account you cannot escape the dilemma, for there we are told that man was made first, before anything else was made, man was made. Then, after he was made the shrubs were made, the sun and moon and stars were made, and then animals were made, one at a time, and sent to this newly-made man to see if he was satisfied with them, and could find in any one of these his other self, his help-meet. And the procession kept coming until at last there was no one of them that suited him, and God found it not good for man to be alone, so He made a deep sleep to fall upon man, and He took one of his ribs and out of the rib which He thought the man would never miss, He made woman. And the sacred writer ends this myth with another pun. Very well. And it is seriously proposed by intelligent people to substitute one or the other of these Hebrew versions of a Babylonian myth to satisfy the inquiring mind of the generation of the twentieth century.

Having spoken as bluntly as I have, I wish to read you this from the commentary on the Book of Genesis. I know you are not interested in the Book of Genesis and commentaries on it, but I want every one here to know that here is no exploitation of personal opinion; that it is not something that is held

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by liberal or unorthodox churches only; your minister knows it; to say that he does not know it, is to accuse him of a degree of ignorance that is unpardonable for a public man. In the Cambridge Bible for Schools and Colleges, published in 1914, edited by no less a man than Dr. Ryle, Dean of Westminister, the successor of Dean Farrar, speaking of these two stories of creation in the first and second chapters of Genesis, this is precisely what he says:

> "These are ideas which, however beautifully expressed, belong to the childhood of the inquiring thought of mankind. They have had their value in helping to supply the science of the Christian world in pre-scientific days. In this respect they have served their time. We derive our knowledge of the structure of the globe, of the universe, of the stars, of the succession of animal life, of the antiquity of man, not from these two chapters of Genesis, but from the continually progressive teaching of modern science. Modern science is based upon the skilled and minute observation of men of genius and highly trained intellect. The astronomical discoveries of Copernicus, Galileo, and Newton, reinforced by the philosophical teaching of "Bacon's Novum Organon," have revolutionized the natural sciences. The pre-Copernican conception of the universe has passed forever away."

The choice is to accept the divine law of evolution, or to have nothing. In the few moments that remain to me, I wish to remind you how if the old was glorious, this newer is much more glorious. The scriptures of the world are still being written. Remember that it is not yet a hundred years since Charles Darwin wrote his wonderful book in 1859, yet think how those ideas have permeated all our life. As yet the new law, that is the newly-discovered law of evolution has not yet had time to become naturalized in the mind of man. We are all very conservative. We do not like anything until we get used to it. It is one of the strange elements of the human race. We progress in the upper reaches very, very slowly. Now, what would we expect when the old theory had been taught to our children for generation after generation? It has enshrined itself in Milton's Paradise Lost. Milton lost his great opportunity. If he had been large enough to do for Copernicus what Milton did for Ptolmey, think how different the history of the world would have been; but even to Milton, with his towering genius,

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the nascent law of evolution did not at that time disclose a poetic value; so the old law, the old interpretation became enshrined in Paradise Lost. It was enshrined in Dante. It is already in our Bible. For generation after generation in our Sunday Schools we have been teaching the first and second chapters of Genesis for these many, many years. Now, it is not to be expected that over night and in less than a hundred years the divine law of evolution shall permeate all our literature, shall sing itself into our hymns, write itself into our church creeds, and become working philosophy of the average men. It is expecting too much, but this is literally true, that considering the difficulties of the case, considering how much more majestic evolution is than a fiat creation, how much more subtle it is, we have made greater progress in the same time than ever made by any other theory propounded or evolved by the human race. In the Christian centuries, and back further than that, to the year 1859, the first and second chapters of Genesis stood to men like fundamentals, and reigned with full glory in the world. Eighteen hundred and fifty-nine years, and we have only from 1859 to 1923, and think what we have done. The most majestic poetry of the world is the poetry inspired by the contemplation of the divine law of evolution. I do not wish to make a statement like that without submitting some evidence. I have not time to read them, but I commend two poems, for example, on the mystery of birth which is a true symbol of the divine law of evolution. One of those is called De Profundis, of course, by Tennyson. It was written, or rather inspired, while he was waiting in an adjoining chamber for the birth of his first-born. Tennyson was a thoroughgoing believer in the divine law of evolution. And if you wish to see what the divine law of evolution means to a poet, read today Tennyson's De Profundis—Out of the Depths. And then, most of our religious literature has been written by men. That is unfortunate. Most of our creeds have been written by men, or people who thought they were men. I believe that if they had been written by women they would have been different. So, my point would not be complete unless I am able to show you a poem written by a woman under similar circumstances. It is said that everyone has one poem in him. This woman from Birmingham, Alabama had in her one great poem and she wrote it while she was carrying within her her first child. Her poem, which shows the latent poetry and majesty of the divine law of evolution, is called "The Unborn," by Julia Neely Finch, of Birmingham, Alabama. Those are

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only instances, and I venture in my humble capacity, by the grace of God, to put either one of them against either the first or the second chapter of Genesis or any other sacred literature known to us. And we have the great advantage of being infallibly inspired by a personal and unprejudiced perception of the undisputed facts of life. The other one, which I shall venture to read, shows the possibilities of a new conception writing itself into law and into poetry. You will recognize these lines very much abbreviated, as being by Sir Edwin Arnold, written in 1879, and included as a part of the narrative in the "Light of Asia."

Before beginning, and without an end,
As space eternal and as surety sure,
Is fixed a Power divine which moves to good;
Only its laws endure.

This is its touch upon the blossomed rose;
The fashion of its hand shaped lotus-leaves;
In dark soil and the silence of the seeds
The robe of Spring it weaves.

The ordered music of the marching orbs
It makes in viewless canopy of sky;
In deep abyss of earth it hides up gold,
Sards, sapphires, lazuli.

Ever and ever bringing secrets forth,
It sitteth in the green of forest-glades
Nursing strange seedlings at the cedar's root,
Devising leaves, blooms, blades.

It maketh and unmaketh, mending all;
That it hath wrought is better than hath been;
Slow grows the splendid pattern that it plans
It's wistful hands between.

This is its work upon the things ye see,
The unseen things are more; men's hearts and minds,
The thoughts of peoples and their ways and wills,
Those, too, the great Law binds.

Unseen it helpeth ye with faithful hands,
Unheard it speaketh stronger than the storm.
Pity and love are man's because long stress
Moulded blind mass to form.

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Such is the Law which moves to righteousness,
Which none at last can turn aside or stay;
The heart of it is Love, the end of it
Is Peace and Consummation sweet. Obey!

How and What to Eat for a Long Life

THE NATURAL FOOD OF MAN

By Dr. Harris H. Luntz



It is one of Nature's primal laws, a very simple one, that we are built up from what was originally vegetable albumen; and with the exception of the alkaline salts, every organ and every structure was developed from and is nourished by albumen.

It is one of the laws of Eden that man should eat albumen, vegetable albumen in its purest form, as it exists in fruits. Here is, therefore, a simplicity, a reason, a wonderful philosophy in the first command given to man. Man may live entirely on fruits and vegetables with better health than the majority of mankind enjoy.

Vegetable acids lower the temperature of the body, decrease the important process of combustion or oxidation—therefore decreasing the waste of the system—with the result that activity is increased, less sleep is required, fatigue hardly experienced. Still the body is well nourished, and, as a very small quantity of earthly salts are taken into the system, the cause of old age is in some degree removed; the effect is delayed and life is prolonged far beyond the usual seventy years.

Meat figures too greatly in the diet of the American. It is a food consisting mostly of protein. The function of protein is to repair the body tissue and does very little to supply heat and energy. It is a very expensive means of heat when used for that purpose. The greatest part of the diet of the average person should be made up of vegetables, cereals, fruits, starch foods (sugar, potatoes, rice etc.), nuts, eggs and milk in moderate amounts. These foods are the main furnishers for the body of energy and heat.

The body needs but a very small quantity of protein a day. It was pointed out by a well-known physician that an ounce of protein a day is abundant for the needs of the body.

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The ordinary foods that are largely protein foods—meat, eggs, cheese, lentils, beans, etc., should not be the main constituent of diet at any meal. The bread and cereals that we eat contain enough protein to suit the bodily need. There is a great deal of it in eggs, in fact too many are as bad as too much meat. Discriminately, nature has distributed protein in articles of food in spare quantities, so that meats are not necessary for human life.

The danger of protein excess lies mainly in the fact that the body has no storing place for it. If we consume excess starch, it may be stored in the liver for future use; if we eat too much fat, the body lays it away in adipose tissue. But it can be noticed that if too much protein is consumed there is no such provision for its storage.

A Joint Statement Upon the Relations of Science and Religion

By Sixteen Ministers and Fifteen Scientists

(Distributed by the American Institute of Sacred Literature, Hyde Park, Chicago, Ill.)

We deeply regret that in recent controversies there has been a tendency to present science and religion as irreconcilable and antagonistic domains of thought, for in fact they meet distinct human needs, and in the rounding out of human life they supplement rather than displace or oppose each other.

The purpose of science is to develop, without prejudice or preconception of any kind, a knowledge of the facts, the laws, and the processes of nature. The even more important task of religion on the other hand, is to develop the conscience, the ideals, and the aspiration of mankind. Each of these two activities represents a deep and vital function of the soul of man, and both are necessarily for the life, the progress, and the happiness of the human race.

It is a sublime conception of God which is furnished by science, and one wholly consonant with the highest ideals of religion, when it represents Him as revealing Himself through countless ages in the development of the earth as an abode for man and in the age-long inbreathing of life into its constituent matter, culminating in man with his spiritual nature and all his God-like powers.

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A Series of Letters to the Sick

By Viola M. Kimmel

VII. EATING UNTO THE LORD

First, I wish to say how very happy I was when I received your telegram, saying you were so much better, and that you felt that all was well with you; in fact, so much so, that you did not need treatment any more.

I rejoice that God is so close a neighbor to you, that you can get so easily His answer to your every need. I think you realize, too, that this closeness is to continue and increase in power and sweetness, just as you follow in joy and confidence what He gives you to do. To listen to the voice of man in opposition to the voice of God has its grave penalties, because the listener, in this disobedience, retires from the presence of God and His angels and is excluded from harmony by his own act. Man is the mover, not God. God in His consciousness is ever at hand, closer than our hands and feet, as Tennyson says in "In Memoriam;" but man in his or her consciousness is ever moving nearer toward or farther from God, who is the one perfect neighbor, who is of eyes too pure to behold evil, and who can give to one only what is in Himself; love, joy, wisdom, truth, life, health, beauty, grace, etc.

We are all too slow to see how different the manifested life of a person who neighbors with God has to be from the life of one who neighbors with "the world." The inside life of the mind being totally different, the outside life, if it is full of harmony and health,—health to itself and to all whom it touches,—must be totally different. There can not be a compromise. There must be a sweet living in "the mansion" provided by God, with no thought of the outside world except to generate an ever brighter light and to hold it ever higher and firmer, that those in the darkness may be drawn into the light and the beautiful order and harmony that reigns supreme wherever this light shines. God's people are, as He says, "a peculiar people," peculiar to the judgment of those who know not Him; but to themselves they are the fulfillers of the Law, moving in order, beauty, joy, plenty, with no anxious thought for the future, realizing their supply of all things needful is ever at hand.

Your letter rings so true that I am impelled to say that I am impressed with the fact that your main trouble in eating

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has been that you ate too much. A mind as spiritual as yours, appears to me to be sustained by the absence of food far better than the presence of food in large quantities. The activities of the mind put a seal upon the digestive and eliminative systems, just as they do upon the generative organs. Few people realize this and so make many grave mistakes. Your eating has been too large in quantity for the eliminators of the body to do their full work, and so you keep having these breakdowns, when the body rebels from holding the load of impurities any longer. I feel absolutely sure that you can overcome all this, with my guidance in eating, and some other matters. Do not look at anybody else as to eating or anything else. Study to know your own compass in all things and to live according to your nature as your consciousness progresses in its journey into Truth and Love. You are a special instrument of God, wholly individual, under a creative law of your own. To realize this sufficiently will cause you to turn wholly unto God as your model in all things, knowing that you can not find a "pattern" in any one in the flesh. Once this mesmerism is broken, you will cease to measure yourself according to others, and cease to walk in their ways, but will be following the light within yourself. Then the processes of evolution within you will be free to work your real self out into the light of manifestation.

Perhaps you have eaten very lightly, so lightly that you caused consternation in others, and at first impression will think my saying you have eaten too heavily is a mistake. But, upon second thought, I feel that your reason will come to the rescue, and you will be convinced that the poisons and the refuse could not be present and push themselves out at recurring intervals, if you did not put into your stomach more than you can take care of.

Your mind is the sole source of strength, as far as you yourself are personally responsible. It is the manufacturer of this. But it must have some "raw materials" to work with, in order to make strength. Do not think for a moment that any cooked grain, though it be whole, can give you strength more than it would in its own natural state. In fact, I am very sure that the eating of this cooked bread, though it be ever so light, is "too much" strain for you, and I ask you to omit it from your menus, please. My co-worker Mr. Kratzer, a great big man, six feet, four inches tall, and weighing one hundred ninety pounds, has not eaten bread for seven months. I have taught many, many people to live without bread, with the most amaz-

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ing good results. I have not eaten bread for nine years except for a few times when "I thought" good breeding demanded it. I would not go back to the old tyrannies of bread eating for a fortune. A truly poised mind is an impossibility with the brain disturbed with the vibrations of the blood coming from cooked food, especially cooked potatoes, bananas, and grains. The whole race today is suffering from drunkenness due to its habitual eating of these cooked foods.

I rather think you may need four very small meals of entirely uncooked food, each meal either one single food, or a combination salad. And the main thing that you need to observe in the eating of them, is first a serene mind, and second about a half an hour to eat these few spoonfuls of food each time. I have performed cures and given relief, nothing short of miracles, by getting the patient to eat thus, putting a very small morsel of food in the mouth and then chewing it and consciously tasting it for a long time, even when this food was pure juice. The glands in the stomach need a great deal of gentle coaxing. They need, as it were, to be in the presence, the consciousness of food a long time before they are tuned up with enough courage to begin to want to work with it.

Words of the Wise

Is not all I possess, even to my very body, kept for the benefit of others?—Nagamanda, Act I.

With pure thoughts and fulness of love I will do towards others what I do for myself.—Lalita-Vistara.

My teaching is this, that the slightest act of charity, even in the lowest class of persons, such as saving the life of an insect out of pity, this act shall bring to the doer of it consequent benefit.—T'sa-ho-hom-king.

The Prophet has written: "There is no beast on earth, nor bird that flieth, but the same is a people like unto you, and unto God shall they return."—The Koran.

The only consistent humanitarian is the one who is not a flesh eater.—Ralph Waldo Trine.

Oh, be swift to love. Make haste to be kind!—Amiel's Journal.

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Metaphysical Portraits

By George C. Golden

Portrait of a Colonel Passing On

We loose you and let you go,
Captain of your Fate and Master of your Soul.
To none do you owe obedience and to none do you give way
But to your own Divine Love and the God-Wisdom that is within.
You came to our regiment of your own volition and only by your own will do you leave
To serve and to contribute to the glory of the Universal Army of Good.
Wherever you may be and wherever you may go,
Unfailing Wisdom establishes order in your domain,
Perfect Life, exuberant, inexhaustible and Infinite is yours,
The magnetic, radiating aura of unselfed Love draws to you friends.
We declare for you Peace; we affirm for you Freedom
As you go forth through Eternity, as you have come from Infinity—
Stately, self-composedly, with poise and assurance,
Moving through the many mansions of the Father's House,
Stamping the mark of Your Divine Perfect on all that you created,
Leaving something of your Self-reliance on all whom you contacted.
Now and always you claim your God-given right,
Now and ever you prove your God-bequeathed heritage—
One with God, the Triune God—Life, Love and Truth.

IMITATION: It enters into the very fastnesses of character.
—Plato.

I find it absolutely inconceiveable that God should have so arranged the avenues of knowledge that we can attain to truths which it is His will that we should master, only through the unutterable agonies of beings which trust in us.—The Bishop of Durham.

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STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUIRED BY THE ACT OF CONGRESS OF AUGUST 24, 1912,

Of REALITY, published monthly at New York, N. Y., for April 1, 1924.

State of New York, county of New York.

Before me, a Notary Public in and for the State and county aforesaid, personally appeared Herold S. Robinson, who, having been duly sworn according to law, deposes and says that he is the President and Business Manager of the Reality and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 443, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are: Reality Publishing Corporation, 17 West 42nd Street, New York, N. Y. Editor, Dr. Harrison G. Dyar, 17 West 42nd Street, New York, N. Y. Managing Editor None. Business Manager Herold S. Robinson, 17 West 42nd Street, New York, N. Y.

2. That the owners are: Reality Publishing Corporation, 17 West 42nd Street, New York, N.Y.; Herold S. Robinson, 17 West 42nd Street, New York, N. Y.; Dr. Harrison G. Dyar, 804 B. Street, S. W. Washington, D. C.; Cora M. Jenkins, Bethesda, Ohio.

3. That the known bondholders, mortgagees, and other security holders or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are: None.

4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by him.

HEROLD S. ROBINSON, Business Manager.

Sworn to and subscribed before me this 21st day of March, 1924.

(Seal)

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

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

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Published Monthly by

REALITY PUBLISHING CORPORATION

17 WEST 42ND STREET Tel.: Longacre 8916 NEW YORK, N. Y.

HEROLD S. ROBINSON, *President* LAURA ROBINSON, *Sec'y and Treas.*

Single Copies 25 Cents

Subscription $3.00 per Year

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Entered as Second Class Matter, April 25, 1921, at the Post Office, New York, N. Y., under the Act of March 3rd, 1879.

VOL. VII JUNE, 1924 No. 6

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Editorial

The Old New England Stock

The old English colonists were a God-fearing people. They worked for the new country and they reproduced abundantly for two hundred years, until they formed the bulk and the standard of American nationalism. What America is, its standards, its objectives, its character, these are what the sturdy colonists and their descendants have made it. It is a record to be proud of, and it should go on.

But within the last fifty years a sorry change has taken place. The stock no longer reproduces abundantly. It barely holds its own. Families, whole lines of descent have disappeared, and all are dwindling. The average American family today is but a fraction over two. In Benjamin Franklin's time it was eight.

This calamitous event has not transpired through any outside unavoidable agency. The stock is as good as it was, and capable of reproduction, the limitation of the birth-rate has been voluntary, without concerted action, to be sure, each individual being affected by a common general psychology and environment.

As we see it, there are two main factors in the situation, changed economic conditions and a changed theological psychology. In early times under rural conditions, a large family of children was not the handicap to the parents that they are today. We hear of economic pressure keeping down the size of the family. But we are inclined to brush this aside as beside the mark. When the motive is sufficient, people do not stop to think of discomforts or inconveniences. Men go to war for their country and are maimed and slaughtered. Women will slave and suffer for those they love. Martyrs go gladly to the stake or the cross for their chosen faiths. If it were generally held that for the patriotic American the large family

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was of prime importance, we would hear little enough of "economic pressure." No, the fault lies with the changed psychology.

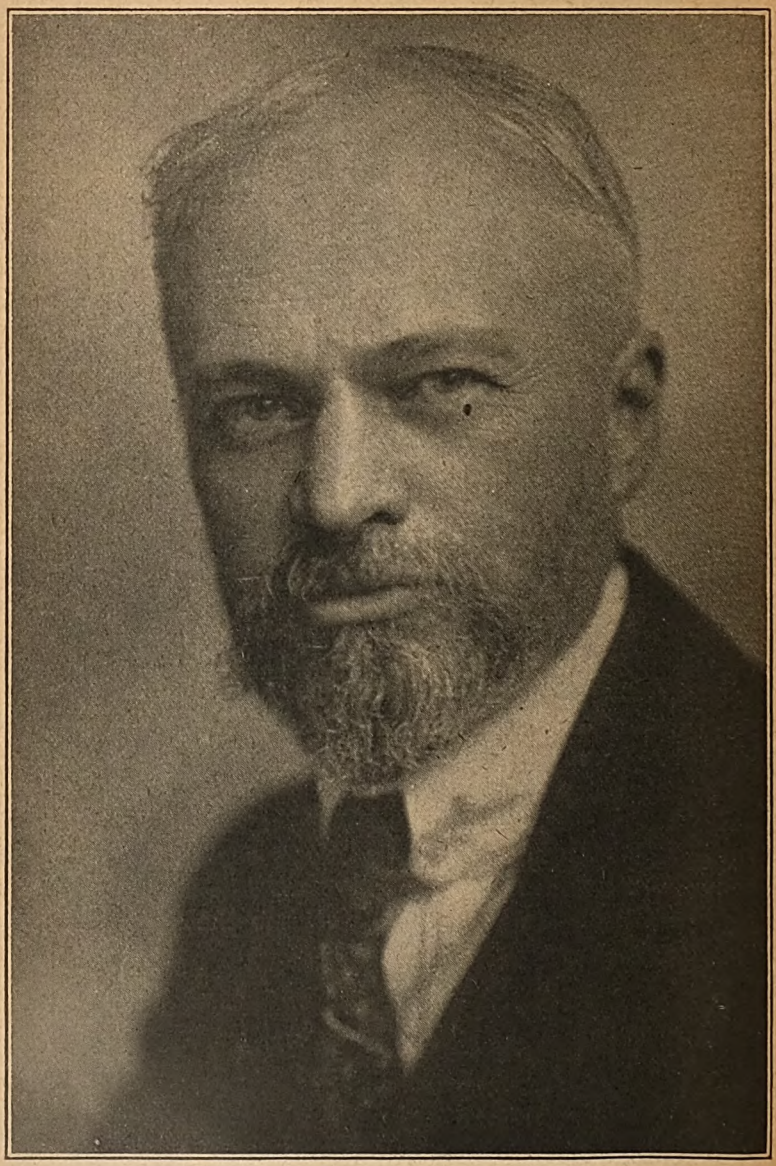
Our ancestors were a God-fearing people. They took their faith literally. They believed that what God had ordained should not be lightly tampered with. That men should work and women should bear children was for them but the path of duty. A plain straightforward psychology this, an understandable religion. It worked well, and it made America.

But some fifty years ago this psychology began to change, or rather the change began to become general. The early generalizations of science broke down the conception of a personal Deity and His divine decrees. Individuality, personality, egotism grew and thrived. Whole philosophies were founded on personality, introspection and "soul-substance," and are even today elaborated. It has been disastrous. The ego has become so inflated that individuals began to believe that they are of importance in the scheme of things, nay that they are "the whole show." Take Theosophy, Christian Science, New Thought, Astrology—any of the so-called new ideas, and you will see that they are founded on some "spiritual" theory, in which some imponderable substance takes precedence over the forces of nature and the facts of existence. A study of science and especially of the biological branches, does not lead to any such conclusion. Our ancestors were right, not so much in theory as in practice; while the people of today are wrong in theory and practice too. We are more logical today, perhaps, but we are everlastingly more wrong.

The human race is capable of inestimable improvement and advance, but this can only occur along sound biological lines. This soul-stuff will dissipate our race into something as intangible as itself—and leave the world to the barbarians.



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DR. HARRISON G. DYAR
Editor Reality Magazine

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Doctor Harrison G. Dyar, the editor, comes of the now fast disappearing old New England stock. Thomas Dyer (1612-1676), the first American progenitor, was born at Shipton Mallett, near Glastonbury, England, and came to New England about 1632. He married Agnes Reed, a fellow pilgrim, and settled in Weymouth, Massachusetts. He was a deacon in the Church, and left a "very good estate" at his death. His occupation is described as that of a cloth-worker. His son, John Dyer (1646-1696), was born in Weymouth, but removed to Boston. He was an ironmonger by trade. His son, Joseph Dyer (1687-about 1720), was a citizen of Boston, apparently possessing some means, for at the year of his marriage, 1717, he bought a house on Hepburn Lane and sold land in Charlestown. He changed the spelling of his name from Dyer to Dyar, which has been followed by all his descendants. The next in line, Joseph Dyar (1719-1780) was born in Boston and was a cooper by trade. He had a shop on Ballard's Wharf. He was twice married, and had thirteen children, although the majority of them died in youth. The youngest surviving child, Jeremiah Dyar (1771-1829) was born in Boston, where he at first lived, but later moved about considerably, living successively in Reading, Medford, Harvard and Lancaster. He died in Marietta, Ohio, while on a visit to his brother there. He had twelve children, of whom the seventh, Harrison Gray Dyar, senior (1805-1875) next may be mentioned. He was born in Harvard, Massachusetts, and was apprenticed to a clock-maker. He became interested in electricity, especially in telegraphy, and, in 1826, erected a line on Long Island, New York, over which he successfully sent messages. His subsequent attempts to introduce his discovery commercially caused him so much opposition and discomfiture that he abandoned the subject and left the country, living for years in Paris, France. He transferred his study to chemistry, and returned to America about 1850 with a competence. He had become interested in philosophy, especially in Spiritualism, and in pursuing this investigation, he met Eleonora Rosella Hannum, a young lady from Massachusetts, also of an old New England line, who was a "medium." He married her in 1865.

Harrison Gray Dyar (junior), the subject of this sketch, was born in New York City, February 14, 1866. His father had retired to his country residence at Rhinebeck, New York, on the Hudson River, and here young Dyar spent his early years acquiring by this early contact with nature the taste for

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natural history which he never abandoned. His schooling was completed at Boston, Massachusetts, in the Roxbury Latin School and the Massachusetts Institute of Technology, where he graduated in 1889 with the degree of Bachelor of Science in Chemistry. His early interest in natural science persisting, he returned to the Massachusetts Institute of Technology in that subject, which he continued in New York at Columbia University, being given the degree of Master of Arts in 1894 and that of Doctor of Philosophy in 1895, his major subject being Bacteriology, his minor, Entomology.

After completing this course, he served for a year as assistant in the Bacteriological Laboratory of the College of Physicians and Surgeons. In addition to this work, Dyar had continued special studies in Entomology and was already recognized as a specialist in certain groups of moths. On this account, he was invited to Washington by Doctor L. O. Howard, the Chief Entomologist of the Department of Agriculture, and accepted the position of Custodian of Lepidoptera in the United States National Museum in 1897, which position he still holds.

Doctor Dyar's life-long interest and personal activity in science in general and Biology in particular has led some to suppose that his entry into a religious subject, such as the editorship of REALITY, is something of an anomaly. But there is another point of view than this. If religion and science were opposed, as commonly believed and even taught in Christendom, then this would be an anomaly. But the Bahai Movement teaches the contrary, and thus it is through the Bahai Movement that Doctor Dyar has come into this position.

Doctor Dyar's first knowledge of this Movement came through Mrs. Harriet M. Peabody, the mother of his first wife. Mrs. Peabody had a wide experience in things spiritual, and she was fond of investigating each new idea or cult as it appeared. At that time, Dr. Ibrahim G. Kheiralla was giving to America the first news of this "Bahai Revelation."

This served simply as an introduction to the subject, as no interest was aroused in this scientific circle by Doctor Kheiralla's mystical and involved presentation.

However, the subject returned to attention, for Doctor Dyar's second wife is the well-known Bahai disciple "Aseyeh Allen" (Wellesca Pollock Allen). As is the case with all devoted disciples, she is a follower of personality, for the abstract idea seldom arouses a person to the heights of enthusiasm. Her personal devotion to Abdul Baha led to the discussion and study

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of his philosophy and principles, from which it became evident that his proposed union of science and religion would be practical and real, and not merely theoretical and formal. It was plain, too, that as the Bahai Cause was being taught and conducted, the tendency was to revert to old lines and degenerate into the rut of a narrow sectarianism, without practically adopting Abdul Baha's new and forceful plan. Conservatism and Fundamentalism were saturating the Bahai ranks.

Doctor Dyar expressed these ideas to Mr. Herold S. Robinson, who is the President of Reality Publishing Corporation, and the two found themselves in such close agreement, not only in principle, but in much detail, that they decided to join forces, and thus Doctor Dyar became the editor of REALITY, with the object of rejuvenating religion on the principles of science according to the teachings of Abdul Baha, and hoping to rouse the "believers" to the importance of this crusade.

VICTORY

(From the Harmonial Thinker)

A little spider was spinning his web,
And patiently over and over he spun;
Until the longed-for moment came,
When victory and success he won.

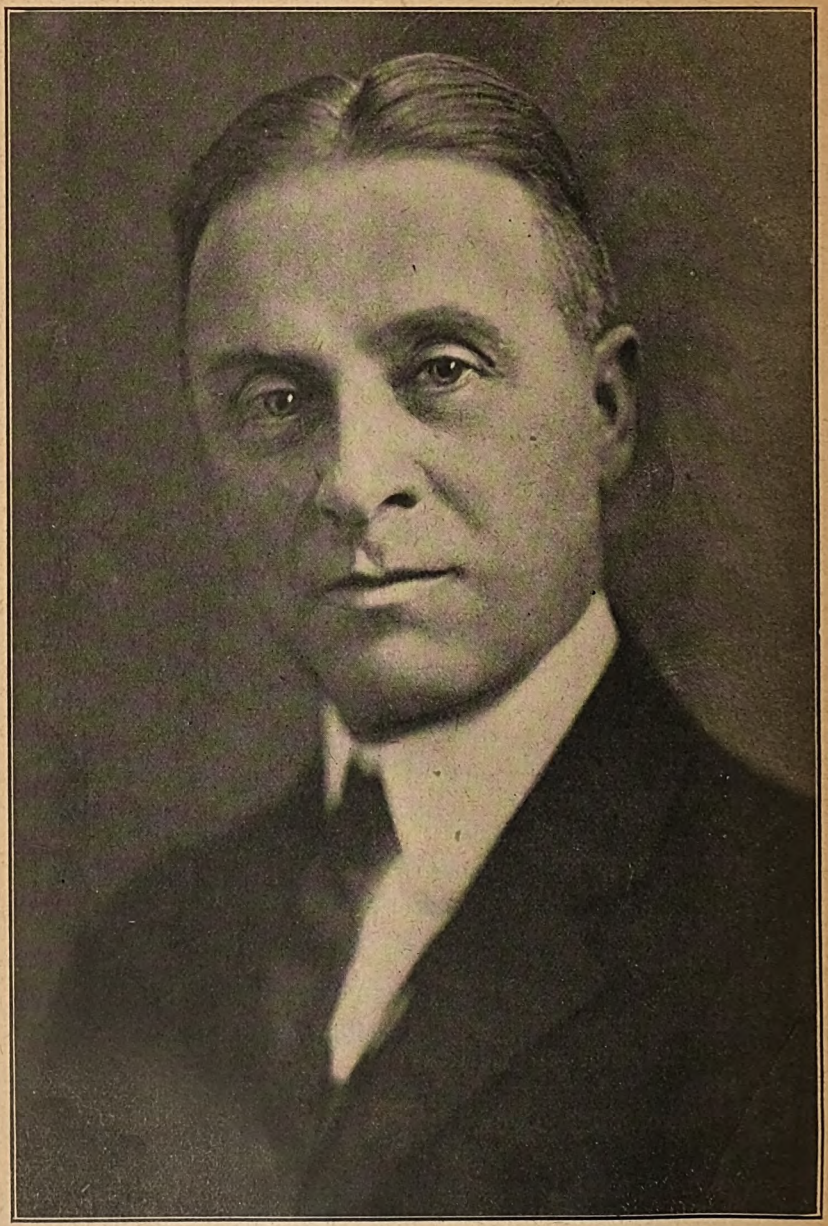
A little songster was building his nest,
And faithfully searched for each little feather,
Until at last he completed his task,
Building the nest which endured all weather.

A little ant was patiently working,
Gathering each little burdensome crumb,
Until he had stored them all away safely,
Accomplished the task he had once begun.

A human soul was earnestly struggling,
Through life's ever gloomy and tangled web,
Until at last it was crowned with glory,
And into life everlasting was led.

—Ruth Joan Simon.

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HEROLD S. ROBINSON
President Reality Magazine

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Herold Sweetser Robinson, president of Reality Publishing Corporation, and business manager of Reality Magazine, was born in New York City. His father, Samuel, was an itinerant minister, and coming of English and German ancestry. He died when young Robinson was but three years of age, leaving him and thirteen brothers to the care of his widow. Mrs. Golda Robinson was a woman of deep religious convictions of the old fashioned school, and she drilled her large family in their strict duty, which in the case of young Robinson, the youngest of the fourteen, consisted in reading several chapters of the Bible daily after school. The reaction was vigorous if perhaps unexpected. Young Robinson then and there discarded orthodoxy, and he left home at the age of thirteen years.

His training now began in the "University of Hard Knocks." Turning his hand to what he could find, the turning point in his career came four years later when, in Chicago, he answered an advertisement for men to promote University Extension lecture courses. The advertisement called for college graduates, of which young Robinson was of course not one, and he would have been infallibly rejected, except that by chance the Rt. Rev. Bishop Fellows of the Reformed Episcopal Church of Chicago overheard the conversation, and admiring the young man's persistence, if not approving the attempted deceit, secured him the position. This avocation young Robinson actively pursued himself taking studies in the courses which he advocated, and in the execution of his work, meeting many prominent persons.

On the death of Doctor Harper, President of the University of Chicago, the University Extension plan was somewhat changed, and a magazine was started called "The World To-day" (now "Hearst's Magazine") and thus young Robinson came into the magazine business, which he has made his life-work. There are few of the large magazines in New York with which Mr. Robinson has not been connected in some capacity as business manager, advertising manager or publisher at one time or another. But all these magazines were under orthodox or peculiar management, and it was not until his almost accidental encounter with the Bahai Movement and REALITY Magazine that his penchant for religious liberty could find expression in conjunction with his chosen profession.

REALITY Magazine had been founded by Mr. and Mrs. Eugene Deuth as a happy idea, an expression of Bahai loyalty, and they offered it to the Bahais of New York. Unfortunately, the

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venture was received with but lukewarm enthusiasm, and the magazine was undoubtedly struggling. The Deuths were inexperienced in the work, both editorially and managerially, and thus Mr. Robinson came opportunely to the rescue. He assumed the management of the publication, and later on the Deuths, deciding to go to Europe, he bought out their interest for cash.

Mrs. Wandeyne Deuth was succeeded as editor by Mrs. Mary Hanford Ford, a most spiritually minded, devoted Bahai, who had much to do with shaping the policy of the magazine during its formative period. To Mr. Robinson, the Bahai Movement was best expressed by its "Principles"; Mrs. Ford was animated by the desire to prevent the upgrowth of a certain form of illiberalism in the movement itself. Thus REALITY Magazine has come, more and more, to champion what we may call practical religious toleration.

EACH BREATH A PRAYER

(From Power)

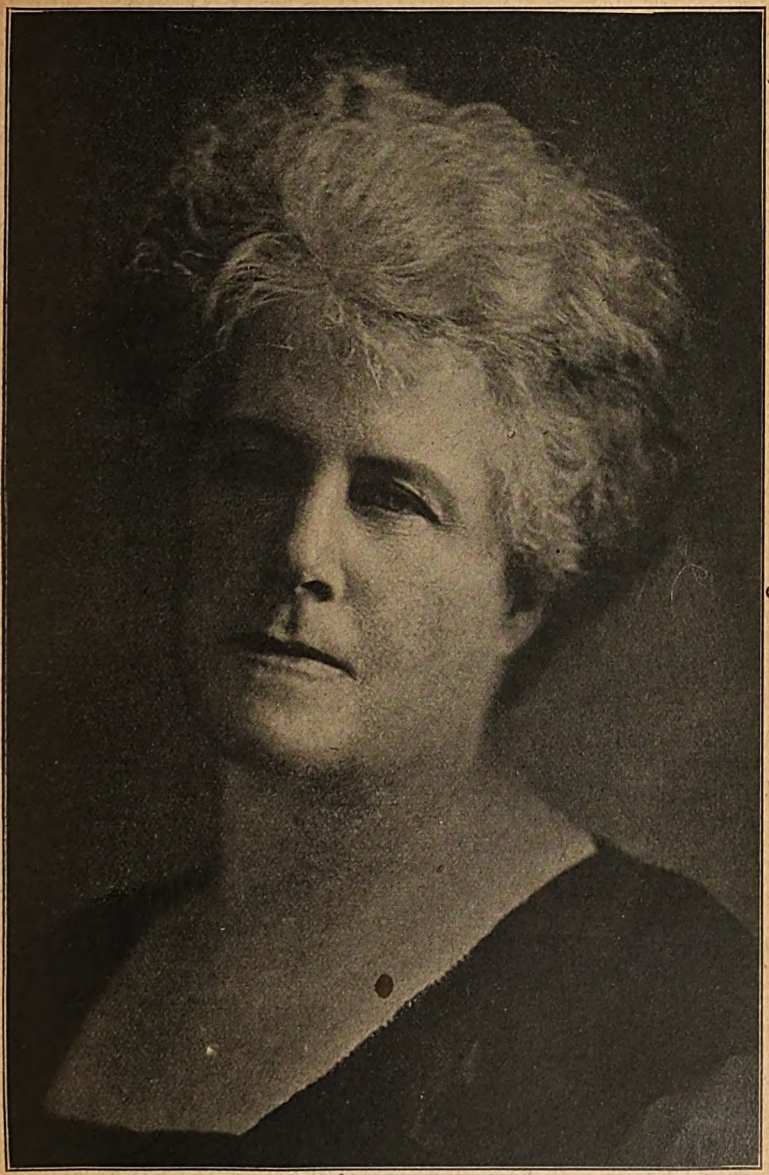
By W. G. Miller

Every breath is just a prayer
To those who know God everywhere!
Every flower and leaf express
Something of the tenderness—
Something of the vital power
Which bears us on from hour to hour.

From waving bush and tree-top high
Birds are singing, "God is nigh!"
The skylark's note so rich and clear
Rings out the message, "God is here!"
And if we turn from cloud to clod
Wherever life is there is God.

In Church or Temple—in the open spaces;
By field and wood—in humble dwelling places;
In slum and hovel, or in palace fair,
Wherever LOVE is God is there!
And every breath is just a prayer
To those who know God everywhere!

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LAURA ROBINSON
Secretary and Treasurer Reality Magazine

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Laura Ryan Robinson, Secretary and Treasurer of Reality Publishing Corporation, is the daughter of the late John and Ellen Ryan of Peoria, Illinois, her birthplace. John Ryan was an intimate friend of Abraham Lincoln, these two being largely instrumental in bringing the first railway line into Peoria, of which place he was a pioneer settler.

Ryan had a family of fourteen children, and he brought them up in the religion of his patrimony, the Roman Catholic faith. Laura was the youngest of the fourteen. She attended the Academy of Our Lady of the Sacred Heart in Peoria, and duly graduated there. Shortly after her graduation, she met the young Protestant agent of University Extension, Herold S. Robinson. They were married within two years of her graduation, this being plainly of the young people's own choice, and let religious formalities take care of themselves. They have a son, Herold J. V. Robinson.

Mrs. Robinson accompanied her husband to New York, making their home in Yonkers. Here she is affiliated with many charitable and social organizations. Mrs. Robinson is a member of the Board of Governors of Prospect Settlement House; and the International Y. W. C. A. Is active in the Big Sisters Movement and Westchester County Child Welfare Association. Until recently was Secretary of the Girls Scouts. She was entertained at the White House by Mrs. Warren G. Harding, and had the pleasure of meeting the late President. At present she is the President of the Yonkers Calvin Coolidge for President Club and last month had the privilege of a personal interview with President Coolidge. Her early religious education has not prevented her from full sympathy with her husband's liberal views, and no one is more ardent than she in supporting the principles for which REALITY Magazine stands.



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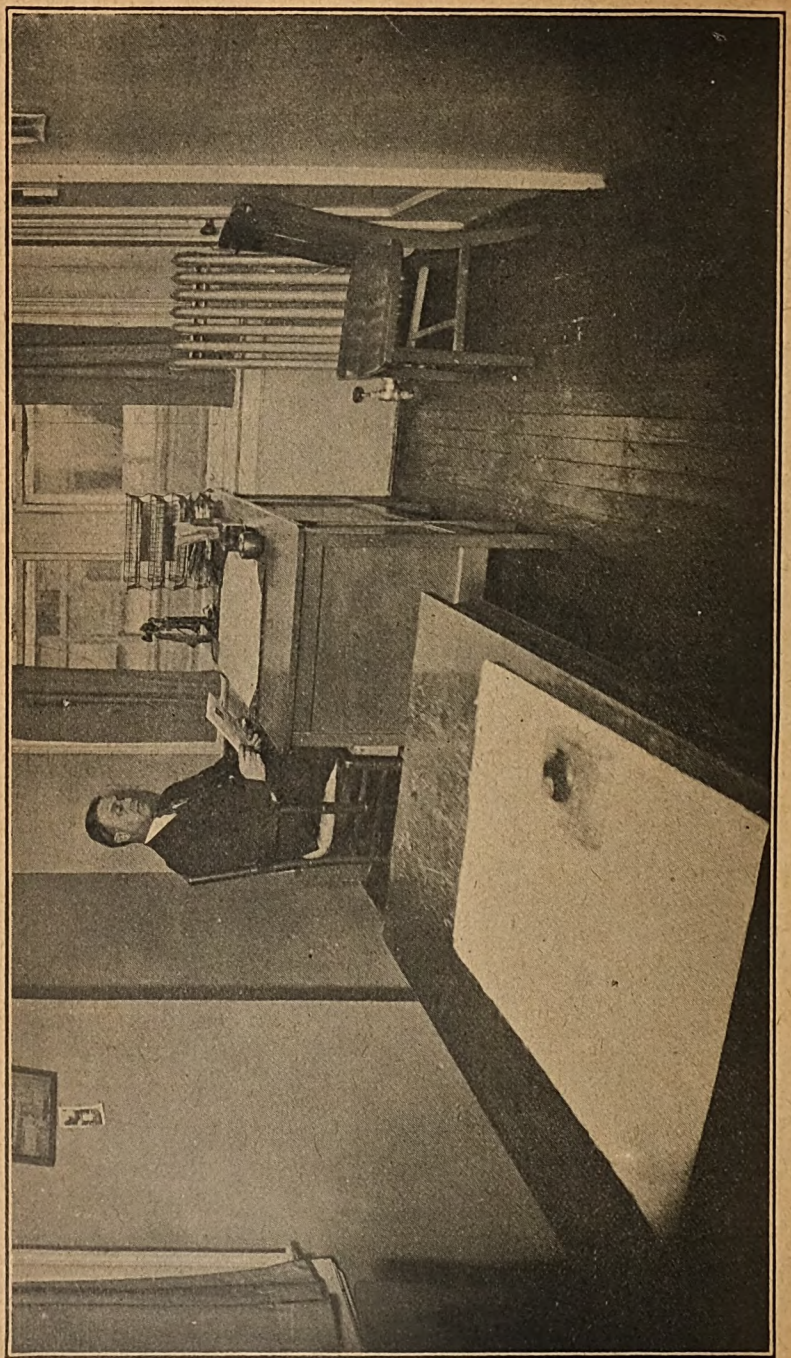
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Impressions of the Bahai Convention at Worcester

By Herold S. Robinson

There is a peculiar spirit present in a Bahai Convention. It seems to me that this arises not so much from the love and welcome shown on all sides nor even to the pervading spirit of harmony, as to the peculiar universality of the Bahai spirit. Other conventions, other religious movements, have a welcome as hearty, a love as pervading, as has this; but in all other convocations that I know, whether on secular or religious planes, the welcome is for the elect, and the love is for the chosen. There must first be conversion and adhesion to the society or sect in question. Not so in the Bahai Convention. Here is love poured out freely upon all the sons of men—just as they are. Anyone is a Bahai who is living up to his highest ideals, no matter what those ideals are; and if those ideals are inferior, so much the more does he need Bahai love and contact that his ideals may grow. And he gets it. This is the spirit of the Bahai Convention.

The Convention of 1924 was held at Worcester, Massachusetts, at the Hotel Bancroft. As to details, what shall I say? The spirit of Bahai love and mutuality dominated the details, and it is difficult to disentangle in memory these events that seem in the mind so unimportant, almost irrelevant to look back upon. But I will try to be specific.

The Convention opened with a reception and the "Feast of El Rizwan," "The Garden," in commemoration of Baha Ullah's announcement of His mission in the garden at Bagdad. Mr. Roy C. Wilhelm of New York was the chairman, which office he capably filled in his quaint and quiet New England style. The principal speaker—if one may apply such a term to the modest and devoted Bahai who spoke—was Mr. Siegfried Schopflocher of Montreal, Canada, and Malone, New York. Mr. Schopflocher is a man of affairs in America, his adopted home, but having been in the Bahai Cause only two years. Nevertheless, he has had special opportunities to become acquainted with it, having just returned from a six months' stay with Shoghi Effendi in the Holy Land, while Mrs. Schopflocher has gone to Ceylon in Bahai work on the suggestion of Shoghi

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himself. Mr. Schopflocher was filled with enthusiasm and told of his delight at being present to tell of the joy he had found in the Bahai Cause. He spoke feelingly of the personality of Shoghi Effendi, the very essence of humility, of generosity, of love; and he bore Shoghi's message of love to the gathering.

Public sessions were held on Sunday, Monday and Tuesday, April 27, 28 and 29, at which addresses were given, the first by Rev. John Herman Randall of New York, on "The Spirit of the New Era." Monday's address was by Rev. Albert Vail of Chicago, on "Independent Investigation of Truth," and on the final public session, Jenabe Fazel Mazandarani of Terheran, Persia, and Mr. William H. Randall of Boston, spoke on the general subject of "Abolition of Prejudice and the Religion of the Future." The Bahais throughout the country will be glad to know that Jenabe Fazel, who had planned to go back to Haifa, is to remain in this country indefinitely, and continue to spread the great Bahai message.

The local Bahais at Worcester deserve the greatest credit for the capable and munificent arrangements made for the comfort of the visiting friends. Mirza Ahmad Sohrab, too, was unostentatiously but efficiently at work before hand, "preparing the way of the Lord," both in small and large things, from posting newspaper correspondents to devising the spiritual program. Indeed, it seems to me that everybody helped, and of course this is as it should be at a Bahai Convention. This was my first attendance at such a Convention, but assuredly it will not be the last.

The new National House of Spirituality elected for the year was as follows:

Mountfort Mills of New York City, President; Horace Holley of New York City, Secretary; Florence Morton of Worcester, Mass., Treasurer; Alfred Lunt of Boston, Mass., Assistant Treasurer; Siegfried Schopflocher, Agnes Parsons, May Maxwell, Elizabeth Greenleaf, Roy Wilhelm.



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Editorial Correspondence

Dr. Harrison G. Dyar,
Editor, REALITY.

My dear Dr. Dyar:

The April number of REALITY has just come to hand and by referring to the first page I find that "REALITY offers a free forum for discussion of all vital subjects, with the object of arriving at the truth in all things, by candid and fearless presentation of various points of view."

On the same page I find that there is an article entitled "What Is God?" (on page thirty), and by referring to this article I find that the editor has been called an Atheist by one of his friends and that he takes exception to this, and attempts to prove that his friend is mistaken. In fact, he has compassion on his friend, because of his shortness of sight.

Let us see. Words are the vessels in which thought is carried. We must then be careful in the selection of words, make use of them only in the accepted meaning. What is an Atheist? Atheism as defined in the Standard Dictionary is "The disbelief or denial of God as a first cause."

In order to understand this definition we must ascertain what is meant by God. The same authority states that God is, "The one Supreme Being, self-existent and eternal, the infinite maker, sustainer and ruler of the Universe," or if this definition should not be sufficiently exact, He is "The embodiment of some aspect of reality or of some Being, regarded as the ultimate principle of the Universe."

Does the editor believe in this kind of a God? Let us see what he says about God. In his article on "What Is God," he says, "God, therefore, is a term meaning the choice of the right, or the desire to choose the right." According to this definition God is not the infinite maker, sustainer and ruler of the Universe; He is simply a term indicating the choice of what is right.

Again on the next page he says, "Therefore God means the highest right, the welfare of the kind." Here again he evidently regards God simply as an ethical code of justice, and we find by referring to the dictionary that right is "That which accords with truth, propriety, justice or moral ideas or the will of God." According to this definition of right, right cannot be God, it can be only the will of God.

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In the next paragraph it is stated that "He is an idea, an ideal. The more we study this idea the more important it becomes—but it does not become a personality."

Here we are told that He is an idea. What then is an idea? An idea is "The mental image or product of mental activity regarded as a copy or representation of some really existing thing or condition."

God evidently then is not a first cause nor a Supreme Being, nor the ultimate principle of the Universe. He is simply a mental image or product of mental activity and has no existence in fact aside from the thinker who creates the mental image, or idea, or ideal.

Possibly the writer of the article "What Is God" is not an Atheist but I see no reason for serious objection to the term. He certainly has a right to his opinion, and if he does not believe in a Supreme Being, self-existent and eternal, and believes only in abstract justice and right or in an ethical code of morals, he certainly has a right to such opinion, and the Agnostic, while not denying the existence of such a God, has his dogmatic doubt concerning His existence, has also a right to his opinion.

Again, the Pantheist, who conceives the Universe to be one eternal, involuntary evolution of an Infinite Being, has a right to his opinion also, and it seems to me that each of these are as Angels of Light compared to the large number of those who believe in an anthropomorphic being, who sits in judgment upon his creatures, rewarding some and inflicting punishment on others.

But fortunately, the existence of God is not a matter of opinion; especially if we regard it as the Divine Immanence, which is everywhere present and which is co-existent to life, and which manifests, in so called organic objects as growth and voluntary activity.

This is fortunate, because what is true in science must be true in religion. There cannot be a scientific truth and a religious truth, there must necessarily be but one truth. For this reason Life, Truth and God are frequently used as synonymous terms.

What, then, is God? It will be said that God cannot be defined in terms other than Himself. But, it is altogether possible to know God.

God is the Supreme Being.

What, then, is Being? Being is Life. The Life that sleeps

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in the mineral, breathes in the plant, moves in the animal and becomes conscious of itself in man, is spirit.

God is Spirit, and man is made in His image and likeness. Man is therefore a spiritual being. When the spirit leaves the body, the eye is no longer clear, the brain loses its daring, the hand its cunning, the ear can no longer hear. The individual is no longer conscious.

This Spirit, then, in which we "live and move and have our being" is God, and God is the life or spirit of everything in existence. It is the Divine Immanence or creative Principle of the Universe, and is what men have chosen to call God.

It is this Reality which constitutes the Fatherhood of God and the Brotherhood of man, which is the basis for the first basic principle of the Bahai movement, "The oneness of mankind," as well as every other system of Philosophy or religion.

Charles F. Haanel.

* * * * *

Our correspondent seems somewhat to confound us with dictionary definitions; but we feel that those who are attempting to investigate reality, especially so abstruse a subject as the idea of God, should not be so strictly bound. The dictionary definition gives the meaning of the word in the old sense, what man has thought God to be. The Bible tells us that God made man in His own image; but literally and strictly the reverse is true. Man made God in his own image. That is, the conventional conception and definition of God are what man has supposed Him to be, not necessarily what He is.

Mr. Haanel tells us his conception of God. He says that God is the Supreme Being, that being is life, and life is spirit. Accepting the definition that spirit is life, then God is the Supreme Life. Now we are not aware of the existence of such a Supreme Life. Life is the orderly operation of growth, activity and reproduction in the organized cell, and it does not exist in the mineral or dead organic substances. We do not know any other life, for the only life which we are able to observe is that upon this earth. We do not deny other life; but in science it is only the proven things that are to be accepted. We do not have to disprove empty theories. It therefore seems to us that Mr. Haanel has created a God about whom we know nothing, in not much better state than the anthropomorphic conception of our ancestors. Our own idea, at which the dictionary was thrown and knocked it off the

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table, is to establish some higher ideal, aspiration or ethical purpose. To call Him the Creator seems to beg the question in a personal sense.

Really, though, we think the difficulty is this: The conception of spirit on the one hand and matter on the other. No dual philosophy should be adduced if a monistic one can be made to serve. If one primal cause will explain everything, why adduce a second? This is not simplicity nor analysis to the essential, which philosophy aims at. Science is still striving to explain life on the laws and forces that we understand. To call it life-force, spirit, or other term does not add anything to our understanding. If we do not know what life is, we shall not know more by calling it spirit.

WHAT IS GOD?

By C. Jinarajadasa

(From "The First Principles of Theosophy")

The Divine Wisdom tells us that the universe with its myriads of stars is the expression of a Conscious Life, called variously God, Ishvara, Ahura Mazda, Allah, or the Logos. This One Life is, we are told, a Person, but He transcends all the limitations which necessarily are associated with our ideas of personality. We are told that this Cosmic Logos is ever a Unity, "One without a Second." (Pages 126-127.)

It is usual for men to make a contrast between mind and matter; mind signifies to them a spiritual faculty, while matter denotes a lifeless, unspiritual substance which is the very opposite of mind. But a new outlook arises when we realize that both mind and matter are the expressions and revelations of a wondrous Personality, the Logos, "in Whom we live and move and have our being." Then we see that matter is no less divine than mind, and that there is a gospel of beauty and grandeur, not only in the mind of a genius, but also in the tiny fragment of matter which makes a crystal. Behind both mind and matter there works a mighty Doer, who wills to evolve, and who directs each stage. In the understanding of what constitutes His matter, no less than in the understanding of His mind, we may gain a slight glimpse into His nature—that ever attractive nature, for which matter is a mirror of His wisdom, strength and beauty. (Page 156.)

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Perfective Laws of Personal Development

By Luella F. Phelan

LIFE AS A FINE ART — IN RELATION TO AGRICULTURE

When we reason backward from effect to cause we recognize the existence of the universal life principle of substance out of which things arise. Through inductive reasoning we recognize that this final, eternal, changeless cause and source is back of all life, power and manifestation.

Because all things bear the marks of intelligent production, we may say that mind is the source of all things. Universal Mind is the totality of all mind which is in existence. It is static energy; it can manifest only through the individual, and the individual can manifest only through the Universal. The ability of man to think is his ability to act on the Universal and bring it into manifestation.

When man contrasts his meager attainments with what he might attain he has every cause to be humble. This is true in the purely human activities in which he develops at most two or three of the more than forty faculties of mind. But it is vastly more true when we think of being inherently partaker of the divine nature so that the Omnipotence, the Omniscience and the Omnipresence of Universal Mind are giving into his hands all the spiritual forces of the universe, and with these at his command his attainments are so meager that there is not the slightest reason that the spirit of mortal man should be proud.

The nature and works of Universal Mind is revealed by the material world. The Character of Universal Mind is revealed in man. When man emerged from the Self-existent Creator as the most complex of all organisms and the only expression of personality, which is composed of consciousness (cognition, feeling and will power) and character; he found a world made for his use.

But he found himself subject to laws which, because of lack of understanding rather than a desire to disobey, he consciously or unconsciously tried to escape in his struggles toward attainment. As the highest form of creation he was given dominion over all things and was endowed with the highest form

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of fully conscious action—volitional— and established as a free moral agent. In this manner he became the architect of his own life, body and character.

As to the nature of Life nothing is known. We can only judge of its nature and attributes by what results from the play of life forces. Life is an individual problem and when we accept this fact it releases us from the limitation of sex by revealing the truth that the physical organism does not make a man nor a woman and that there is no such thing as a man that is thoroughly masculine, nor a woman that is thoroughly feminine. Nevertheless each was given a separate niche to fill in life, and each was given a definite part to play in the drama of evolution; but both under the reign of law—the law of production.

To woman, the weaker vessel, was given the diviner part—the matrix in which is moulded the sons and daughters of the universe. It is a glorious heritage, but one very important thing is, for the most part, overlooked; the fact that not only is a child born, but that a Mother is born. A fact which if realized would redeem the world. When a Mother is filled with the realization of her divinity and the immeasurableness of her responsibility in rearing, training and developing the body, mind and soul of her child, then will spring up a new order of civilization.

To man, the positive, stronger element, was given the heroic, battling role to play in the great drama of life. It was decreed that he should till the soil, provide shelter, food and clothing for the family. The instinct of protectiveness is the fundamental trait of the male of every species.

But the old order is passing. Ideals have been overthrown, modesty has gone out of fashion and the whole picture is inverted. The perspective is wrong, the faces are distorted, figures are grotesque and dire confusion is the result. The entire world realizes this condition and on every hand may be heard the question, "what is the world coming to?" Everybody knows what is the matter but nobody seems to want to take the trouble to change it. Here is the whole matter in a nut shell. The world, individually and collectively, is stuggling to live by wits instead of work. The result is that the world is sick. It is in the throes of three pernicious maladies — paranoia, hypochondriasis and anemia.

Yes, there is a remedy. Thought and work. The first step to economic independence is to be conscious that you are a producer of things. You can not produce things without thought

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and work. You can not change conditions without first changing the cause of the conditions. When men and women come into realization of the fact that he who gets something for nothing pauperizes himself, when the world will go to work and fulfill individual duties. Women will not shirk the responsibility of motherhood; men will be willing to earn their living; politicians will not be octopi stretching in all directions with such far reaching greed and graft; sycophants will be unpopular, and the human parasites will automatically disappear.

There is only one formula for genius and this is summed up in one word—service. There are one talent men and ten talent men, but the one talent man who is using his talent is worth a thousand ten talent men who are idle.

Agriculture may be correctly termed the art of kings, and if every individual would follow the method of the agriculturist and determine the nature of his soil and insist upon adding to it the necessary elements to enrich it to its highest productiveness; if each studied his soil and with knowledge of its possibilities planted the right kind of seeds—and selected only the best—then there could be no doubt of the harvest. But human beings, for the most part, sow tares and expect to reap wheat; they sow the wind and reap the whirlwind.

No man or woman can reach the fine arts without a clear understanding of the human arts, for the human arts are the very foundation of civilization. The human arts lead through every scale of industry. They deal with the laborers of life, and he who can best perform his human and material, every day work—whether it be the laborer in the field, at the blacksmith's forge, or in the mines; the worker in bronze, or the artist with patient delicate fingers working with his plastic clay—'tis he who becomes the real artist, the genius in the human arts. The human arts when really grasped teach us the mystery of life, and for the most part it is usually wrought by real folks who are striving for the right thing in life. Do they fail in making it perfect? yes; but the very fact of failure and the inevitable realization of falling from the purpose, marks the perfectness of the purpose, and the sense of failure opens the worker's perceptive senses more clearly to a knowledge of the sacred laws of Truth upon which the human arts—agriculture, weaving and building—are based.

Think of just a moment of the power and privilege to be derived from the pursuit of these three fundamental arts of

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the world, and to what extent they may be followed by all the world, if not in the actual sense of doing the thing, it can be accomplished by the proper superintendence. It is not easy to reduce this to practical application to daily life, for the modern method and mode of living—some may argue—but think a bit and see if you can ever be quite content to shift the burden to other shoulders. Life is a vapour that appeareth for a little time, and then vanisheth away. It is filled with diappointments; the sun fades from our vision and leaves only the clouds—for most of us, at some hour in our experience, and we are bludgeoned dumb by the sudden agony of the knowledge that the fabric of life is as fragile as a dream, and the endurance of it as transient as the dew. But life is a university of hard knocks and the student must unfold his possibilities through his own efforts and through the bringing of his powers into manifestation. As each life is an individual problem and each are but differing expressions of the One Life, each must bring back into the One Life a special experience; therefore we should not complain of experience but should use it to the glory of our own generation.

In this material expression of life, "Man walketh in a vain shadow, and disquieteth himself in vain." The world has fretted and disquited itself so many thousands upon thousands of years that it has wished upon itself a habit, and the only way to cure this bad world habit of disquiet and groaning, is to tune in with the Infinite Intelligence and apply it to the needs of humanity. This universal intelligence can be practically applied through the will of man to put his shoulder to the wheel and produce useful things.

All enduring success in any art or occupation comes from faith in the advancing power of human nature, and the belief that the mortal part would one day be swallowed up in immortality. That one day will be the day when service to our fellowman is the rule of life. And just so soon as we can raise our consciousness to that plane, just then will we be swallowed up in immortality. It is safe to say that the art of agriculture takes first rank in the catalogue of human arts.

Thousands of years have been torn from the calendar of time since we were sent forth to till the ground. Millions of human creatures have put every breath and nerve of their being into this tilling; they have devoted every hour and exhausted every faculty. Colleges of agriculture have been founded, into which men bequeathed their noblest thoughts,

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and being dead have yet spoken their unaccomplished thoughts by majesty of memory and strength of example; and even with this has it accomplished the purpose which it was meant to serve? The human arts were made to be the instruments with which to feed, dress and lodge the people of the world. The art of agriculture supplies the first need—or was meant to, but has is done so?

Perhaps you are wondering what this has to do with life as a fine art? The law of every christian man and woman is, that they shall be in direct service towards one of the three needs—of food, shelter and clothing—as far as environment will allow. In serving through the art of agriculture and feeding the people of the world, we are fulfilling the highest service to the Giver of Life. Do not worry about any talk of indiscriminate charity—there is not such a thing; besides the order to us is, not to feed the deserving hungry, nor the industrious hungry, but simply to feed the hungry. It is quite true, infallibly true, that if any man will not work, neither should he eat. Think of that, and every time you sit down to your dinner, say solemnly before you partake of your food: "How much work have I done today for my dinner?" If it serves no other end than to create sympathy for the hungry, regardless of their indolence or perhaps prodigal use of the means they might have used in a better way, it will have awakened an answer in your consciousness that will protect and bless you against similar misuse of talents.

Have the thousands of years taught us to till the soil wisely or well? No. In the very center and chief garden of Europe the two forms of parent christianity have had their fortresses, and have maintained for dateless ages, their faiths and liberties, there the Alpine rivers run wild in devastation; and the marshes which a few hundred men could redeem with a year's labor, still blast their helpless inhabitants into fevered idiotism. That is so in the center of Europe! while on the coast of Africa, once the garden of the Hesperides, an Arab woman, but a few sunsets since, ate her child for famine. And with all the treasures of the East at our feet, we could not find a few grains of rice, for a people that asked of us no more; but stood by, and saw five hundred thousand of them perish of hunger.

Remember the starving people of blood soaked Europe during the recent tragedy of the World's War. Think of the

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now, when the children of the reconstruction are suffering from those bloody days. Think of what Armenia and the poor hungry, gaunt, bear, Russia, and then of the cry against the ones who refused to help—"I was hungry and ye fed me not." What a charge against civilization and each individual unit of it.

Look at the uncultivated lands of Texas, Arizona, and many other of arid lands of North America. "A little water clears us of this deed." Irrigate, build dams, use the force of mountain streams, trust the Source; harness the lightning, unhorse the mighty waters from the Wellhead of the Creator's reservoir—the Source of power and illimitation. When man, the instrument of the human arts, wills to raise the art of agriculture to its highest possibility, then the Master Craftsman—by whatever name you choose to call Him—whom I call God the Father, will bless the soil with a full harvest and the hungry shall be fed, and peace, power and plenty shall bless the children of earth.

Mother Earth was given us to use. She holds within her bosom all the nourishing food that is needed for every creeping thing, for every animal, bird, beast, and every human being in the universe. There is no lack in the earth, nor in the air, nor in the water, in the seeds nor in the sunshine. The lack is in the husbandmen. The sloth of the average individual is apalling. What could be accomplished by the use of agricultural art was demonstrated by war gardens during the struggle with the problem of how to feed our people while our food-stuff was being sent across the seas. We learned the uses of adversity; we learned to use our latent resources; we learned to do so many things; but we are prone to lapse into slothfulness and desuetude, and that is death to any art, science, religion or philosophy.

Life was given for use, and lack of use of life will result in death. Upon the use of the art of agriculture depends the greatest problem in today's affairs. Our chief and greatest hope of swinging the pendulum back to center rests in industry and farming. Of all men most important to the world it is the laboring farmers and the farm laborers. The cry of the hour is production of food-stuff for man and animal.

The hope of the life social is back to the simple way; back to nature; back to the farm. The question of the world is, what is to become of our boys and girls? The answer is, give

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them simpler dress, simple pleasures, normal games, and normal food. Think well and seriously upon the word food, for the kind of food is an index to future men and women. Think about it and do your part to make yourself and others believe in the majesty of agriculture, of physical labor, of industry and all forms of work which has for its aim productiveness, sustenance, usefulness and service.

Has it occured to you that without the food producers there would be no cities, no skyscrapers, no factories, no transportation systems—in fact no life?

The reward for honest labor is a clear conscience, a good appetite for natural foods, and a sweet, dreamless sleep that knits up the raveled sleave of care. All hail to the men and women who are not afraid nor ashamed to share in the grind of commonplace things; who own and control their homes, business pleasure, appetites, and desires and are not owned and controlled by them. For this is the open sesame to life as a fine art.

LITTLE PRAYERS

By Louise Ireland

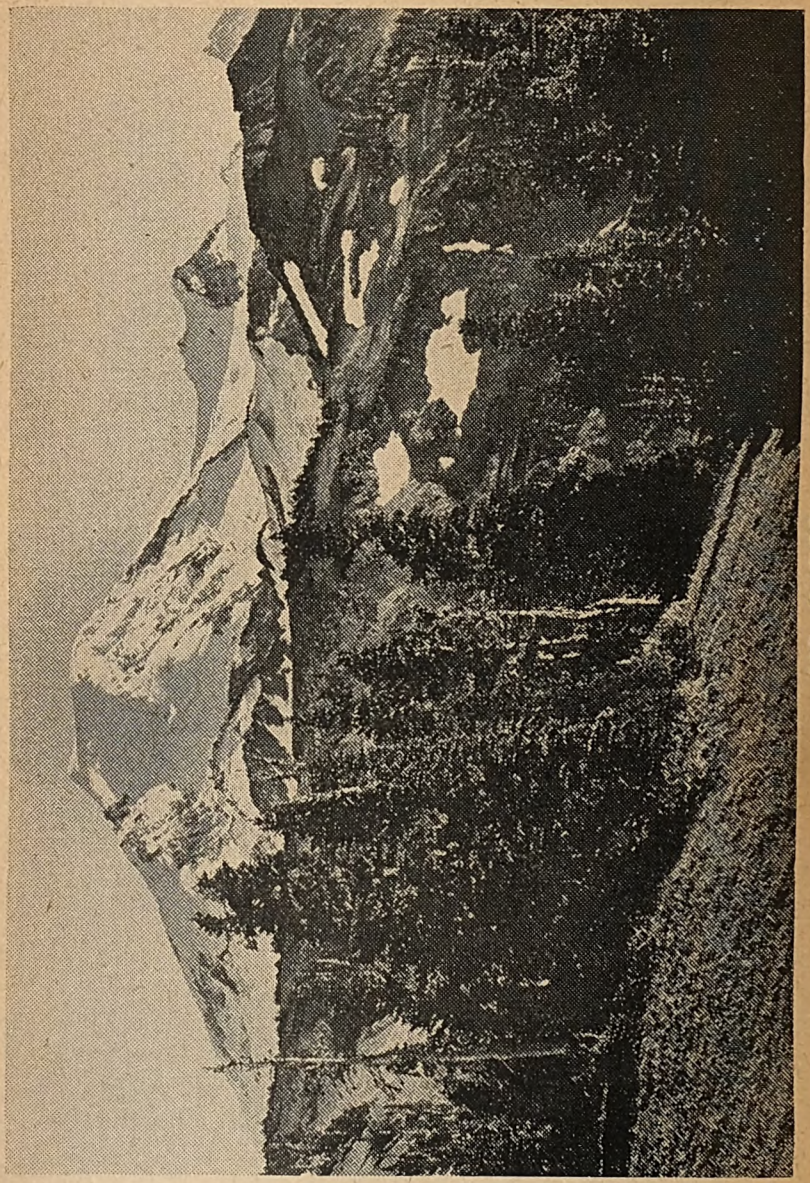
God direct my thought, my life,
Purify my soul
Lead me ever by Thy might,
Help me reach the goal.

When temptation comes to me
And I'm sore distressed,
Help me then Thy child to be,
Grant to me a rest.

Somehow let me know I'm Thine
When the day is done,
Help me feel that Peace Divine,
Glad I've overcome.

God, then gratitude give me,
Fill my soul with praise,
Make me sweet and lovingly
Keep me in Thy ways.

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MT. BAKER

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Beautiful Bellingham

California has long been noted for having the most favorable conditions for sick people. By reason of this fact a great many Sanitariums have been established there. But of recent years it has been demonstrated that the warm climatic conditions have been fatiguing to the patients. After thorough investigation of the atmospheric temperature throughout the United States, it is proven that the Puget Sound country is best adapted for health conditions.

The Yoghurt Sanitarium is located in Washington's most beautiful section, just one hundred miles north of Seattle, and sixty-eight miles south of Vancouver, B. C., Canada. The Sanitarium occupies a building of brick and stone construction, admirably arranged for this purpose. It is situated on the Pacific Highway at the southern entrance of the City of Bellingham, Washington. The highway is paved with concrete, from Vancouver, B. C., Canada, to the California line, and in another year will extend to the Mexican line, thus making it the longest paved highway in the world.

The Sanitarium, built on an eminence, offers some splendid views of the city, the sound and the mountains. To the west is an unobstructed view of Bellingham Bay and the San Juan Islands. North exposure rooms give views of the British Columbia mountains, and to the east are the Cascades with Mt. Baker in the foreground. Beautiful Sehome Hill and Chuckanut Mountains are close at hand. One of the greatest assets to this institution is the great outdoors all may enjoy.

The summers of Bellingham are especially attractive for although the days are always pleasantly warm, the nights afford the comfort of blankets the year round. The air is always invigorating, never too warm or too cold for comfort, never stifling. The streams are great drawing-cards to the fishermen who enjoy the sport of fishing for steelhead salmon. There are countless paved drives for the motorists and wonderful mountains for the hikers and campers. In every respect the surroundings of Bellingham are perfect, not only from a health standpoint, but from a business and pleasure view as well.



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Is Tobacco Smoking Reasonable or Unreasonable from the Standpoint of Health?

By Charles G. Pease

Tobacco is the most poisonous plant grown, by reason of its alkaloid "nicotine," which "stands next to prussic acid in the rapidity and energy of its poisonous action, but the minimum fatal dose is unknown" (National Dispensatory).

Whereas tobacco is not inebriating as opium or alcoholic liquors, it is many times more poisonous than opium.

The official records show that "the cases of serious illness produced by the emanations of tobacco, and by its application even to the unbroken skin, are innumerable, and many instances of fatal poisoning by tobacco are recorded, some of them being due to its having been swallowed purposely or accidentally, some to its use medicinally in an enema, and some to its application to eruptions on the skin."

Poison is poison and will do the work of poison or there would be no such word as poison in the human language.

Some will say: "But upon the use of tobacco the human physical organism becomes tolerant of the poison and therefore it does not harm." This is false reasoning, based upon ignorance of the facts which I will endeavor to present in a way to be easily comprehended.

When the novice indulges in the first smoke, he is "ill" unless he has been poisoned by habitually inhaling tobacco smoke-polluted atmosphere.

Does the novice seek to know the true nature of this "illness?" No. His sole purpose is to follow the example of those who have passed over the period of "illness" and have become addicted to the use of the poison—have become chronically poisoned, having passed beyond the acute stage.

The novice does not realize that he is upon the threshhold of the lamentable condition of chronic poisoning which he is about to enter, closing the door behind him and securing it with poison rivets, that only supreme moral effort or the power of God can break, to admit of his escape from bondage and return to the glorious God given liberty of normalcy, before it is too late.

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The "illness" referred to is the revulsion of the vital force (the God-given potentiality in man) in an effort to throw off, to eliminate the poison, for the protection of the organism, but the novice repeats the act daily, and normalcy is overthrown, and abnormality is established. After that the poison is used without the "illness" or revulsion, in that abnormality never revolts upon the introduction of that which produces abnormality. The poison, however, does not remain inactive, it is constantly producing tissue change—tissue degeneracy. This at first is not recognizable to the unobserving. However, the symptoms of the harm done will become apparent if the addict is without a supply of tobacco sufficiently long to admit of the wearing off of the narcotic effect of the poison, which has masked the condition established, even as narcotics mask the unpleasant symptoms of other physical and mental ailments, but this masking is a deception and often a serious snare.

Some of the symptoms referred to are insomnia, nervousness, great apprehension and frequent fits of anger; causing the addict to seek to obtain a new supply of the poison (tobacco) as quickly as possible that he may again mask the symptoms of the damage tobacco has done and will continue to do as long as its use is continued.

Here we have evidence of damage to the ego as well as damage to the physical, evidenced in the loss of the clear bluish white translucency of the tissue of the eye—the effect upon the skin, the evidence of the harmful influence upon the nerve centers—referred to by the Paris Academy of Medicine in commenting upon the increase in the number of cases of insanity. Also evidenced by the statement of Luther Burbank, the "plant wizard" of California, that he could not entrust his fine or delicate work to men who even smoked only one cigar a day, and that cigarettes were worse than cigars. The Department of Health of the City of New York, in its Bulletin, of the date of September 1, 1917, reported the result of experiments made to ascertain in how far tobacco lessens accuracy of aim. The percentage of loss was so great that the Department of Health declared the evidence showed that a single cigar interferes with an individual's efficiency, and that the boys at the front should know of the result of the experiment. L. Pierce Clark, M.D. speaks of the chronic toxic congestion of the spinal cord and brain, caused by tobacco.

Tobacco causes degenerate change in the walls of the arteries as per scientific experiments, arteriosclerosis being re-

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ported in every case. This condition makes possible apoplexy or paralysis. Every organ and tissue is affected.

Tobacco has a specially deleterious effect upon the heart, not infrequently causing sudden death by heart paralysis (Davis); lowers muscular strength 44 per cent. (Lombard); causes cancer (Dr. Abbe, Senior Surgeon, St. Lukes Hospital, New York; Herbert H. Tidswell, M. D., Member of the Royal College of Surgeons, England, etc., etc.); causes color-blindness and deafness (Physician to employees of Santa Fe Railroad); conduces to the establishment of tuberculosis and retards or prevents recovery (Henry Phipps Institute; George A. Rutherford); lowers mental activity (Bush); retards physical development (Seaver of Yale, Hitchcock of Amherst).

Herbert H. Tidswell, M. D. writes: "The evidence contained in my histories proves the low vitality of the children of smokers. The rate of mortality for 1,000 children of non-smokers is 153, the rate for smokers is 227." Dr. Kostral, physician to employees in large, well ventilated and conducted tobacco factories at Iglan, near Vienna, reports the death rate of children born of women laboring in the tobacco factories as 407 to the 1000 in addition to the still births; that more than half this percentage died of "brain disease and convulsions"; that in every birth the amniotic fluid has a strong odor of tobacco; that the milk of the nursing mothers who labor in the factory during the nursing shows traces of nicotine. Dr. Etienne of Nancy, reports that the death rate of children born of women who work at tobacco factories to be double the average registered as that of the total working-class in Nancy; that the children who are nursed by mothers who work in the tobacco factories during the nursing period, are almost certain to die.

Dr. Tidswell, who has made an exhaustive study of the effect of tobacco upon the human organism over a period of many years and has made valuable tabulations of his findings, states that nicotine has been proved to be present in the liquor amnii; it is therefore probable that many embryos are surounded by tobacco polluted water during gestation. That it is dangerous for a woman to be in a room where a person is smoking, or has been recently smoking."

Tobacco smoke is highly poisonous in that it contains a very large per cent of the nicotine that was in the tobacco and driven off in the form of vapor (volatilized) by the heat of the fire in the process of "smoking," and condenses upon and clings to every thing it touches—to the walls of the cavity of the

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mouth, to the mucous membrane of the air passages in inhaling tobacco smoke-polluted atmosphere, to the walls and draperies of a room, and to the clothing and person of the tobacco smoker and of all exposed to tobacco smoke-polluted atmosphere.

Nicotine may be easily collected from the smoke, either by blowing the smoke through a glass tube the other end of which is submerged in water, when the deadly oil will be seen floating upon the surface of the water, or may be blown against a piece of paper during the consumption of half a cigar; the stain resulting may be scraped from the paper, and should it be placed upon the tongue of a cat the cat would expire in about three minutes, as per the cruel experiment which has been tried.

There are other poisons in the smoke in the form of gases which have been found and reported by Vohl and Eulenberg, viz: Carbon monoxid (The poisonous constituent of illuminating gas), carbon dioxid and a hydrocarbon with composition of marsh gas. Also hydrogen cyanid, or prussic acid, and other poisons.

Tobacco is not a bacteriacide (London "Lancet"), therefore the claim that tobacco is used for that purpose is untenable. Tobacco smoke destroys animal life; it is therefore used to destroy worms and insects on the plants in greenhouses. If smoke, alone, were required, the leaves of trees, ordinary plants and weeds, which cost nothing, would be used.

It will be of interest and profit to note the result of the experiments of M. Fleig of France, who subjected the pregnant females of guinea pigs and rabbits to weak tobacco smoke once a day, with the result that in every instance the progeny was markedly inferior in size and weight, and frequently an entire litter died within the first month. Pregnant dogs were exposed to strong tobacco smoke once a day. In every instance abortion resulted.

J. B. Leadworth, B. S., M. D., reports a case, that of a boy eight years of age who gave evidence of some systematic poisoning, the exact nature of which could not be determined until the child was subjected to a sweating process, when the skin gave off a marked nicotine odor and stain. The boy had never used tobacco, but his father was an inveterate smoker. The child was taken to the home of his grandparents where the atmosphere was free from tobacco smoke. The little fellow improved rapidly.

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Many women have been fatally poisoned by the tobacco atmosphere in their homes.

A non-smoking juror confined in a jury room with eleven smokers, for a few hours, died a few hours after leaving the room; death was due to acute nicotine poisoning, causing paralysis of the heart.

Our League has been appealed to by non-smoking physicans in behalf of the young women employed in offices where they are compelled to inhale tobacco smoke-polluted atmosphere. Many are pale and suffering with poor health, without knowing the cause.

Restaurants and hotel dining-rooms and corridors cannot be entered without inhaling tobacco poisoned atmosphere. Should not the atmosphere we breathe be kept as free from poison as we seek to protect the water we drink and the food we eat from poison?

An army surgeon told the writer that there was a very great difference between the smokers and the non-smokers among the wounded, and a great difference when going under the anaesthetic. So great was the difference that he said he had purposed to write upon the subject, but then concluded it would not do any good, that it would be of no use. These words should cause us to weigh well their significance.

Lauder Brunton says: "Drugs are absorbed by the tracheal (air passage) mucous membrane as quickly as by subcutaneous injection." This accounts for the smoker coming so quickly under the influence of the poison.

Tobacco users do not stand surgical operations well; they are liable to collapse (Dr. Bangs in the New York Medical Record, March 11th, 1908).

Tobacco lowers or destroys the power of intuition. Its impairment of the physical organism, its dulling (wrongly called soothing) effect upon the nervous system, interferes, in the case of the musician, with the transmission of the delicate inspirational influences, with the refinement, accuracy and delicacy of touch. The experience of Luther Burbank with men who use tobacco, is an ample illustration. In addition we may refer to the experiments made to ascertain the effect of the use of tobacco upon accuracy of aim as noted above.

The effect of tobacco upon the addict is subtle but far reaching in its harm, the victim living in a false belief of security until the sudden collapse.

There appeared a delusive and ensnaring paragraph in an

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otherwise fairly good article appearing in a book put out by a New York Corporation, upon rules for healthful living, which read as follows: "Those who now smoke should have a thorough physical examination to determine the condition of the heart and blood vessels. This examination should be repeated annually, in order to detect any adverse influence on the circulation."

I immediately communicated with the Executive Committee, as the book had been sent to me for review, calling attention to the said paragraph, and presenting evidence in support of my claim that the said paragraph led the reader of it into a false sense of security, that there is no method of physical examination known by which tissue change can be detected until it has gone so far that harm is accomplished, and cited the following case, known to me personally. That of a physician whom I knew for many years, who, when I warned him upon the subject of tobacco, said: "I only smoke one or two cigars a day. Dr. ——— made a thorough physical examination of me three weeks ago and said that there are no signs of arteriosclerosis, that my heart is as sound as a dollar, and that I am A 1 in every way.

Three months after the above conversation the Doctor (my friend) suffered from the rupture of a capillary in the retina of one of his eyes, showing a pathological change in the blood vessels, and in one year's time he departed this life, with all the evidences of a complete degeneracy of the entire curculatory system. The tissue change had been going on for years, necessarily, but had not progressed far enough for detection until it was too late; the tissues were so infiltrated with the poison that there was no recuperative power left in the physical organism. This subject is of too vital importance to be lightly passed over.

The many factors working for the enslavement of humanity, including compelling advertisements and the needless depiction of the tobacco addiction in the advertisements of establishments offering staple articles, makes it necessary, in the interest of humanity, that the individual should acquaint himself with recorded scientific facts available at large public libraries, being careful to recognize misleading statements put out for propaganda purposes, by comparing them with data obtained from trustworthy sources.

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The Bahai Idea in Christianity

By Harrison G. Dyar

We cannot do better than quote the condensed account of what is taking place in Christianity which appeared in "The Literary Digest" for March 15, 1924.

"The break-up of protestantism into two main divisions —liberal and reactionary—which has become the fear of some and the hope of many on both sides of the fence, is now definitely predicted by one standing in a church watch-tower. The old denominational names, we are told, will vanish overnight, and morning will dawn upon a new body—the "Free Churches of Christ in America." The first Reformation, which occurred more than 400 years ago, split up into more than 200 sects. The second will unite again all the liberal elements in all the denominations, and give them a program of action and a creed of life in which God and reason will not be alienated by ancient tradition. These new churches, proceeds the Rev. James Gordon Gilkey, in **The Christian Century**, will take a brave and unmistakable stand for reason and common sense in religion. Dr. Gilkey, who is a Presbyterian pastor in Springfield, Massachusetts, and the director of a program of institutional church work, does not agree with Bishop Manning that religion must be fastened to an ancient creed. The new churches continues the Massachusetts pastor, will show that reason and intelligence are compatible. They will say frankly to their young people:

"Learn everything you can about life. Study every subject, and never dodge facts or fear the truth. When you have learned all you can—about yourself, about the Bible, about the history of religion, and about the universe itself—you will probably come to this conclusion. A world as great as ours must have come from a Source vast enough to create such greatness. It must have come from a Wisdom wise enough to plan out such intricate adaptions. It must have come from a Creator fine enough to make life move up and not down, good enough to send us a personality like Jesus Christ. God—from whom we come, to whom we go, and in whose service we find the meaning and the joy of life. Reason drive you away from God? Intelligence steal your faith from you? Oh, no! Listen to the conviction of Cotton Mather: 'There is a thought which I have often had—that the light of reason is the law of God, that the

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voice of reason is the voice of God, and that we never have to do with reason but that at the same time we have to do with God. Yes, our submission to reason is obedience to God. As often as I have evident reason before me, let me think upon it. For therein the great God himself speaks to me."

"The united liberal Protestantism of tomorrow will welcome into its fold, we are told, all those who count themselves followers of Jesus Christ, and are ready to work together to make this world His world. The liberal churches will substitute cooperation for competition, and federate where they can, placing "the efficient service of the living community ahead of the sentimental maintenance of a dead tradition." They will have a new conception of God:

"Not a distant, inaccessible divinity, giving in cold condescension occasional booms to groveling worshippers. A God struggling here beside us, working with us and in us and through us day after day, and striving—with our help—to carry on an evercontinuing creation. Here is the religious message of the new churches. They will say to the youth of the future: 'You are not here to lie prostrate in the dust, accepting weakly what misfortune thrusts upon you, and calling it stupidity the inexplicable decree of Providence. You are here to work with God and let God work through you until at last these disasters —as much of a tragedy for God as for men—are forever wiped away. You are here not to accept disease and death, but to join God's crusade against them. You are here not to watch men endure pain, but to help them find a way to escape it. You are here not to see a hideously cruel social order perpetuate itself, while men say slyly that there will always be poverty, always be unemployment, always be strife and war. You are here to fight these things—fight them with the God who has always been fighting them, and who has forever been dreaming of a world redeemed at last from the horror of poverty and the agony of battle. Here is the meaning of your life, here is the task of the church, here is the purpose of the ultimately triumphant God.'

"With a challenge like that the churches of to-morrow will be able to rally the new generation for the greatest onslaught history has known against sin and suffering, disease and misery, war and hatred. The Church of Christ decadent? Protestantism about to disappear? Oh, no! Once more we see an old order dying, and a new order coming to birth. Once more we see the Living God calling the Church forward, after its four

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centuries of settled life. Once more Christianity gathers strength for a new adventure."

All of this is cosonent with Bahai ideas. We could have wished that declared followers of Abdul Baha had led this advance; but the important thing is that the advance is taking place. Religion has been dormant, restrained by an ossified creed, and now it is breaking its bonds. The Bahai ideal is being fulfilled. The world does move.

Yet in spite of this wonderful progress, and supposing that it is successful and the New Liberalism is not swamped by the hosts of the retrograde, still there is something missing, some important and essential element of success, which the Bahai Movement has, and is anxious to impart. When the "Free Churches of Christ in America" shall be fully established—and may that day soon come—yet this regenerated Christianity is Christianity still—and there are more Mohammedans than Christians! A more universal basis is needed. Religion must not be based on any one Prophet, no matter how great he may be, it must not rest on personality. Else will religion not conquer the world. No, religion must not rest upon Baha Ullah nor Abdul Baha, though in their teachings are found the principles upon which it may become universally triumphant.

FREEDOM

By Gloria Baker

Do you know the valley
Which leads to birth?

Do you know the cross
Which leads to mirth?

Do you know the path
To realms above?

Do you know the death
Which frees to love?

Birth—Mirth—Light—Love
Gifts and bounties from above.

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The Divine Education of Man

By Rev. Ulysses G. B. Pierce, D.D.

At the meeting of the American Association for the Advancement of Science, held in Cambridge, Massachusetts, a rather unusual procedure followed. For the council of that august body, and it is such, pased a resolution endorsing evolution; very much presumably as they might have passed resolutions approving of the law of gravity had that law been assailed. But with the present effort to throw dust in the eyes of the people, the American Association for the Advancement of Science has rendered a real service by putting themselves on record in this regard. And fortunately the record is vouched for by men of such character, such standing in scientific circles, that they do verily speak with authority. To read the three names is to lay aside all demand for further evidence: Dr. Edwin Grant Conklin, Professor of Zoology at Princeton; Dr. Henry Fairfield Osborn, of the American Museum of Natural History; and Dr. Charles B. Davenport, of the Department of Genetics of the Carnegie Institution. Those are men who are devoting all their brilliant powers to research in this field. And not less important and significant is the resolution itself, which is as follows:

"So far as the scientific evidence of the evolution of plants and animals and man are concerned, there is no ground whatever for the assertion that these evidences constitute a 'mere guess'. No scientific generalization is more strongly supported by thoroughly tested evidences than is that of organic evolution.

"The evidences in favor of the evolution of man are sufficient to convince every scientist of note in the world. These evidences are increasing in number and importance every year."

This should make it evident, one would think, that this newer interpretation of the universe in terms of dynamic energy, instead of static energy, is not a thing to be dismissed with a sneer; not to be ruled out of court by the calling of names; not to be downed simply by ignorantly turning a deaf ear to it. We may be sure that the thousands of men and women in scientific research whose labors have at last led to the formulation of this law, were not so directed without sufficient evidence, and that neither were they so led without the

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guidance of that Power which in all ages men have recognized as something superior to their own mother-wit, and more authoritative than their own cleverness.

It is no part of our present purpose, nor as a minister of religion am I competent to recall nor to rehearse before such a gathering as this the evidences for the truth of the divine law of evolution. Those evidences in some measure are familiar to every one who is at all likely to be here. They are known in some sense to every high school boy and girl. Every casual reader is familiar with the outskirts of them, and has touched the hem of the garment even if he has done nothing more. For he knows that wherever we turn this evidence confronts us. If he drops his eyes to the earth, the earth at once becomes his teacher and tells its own story. If he lifts his eyes to the heavens the same story is writ there. If he looks at his fellow-men through the perspective that we call history the same story is written there. If he looks at himself with any degree of introspection and fairness he finds the same story there. It is probably safe to say that while there are specific forms of evidence which in themselves are convincing and satisfying, nevertheless it is the combination, the great aggregation and harmonic relationship of all the evidences which constitute the proof or the evidence of this revelation in the world above, below, without and within.

Some of this has always been recognized since man became at all observant. It has always been curious to people how there should have been clam shells, if you please, on the top of Mt. Ararat, as we are curious why there should be such shells on the great basin of the far West. These fossils have always been the playthings and the annoyance of the human race. It remained for the patient and indefatigable researches of geologists and other scientists to tell us that these are the veritable commandments of stone written indeed by the finger of God—written on both their sides, within and without as it was said they were written. And these fossils point the footsteps along a long trail of time—point to the door of the house of man. These researches have not been without their tragedies. The world has not always been willing that man should pick up stones from the earth for such a purpose, as if stones were made for stoning the prophets, and not for use in the laboratories! And the way of the geologist has not always been an easy way; but if they have had their tragedies they have also had their comedies. It was in the early days of geological

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research that the learned professor of the University of Wurtzberg, no less than Professor Johann Beringer, conceived the idea that these fossils were not isolated things, one here and one there, but, so to speak, they were different letters in the words of nature. And if he had stopped there he would have lived as a wise man. But under the theological prepossession of his time he believed in all sincerity that these fossils were the things that had been left over, and had been tossed out, as it were, by the great Artificer, and that they had been hidden away in the bowels of the earth to confound and to amaze, and to awe the children of men. His students, therefore, who were less conscientious than he, decided to put him to the test, so they familiarized themselves with the place where he was in the habit of digging fossils, and they put up upon him the great hoax of the century. Knowing his superstition, they planted different artificial fossils made of baked clay, and planted them progressively. Here was one, for instance, with the Hebrew letter "A" on it, and the professor brought it in with great glee. Over yonder would be another fake fossil with the letter "B," and so on and so forth, until toward the last the students became more courageous and made fossils containing all sorts of ridiculous things, and Hebrew and Syriac words, until at last Professor Berringer came back overjoyed to think he had solved the problem. For he found one great fossil bearing plainly on its face the name of Deity written in Hebrew. His book is one of the treasures of this world. I do not know whether there is an original copy in this city; there are not many left, but there is one original copy in Cornell University, and its curious illustrations well repay one if he happens to be near that repository of learning. And yet, Beringer was in the right—looking in the right direction, for the fossils are not dead, meaningless things. They do tell the story of the ancient history of the earth, and inferentially of the heavens above, and point not only to the past, but to the future.

In this respect you will not mind perhaps being reminded of the highly dramatic and poetic way in which Robert Browning cites this kind of evidence in his marvelous poem called Paracelsus—a poem, it will be remembered, that was written by Browning when he had reached the mature age of twenty-three; furthermore a poem written twenty-four years before Darwin's "Origin of Species," and preceding Darwin's "Descent of Man," some thirty-six years. You will see how a young and enthusiastic poet regards all this as he casts his eye about. He says:

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"God collected and resumed in man
The firmaments, the strata, and the lights,
Fish, fowl, and beast, and insect, all their trains
Of various life caught back upon his arm,
Reorganized and constituted man,
The Microcosm, the adding-up of words.

Thus God dwells in all,
From life's minute beginnings, up at last
To man—the consummation of this scheme
Of being, the completion of this sphere
Of life; whose attributes had here and there
Been scattered o'er the visible world before,
Asking to be combined, dim fragments meant
To be united in some wondrous whole,
Imperfect qualities throughout creation,
Suggesting some one creature yet to make,
Some point where all those scattered rays should meet
Convergent in the faculties of man.

Hints and previsions of which faculties,
Are strewn confusedly everywhere about,
And inferior natures, and all lead up higher,
All shape out dimly the superior race,
The heir of hopes too fair to turn out false,
And man appears at last."

Or if we turn our eye from the earth beneath to the history of man, the scientists assure us that there is the same evidence there; that the farther we go back in the history of man the simpler, the ruder, the cruder, the more savage, the more bestial the history is until if we trace it back far enough we find that man even today is related organically to all that has ever been in the universe—stardust, vapor, the oozes of the briny deep, every form and type of life that has passed, is recapitulated and remembered in some measure in man, the microcosm and the spectator of it all.

And if we look at ourselves we shall find that it is as if God himself had said to us: "Look at the pit from which you were hewn." It is as if He were determined that neither pride nor vanity should alienate us from the grand spiritual truth that we are part of all He has made; the suns and stars and all that have been and shall be are our brothers and our sisters.

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Now, if this is so, why is it that the world is so slow to accept it; why is it that even to the most advanced of us there seems sometimes just a suggestion of revolt in this, and we find ourselves half wishing that it were not true? How do we explain that? I think it can be explained, and I think that explanation must be found in two different directions. First, by reason of superficial objection to it, superficial and unconscious objection; and secondly, a profounder and more fundamental reason why this great divine law of evolution has not as yet commended itself to the laity as it has to the specialist.

In the first place, then, let us remind ourselves that we are very much in the habit of overestimating the intelligence of the world as such. We are likely to generalize and to infer that because the small circle of people with whom we associate is composed of highly-educated people, that therefore that represents a cross-section of the human race, or of our share of that human race; wheras those who have investigated the matter tell us that the average education of the American people is about the education of a boy of thirteen years of age. Now, we must keep this in mind. All this talk about improving the theater, improving the movie, and so on and so forth, must take into account that you and I who like the clean, the true and the beautiful are not the only ones who have verdicts that they wish to express on this subject. The experts tell us that about 97 per cent of our people have nothing like an adequate conception of modern science; it has not as yet permeated their life. Therefore, when a thing like this comes up and is counter to their inherited ignorance, that, from their point of view, is sufficient reason why it should be laughed off or should be dismissed with a sneer.

A further superficial reason is that there has not as yet been sufficient time for this divine law of evolution to register itself on the minds and hearts of people. We are all conservative—necessarily so; we cannot empty our minds at the command of another and then proceed to fill them with something else. All we can do is to exercise the painful process of transplanting and grafting, expelling the old by the admission of the new, and it is a very slow process, fortunately. Just to take an illustration: While this law was in the air—and Darwin himself had antecedents—nevertheless, taking 1859 as the date, so to speak, when this thing became articulate, right there we have one thousand eight hundred and fifty-nine years when all the generations of our share of the human race had been taught

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something entirely different. It had the field; it had written itself into our text books; it had put itself into our hymns; it had recorded itself in our creeds, our church customs, and our church symbols. And then when it was on the point of dying its natural death, it had the oxygen treatment in the form of Milton's masterpiece, Paradise Lost, and the influence that this had on the human race, our section of the human race, is incalculable. I do not mean to imply that it has been a bad influence wholly; it has not; it has given us a new sense of the technicality and power of our English language; it has done a great deal in that direction, but incidentally it has done a great deal to give artificial respiration and artificial prolongation to ideas that long ago should have been in the museum of antiquated, intellectual paraphernalia.

Now, that is true; and yet there is something else true, too. That, compared with the time that we have had, this larger conception has made greater and deeper progress than was ever made by the other. But, one says, where is the Dante who shall write his Divina Comedia in the terms and in the light of the Nebular hypothesis; where is the Milton who will write his Paradise Regained or Lost in the light of the divine law of evolution? And because we are not able to bring out our Dante or to introduce our Milton some people infer that the newer conception of life is lacking in poetic power. The fact in the case is that writing epics is not our strong point in the twentieth century. Neither is it our strong point reading them. We all praise Paradise Lost, but there are probably not a dozen people here this morning who have read it this past year unless they had to.

I know I have not made it plain, because it is not a thing easily grasped. We are so prone to make these comparisons, and to say of this six-foot man who did his bit in the Argonne Forest, as he stands beside his five-foot mother: "Do you mean to say that great brawny man came from this timid spiritual woman?" No, what we mean to say is that he has evolved and grown from that which did come by the grace of God through his mother. It is a different thing entirely, and in coming from his mother God so loved him that He gave him a hurried touch of everything that had been in the world before him, and after we are born, lest we should forget, God is gracious enough to give us some of these signatures still that we may know we are still in His world.

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The other fundamental reason, even more difficult to translate into words arises from the fact that our time sense is adjusted differently from the time sense of nature, and that we have difficulty in interpreting things as they may be presumed to be taking place. Let me illustrate it by one or two things which may lead up to it. First of all here is a tiny leaf which we look at with our naked eye, and we see that it is nothing but a leaf. That is all we can see. Our sense of sight is adjusted only to a certain range, and when we go beyond that we have to use glasses, lenses, bifocals, it may be, or if we wish to pursue it still further we must have a microscope. When we look at that same thing through the microscope we see that here is a little universe all by itself; that what appeared to be a tiny leaf is a whole continent; that these tiny ribs are actually aqueducts, some effluent, some affluent, bearing in the raw materials to the chlorophyll factories where the wholesale manufacture of synthetic sugar from the carbonic acid gas of the air and water is going on; and without, what seemed a smooth surface is studded with green spines, between which may be growing colonies of mould, yeast or becteria, not to mention larger insects, minute to us, but which under this magnified vision, stalk about among these diminutive forests and gardens and devour at their will. And then the spell is broken and we throw the leaf away. We have put nothing into the leaf; we have simply seen some of the things that were in the leaf.

Now, the divine law of evolution confounds and confuses us because our sense of time is so much more slow or fast, which ever way you choose to put it, than the processes of nature herself. I shall have to call to my aid the moving picture. Not long ago, maybe you saw it, there was given a moving picture representation of the great tennis combat in that speed with which we are familiar. By way of much experimenting the moving picture authorities have found out about what rate of rapidity suits our vision, that is the average vision, and that is the way we see things. They take that into account when making exposures for the moving picture. They find out how many exposures to make for the second, and then it is reproduced on the screen. Now, for purposes of study and amusement they can do something entirely different. If, for illustration, the normal exposure was ten little negatives to the second, just for illustration, if now, they can make a hundred to the second or a thousand to the second, and then put it into a

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machine and run the machine at exactly the same rate it ordinarily runs, what will happen? You will see this man or this woman gliding through space like a traditional angel. We will see the ball most leisurely oozing, as it were, through space, and ultimately being hit by some other slowly-moving object. And, so it all goes on painfully slow.

But, there are profounder reasons than this, and I am half sorry that I delayed so long over this. For there are two profound reasons why this conception must come to the human race very slowly if it is to remain. And these two conceptions I think will relieve our minds somewhat of the latent prejudice which we may find sometimes slumbering even in schooled and disciplined minds, such as we would like people to think that we have. And the first difficulty comes from the habit that we have —a very clever and a very mischievous habit—of making comparisons. We all do it more or less, and if anybody wishes to put an argument against the divine law of evolution all he has to do is to make some comparison. Now, the nature of things is, you cannot answer such things. When one of these propagandists says: "Look upon this, and then look upon that," we look, but we cannot say anything simply because we feel that somehow an undue advantage has been taken of us. And such comparisons as we make between monkey and man are absolutely arbitrary, artificial and unwarranted. By that same method of comparison almost anything could be made ridiculous. The sublime and the ridiculous are separated only by a hair line. The more sublime it is, the easier it is to make it ridiculous.

For example, to take a comparison from another realm where our personal feelings and our self respect are not involved. Here are the meadow lark and the brown thrush which have been the companion and the joy of man ever since we two met; we fell in love with each other. Somebody says: "Do you mean to say that this meadow lark and this brown thrush came from this slimy monster of a reptile." Look at the thing; every element of disgust seems to be present as we look at its extinct and reproduced form. And we say: "Do you mean to say that the meadow lark came from that thing?" We cannot answer him very well; we know that the birds did come from the reptiles, but we know also that they were a long while doing it. Now, that is the point. The birds no longer have teeth; for the most part they no longer have a long, stiff bony tail. They left that behind them long, long ago. It is not true that

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this particular brown thrush or the species to which it belongs did actually come in any dramatic fashion from the slimy, oozy reptile. What is true is that during a long period of time the successors of the reptile in different directions emerged and specialized in this form of life, under the guidance of God, until we have the bobolink, the thrush and the meadow lark, but these never came from that. Now, what I really meant to say was to use that as a symbol. No one of any reputation or any authority believes that man as we know man came from the monkey. We would lose all respect in the presence of a scientist if we intimated any such thing. Evolution is something entirely different from that. It does not mean to imply that your Darwin, your Tennyson, your Browning, your Mozart, Mendelssohn, and your Beethoven—it does not mean to imply that either now or a million years ago they were candidates for the curious crowd in the Zoo. Nothing of the kind. What it does mean to say is that it has had an ancestry dating back to the beginning of things, and that the law of evolution, through the resident power put into it by God has all the time been working upward and upward, and outward and outward until today we have some intimation of its tremendous power. We over-estimate that, and underestimate the speed and quietness with which this is working into all our life, transforming our symbols and literally and poetically giving us a new heaven and a new earth. And the reason our young men and young women do not like to read Dante, do not like to read John Milton, one reason why they dislike reading these is the same reason, I suspect, that I dislike to read them. I do not mind the old view of creation, but I do not like to have it rubbed in. We are living in the twentieth century and God has His word for us as He had for His other children.

Furthermore another superficial reason is that the world, for the most part, feels that to accept the divine law of evolution as it is announced today is to put itself on record against Holy Writ. Now, that is a feeling which I think we are bound to honor. It is a very gracious and promising trait of our common, human nature that we should revere the past; that the great achievements of our forefathers should not lightly be dismissed. And I think I may say that I yield to none in my veneration for the ancient scriptures and the scriptures of other people, or particularly our own scriptures. But to venerate a scripture is one thing; to allow it to become a millstone about your neck is another. The scriptures of the world were

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intended to be wings for the soul of man; windows in his domicile to let in the light; and the scriptures should be so regarded. As a matter of fact, we have no choice in the matter. If our Old Testament had given us one story of creation only, then the people who feel this way might have had apparent warrant for their attitude, for they might say: "Here is the conclusion of science, but here is the conclusion of the infallible word." And that is a quite conceivable point of view. But when it is discovered that this same body of sacred literature contains in successive chapters two different accounts which are mutually exclusive, at once we feel the earth shaking and all its solidity dropping from under our feet. One of these stories says distinctly that man was the last creation; that the visible world was created in orderly fashion by God. The other says that man was made first, before there was any place to put him he was made. Then the plants were made, forms of life were made, and then after three or four days the sun was made, and so forth and so on. A logical mind cannot accept both and which ever one he accepts, he rejects one; and therefore finds himself controverting scripture.

But suppose we look at it another way and regard our scriptures with all our veneration for them as a second edition of God's revelation, a second edition to be tested by the original edition, and that this original edition is still preserved, not in Harvard, or Cornell University, or Oxford, but preserved in the world in which we live. The stones are the book; the stars are the light by which we read it, and man himself furnishes the commentary. The uninitiated may fancy that such pictures are nothing but ordinary pictures projected by running the machine more slowly. Of course, that is not the fact. The reason it is slow is because you are exposing ten times, if you please, as many negatives. In other words, you are seeing the thing not with ordinary time sense, but through a microscope. Now, to us, as we look back over the story of evolution it seems as if there were all sorts of missing links. Things seem to jump up from nowhere, and to go nowhere. Animal creation seems to come up out of the ground and to thrive, and then to go away again. It only seems so. If our sense of time were readjusted as it can be in our imagination, we should find that from the beginning to this day there never has been a missing link. We should find that everything is related to what immediately precedes it, from the animal, the vegetable, the organic into the inorganic, to the stars. Some time all that will be put

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into a moving picture, and we shall have, not our Paradise Lost or our Paradise Regained, but we shall have the story of creation, which has taken these millions and millions of years, brought within a compass of fifty minutes so that we can grasp it.

But, one says, what is the difference? We are here; that is the important thing; what difference does it make how we got here, whether we were created according to the formula of the second chapter of Genesis, or the first chapter of Genesis, or according to the law approved by the American Association for the Advancement of Science? To some people it would make no difference whatever. To the rest of us it does make a great difference. As we meet our fellow men of the world we naturally like to know where they came from, where they are going to, and what they are going to do, and why they are here. Now, naturally, we have the sense of curiosity which we have inherited through our long process of evolution which has matured itself into the love of knowledge and wisdom. And we naturally want to know where we came from and what it all means, and where we are bound. It does make a difference. As religious people we are particularly interested; we don't want to be in a losing business. If the concensus of the competent at present is against one of the cherished documents of religion we want to make our peace with God and with ourselves, and set our minds right. But we don't want an interpretation of the religious life which must go through the world with a chip on its shoulder or forever apologizing, or cross on the other side of the street every time it sees a scientist coming. We want an interpretation of the religious life where we can keep our self respect and our normal relations.

But more than that, it makes this difference. If the world as we see it today, including the world of man, is the representative of a direct finished creation of our heavenly Father, if that is the fact, there is some warrant for our expressing opinions about this handiwork that ungodly people have expressed. Now, don't misunderstand me. I say if the world all about us, with all its wickedness and all its sin, with all its slime and all its ooze, if the world of man as we see it now, his love of liquor, his fondness for vice—if that represents the supreme and the finished product—and I say it reverently—there is serious danger of our losing our sense of respect and reverence.

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Now, that is the solemn fact. We may not like that, but if God made the human race as we see it, and put it forth as a finished product, when even to our imperfect vision it is so obviously crude and raw and immature, it is a great shock to say the least. If, however, instead of going to an art gallery where a man is painting a picture, and he says: "This is all done; now, look at it," I say: "I don't want to look at it; it is bad enough as it is." "But," he says: "It is finished." And I say: "That is the worst part of it—that it is done." But if I go in and I see his apron and his fingers all daubed with paint, and he says: "Wait a minute; don't express an opinion about this because it is not half done yet, but after I get it all finished and get a good frame on it and get a true light on it we will come back and look at it, and I think you will like it then." Now, that is what the world is. It is not finished yet. A great many things about it are just in the process of being completed. Now, we have no more right to judge the universe than I have to judge the cook when I go and open the door of the baking oven and say: "Let me see how the cake is getting on." "But," she says, "it is not done yet; it is not made to be looked at yet." Now, the world is not done; it is hardly begun. The human phase of it is just beginning to dawn. After all, you and I, with all our achievements are relatively speaking only as children of about two years of age. The wonder is that we do not get more bumps and bruises than we do. The wonder is that we are able to accomplish anything in the world. And these men with their taste for liquor and their tendency to vice, they are not finished products. We will make them over by the grace of God; His spirit within them will purge them; no judgment is to be rendered until the work is done.

Now, I have spoken very frankly, but this does not tell the whole truth. The other phase of it is that while man is related to everything that has preceded him, he is also related to that which is coming. The scientists tell us that there is more difference, a greater difference between a monkey and an anthropoid ape than there is between the anthropoid ape and primitive man. Now, if you must make comparisons, probably that is a fair one; but we must not leave it until we add this: That there is a greater difference between primitive man and modern man than in either of these others. No miracle has happened; nothing has sneaked into the process; but from the very first, spiritual powers were latent in what we call matter, if you must use that word; and in man, as we see him, we have not only

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an animal; we have, if one may say it reverently, a God in the making. No ape ever knows himself to be an ape; that is the advantage of being an ape. No ape prays for the forgiveness of his sins. No ape lays down his life for his friends. No, something other, still divine, still nature, still the flower of the divine law of evolution has come into you and me as we are. Now, let us not forget that, and let us not fancy either that this is preaching; that the minister told the scientific truth and then to take the bad taste out of our mouth he moralized about it. It is not our habit to do that sort of thing here. We know what we are trying to do is to discover the truth, and we do discover that between your Neanderthal man and your Plato there is a wider gap than anywhere else, because we have not the eyes to see the working in of these spiritual qualities which make man not an animal only, but a spiritual person.

Now, let John Fiske, who was authorized as I am not, tell the scientific view of the same thing, page 82 of his "Through Nature to God."

"While for zoological man you can hardly erect a distinct family from that of the chimpanzee and orang"—that is, looked at zoologically, if you want to put us in the museum, judge us only by our skeleton and by the frame work of our house; we would simply be at the head of the list of the Primates—"While for zoological man you can hardly erect a distinct family from that of the chimpanzee and orang, on the other hand, for psychological man, you must erect a distinct kingdom; nay, you must even dichotomize the universe, putting man on one side and all things else on the other."

Beloved, now are we sons of God, and it doth not yet appear what we shall be, but we know that when it shall be made manifest we shall be like Him for we shall see Him as He is.

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How and What to Eat for a Long Life

(Continued)

By Dr. Harris H. Luntz



In 1835, a certain Professor made note of the harm of protein excess. He published a book called "Microbioticon, or the Art of Prolonging Human Life," the theme of which is made significant by this statement:

"We should use vegetable rather than animal foods, as animal food is more liable to putrefaction, whilst vegetable substances contain an **acid principle** that retards our mortal enemy—putrefaction."

Again Professor Kellogg once wrote:

"Protein is the cause direct or indirect of most chronic disorders, especially of headache, skin-diseases, rheumatism, high-blood pressure, gall-stones, and premature old age."

There is no doubt that as far as the body is concerned, it makes use equally of the proteins in meats or those found in vegetables. This allows the person to partake of the vegetables, getting at one time all its valuable nutriments and protein but with the disadvantage of this element taken away.

Experience has shown that many races have existed on meat alone, yet tests made at Yale University have shown Vegetarians to be far superior to meat-eaters, in almost every endurance test that was tried.

My Semi-Vegetarian Diet

In the following groups, I have listed foods that are recommended as healthful and light. The materials are put in their respective columns and the writer would advise their use. All meats except the white meat of chicken, and fish are omitted.

CARBOHYDRATES (Starches)—Bran bread, graham bread, whole-wheat bread, potatoes, rice, corn, peas, tapioca.

PROTEIN—Fish, white of chicken, eggs, walnuts, peanuts, cheeses, lentils, lima beans, beans, various kinds of nuts.

FATS—Chocolate, cream, milk, olive and cotton-seed oil, butter, some nuts.

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VEGETABLES—Cabbage, cauliflower, watercress, spinach, potatoes, lettuce, asparagus, beets, turnips, tomatoes, carrots, string beans, peas, parsnip, parsley, egg-plant, canteloupe, water-melon, onions, oyster-plant, artichokes, pumpkin, kale, corn, brussels sprouts, okra, dandelion, long leafed lettuce, squash.

FRUITS—Grapes, apples, peaches, prunes, oranges, raisins, cherries, strawberries, huckelberries, blackberries, pears, plums, rasberries, grapefruit, rhubarb, apricots, cranberries, lemons, pineapple, limes.

Things Outside the Diet

Teas, coffee, pies (unless home-made), red meats, pickles, canned fish or canned meats, liquors, white bread, seltzer, dried meats.

In making up a meal it is well to vary the diet so that it is never monotonous.

NOTE: The most common cause of indigestion comes from the application of the eater to mental work directly before or after meals.

THROUGH THE VEIL

By Alexander G. Stewart

I rest in peace
On the great wide bosom of Infinite Love,
Where all things that are, congregate;
And the seeming things
Have no existence.

I see, as in a mirror,
How false have been the senses,
How little have they sped me
On the way of Truth.
And here, beyond the mirror,
I see their counterpart—
O Love of Love! I see—

Yes, here I rest in peace:
And realize the seeming things
By their absence.

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Metaphysical Portraits

By George C. Golden

PORTRAIT OF A GREAT-GRANDMOTHER

As the glorious, omnipotent sun radiates its rays,
So from you shine forth Divine Love, Perfect Life and Infallible Intelligence.
Your whole body, your arms and your limbs, your blood and your breath,
Is saturated with the sense of Life and made whole by Love.
You feel in your whole body conscious strength; in your Spirit, conscious Love;
It draws to you your grand-son. You feel the riches of his Latin temperament,
The warmth there is in his kiss, the melting there is in his embrace.
He gives you freely of his virtue and you pour into him yourself
For he is bone of your bone, flesh of your flesh,
Soul of your Soul and Spirit of your Spirit.
As the spring freshet makes clean and pure its bed and banks,
So the stream of Love in you wipes away all error of sickness and self.
In giving, you receive; in losing your life you save it,
In loving yours, you are cured and in worshipping Perfection in others you are healed.

You hold in your hands your grandson's daughter,
You hold the infant to the breast of her great-grandmother,
A lamp whose flame came from your own flame,
A life conceived by him whom your's herself conceived.
You rejoice in the Perfection of her Life's perfect embodiment,
You delight in the grip of her baby fingers and in the warmth of her skin.
You sense in her, you see in her, your equal and your contemporary.

You rejoice in your family and you know that because YOU HAVE BEEN
All men have known a more perfect and fuller knowledge,
A more complete picture, a more finished reflection
Of Heaven and Its Gods—here and now.

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SHADOWLAND

By A. Geary Johnson

I walked alone,
My song a moan,
In a wild, weird world of drifting shadows.
Ghosts were my company,
Haunted was my home.
Alone, alone always,
In the dark, dim land of sheeted shadows.

By my side
A shadow bride
Roamed along with me;
Dim and haunting were her violet eyes,
Shadowy her fading form.
She looked at me, I at her,
We could not speak, we were but ghosts,
And Shadows were our hosts.

I walked in places,
In void spaces,
Where the twilight land was lit
By waning moons.
A crying in the air, a moaning
In the sea,
Was all the sound that came to me,
A lonely shade of Shadowland.

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By WALTER NEWELL WESTON, LL M.

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—*Foreword.*

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

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

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

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