"BEFORE ABRAHAM WAS, I AM"
From the Late Thornton Chase
(Written in 1902)

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REALITY

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

For Constructive and Progressive Thinkers

LIFE AS A FINE ART IN RELATION TO WEAVING
By Luella F. Phelan

PEACE
By Marie Prince-Moore

THE PHILOSOPHY OF THE BUDDHIST SCRIPTURES
By A. Geary Johnson

THE CAUSE AND CURE OF DISEASE
By G. A. Kratzer

VOL. VIII JULY, 1924 No. 1

PUBLISHED MONTHLY — 25 CENTS

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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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Editorial

REALITY MAGAZINE

Some of our friends have objected to our criticisms or analysis of various philosophies or points of view which we present in Reality. The complaint is that we spoil an otherwise good article by criticism.

Reality is a Bahai Magazine, not in the sense of sectarian propaganda, or the organ of a cult, but for the principle announced by Abdul Baha. This principle comes fifth in those detailed on our cover, but it really embraces them all. It is the principle that religion must agree with science, that the day of arbitrary assertion (enphemistically termed revelation) is over, and that proofs must be adduced. Baha Ullah partially stated the principle, but only partially. He advocated the study of the sciences, but only so far as they were "beneficial or edifying" to mankind, that is, it did not contradict orthodox religious philosophy. Abdul Baha announced the principle without equivocation that religion must agree with science.

Now, in our publication, it is the policy to present various points of view and different philosophies; but in our character of Bahai magazine, we feel that we would fall short of our duty and privilege if we did not point out in what way these several philosophies and arguments differ from or fall short of the Bahai ideal, namely, in what way they disagree with contemporary science. This is the object of our comments, and if we seem to spoil otherwise good articles, we believe that we have thus saved this reader from following a futile train of thought. To present all views, evaluate and better them if we can, seems to us preferable and more instructive than to exclude from our columns all matter to which any scientific exception can be taken. Nor can the writings of our own wise men—Baha Ullah, Abdul Baha, Shoghi Effendi—expect to be exceptions to the rule which they have themselves

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established. Abdul Baha declared that religion should agree with science; but Abdul Baha was not himself a scientist. He left the task of effecting the agreement to others; and in this, Reality-Magazine believes that it is performing Abdul Baha's mission and executing the legacy. We are attempting to make religion—all forms of religion, and this includes the Bahai also—agree with science; and so we point out in what respects the several forms of religion do not do so. If, for example, our good friend and beloved worker, Shoghi Effendi, takes a conventional stand in religious philosophy, he may have good and sufficient reasons for so doing, as to which he can enlighten us in these pages if he so desires; but we consider it as proper and necessary to point out just what stand he has taken as to evaluate Christian Science, Theosophy or Astrology.

FAITH-MAKING

(From Health and Success Magazine)

By Florens Folsom

I will not suffer, fear, nor lose;
'Twixt Joy and Pain I'm free to choose,
And I choose Joy, forevermore:
My days shall be a rich deep store
Of glowing jewels. Long enough
I've let my life be harsh and rough,
Bare, desolate and bleak and chill;
I've let my weaker, baser will
Shape, fashion Destiny for me.
I now destroy, deliberately,
That weaker, lower self, that Fool,
Bending her neck 'neath demon rule;
I lift and raise the rest of me—
(The real, true living best of me!)—
And, rising toward the Sun, I say
My Triumph-time begins TODAY!



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Perfective Laws of Personal Development

By Luella F. Phelan

LIFE AS A FINE ART IN RELATION TO WEAVING

Destiny threads the loom of life; we sit at the loom and weave the threads into a piece of tapestry, and upon each individual rests the responsibility and burden of designing his own pattern. Each one has the faculty to develop vision and is possessed of the talent to make the fabric what he will.

There are three classes of mankind, producers, accessories to producers, and parasites. The last two classes constitute the non-producers. In the pursuit of subsistence, i.e., of food, clothing and shelter, the first producers must have confined their labors to the three great industries; hunting and fishing; tending their flocks and tilling the soil. Each of these industries, even in the earliest stages of primitive man, presupposed a certain intellectual superiority sufficient to raise man into clear distinction from the animals with which he was surrounded and over which he must exert control. As experience taught man that labor was the answer to his needs and that some men could only labor physically while others could employ a certain species of mental effort necessary to direct the labor, it soon became obvious that some laborers would remain physical and some would add the mental to the physical and could thereby rise to a point in sagacity and exercise a little thinking and anticipate adaptations and relations of circumstances not yet experienced or observed. Then the distinction between classes of men was discovered and they soon, automatically, divided into what we may call the primary, direct or original, and the secondary, indirect or derivative class of producers. This is the why of classes. The lesson is obvious, i.e., the physical alone is not enough in the development of any phase of industry which we have called the human arts.

Of the three classes into which human subsistence naturally divides itself, viz., food, clothing and shelter, the first was almost exclusively the object of the primary mode of production, physical labor for food. The other, and all the auxiliary appliances for realizing the first, resulted from the adoption of the secondary mode. The secondary mode of production is

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three-fold; first, the production of clothing; second, of the means of shelter; and third, of implements, utensils and other devices necessary to facilitate and render production possible.

It is only of the production of clothing that leads to the subject under consideration. We will not debate the subject of man's origin, but simply assume that he originated within the tropics, or at a period of the earth's geological history when the climate where he first appeared was tropical in its character. Throughout the stages of evolution he progressed to the needs of clothing, through the genesis of modesty. With many limitations upon his existence, because he had neither the wings of the eagle, nor the fleetness of the hound, he finds himself outstripped by the game he would capture. With neither gills nor fins, he is readily evaded by the inhabitants of the water. Destitute of appropriate weapons of offense he finds himself no match for many of the animals he would gladly kill for food. Unprovided with claws for digging the ground he cannot harrow for safety, either from his enemies or from the elements. Neither can he long till the soil with his fingers and toes. Unfitted as he is for periodical migration for the purpose of escaping extreme temperature, and yet often finding it necessary to change his place of abode in consequence of the rapid increase in his numbers, which soon renders food scarce in any one locality, he finds himself in danger of being dashed to pieces on the rocks of his limitations upon his existence and progress. The only hope for him was through invention. He met the necessity.

Under the head of instruments, the physical aids and means of production are to be included; such as are needed in the manufacture of clothing, but before such means were available there was the more primitive method of weaving, which you will remember as developing into real art. The first clothing consisted of the skins of wild animals wrapped about the body as blankets. Gradually they came to be more closely adapted to the form of the body, so as to give free play to the limbs; then more commodious garments were devised and worn; then the discovery of the adaptability of animal and vegetable fibers to the manufacture of clothing, and of the art of spinning them into yarn and weaving them into convenient fabric.

The use of hair and wool in the manufacture of clothing antedates that of flax and wool. There is unmistakable evidence

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that the art of manufacturing cloth was known and extensively practiced at very remote prehistoric periods. The appearance of the distaff upon the most ancient manuscripts of Egypt shows that it must have constituted an important industry in ancient Egyptian civilization and it is supposed that the textile fabric upon which it was employed was linen. In India, Assyria, and Persia, the most ancient literary productions make mention of the loom as an emblem of human labor, and it is very probable that in India, which has been thought to be the cradle of the race, the art of spinning and weaving wool, flax and cotton, had been known and applied for ages anterior to the Vedas, the oldest of human books.

The principal instruments employed in the manufacture of cloth, are the card, the distaff, the spinning wheel, the reel, and the loom. The early forms of all these were exceedingly simple, compared with the machinery now employed for the performance of these functions.

The art of weaving was honored of all noble heathen women; honored of all Hebrew women by the word of their wisest King. "She layeth her hands to the spindle, and her hands held the distaff; she stretcheth out her hand to the poor. she is not afraid of the snow for her household for all her household are clothed with scarlet. She maketh herself a covering of tapestry, her clothing is silk and purple. She maketh fine linen, and selleth it, and delivereth girdles to the merchant."

What have we done with this bright art of Greek maid and Christian matron? Six thousand years of weaving, and have we learned to weave? Might not every naked wall have been bright with purple tapestry, and every feeble breast fenced with warm colors from the cold? Our fingers are too few, it seems, to twist together some poor covering for our bodies. We set our streams to work for us, and choke the air with fire to turn our spinning wheels—and are we clothed? Are not our streets foul with shops which are filled with foul rags for the poor? Are not our children left in wretchedness and poverty, while nature clothes with better care the birds of the nest, the little wolves in their den? Does not the winter's wind bear up to heaven its wasted souls to witness against the idlers of earth, by the voice of their Master Elder Brother: "I was naked and ye clothed me not." ?

No art reaches its highest point until it serves some need

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of man. If one could weave the most beautiful tapestry ever hung upon the walls of a palace, and failed to do his part to clothe the ragged flower girl, the newsboy, or the naked baby found upon a doorstep, then his art will miss the blessing of God, and the peaceful realization of oneness with God, the Master Weaver.

What are we weaving into our tapestry of life? At most, our life is but a few breaths of existence, and then we must pass on. We have only to look out into a star-lit night to read the majesty of the stars, and then to realize that we should fill our brief hours in weaving joy and love and service for some unfortunate brother, who if he had our chance, might have put us to shame by his better use of it. It is a privilege to look into niches and corners of life and find the surprises and opportunities they bring. For example, make an excursion through any orphanage and find the meaning of the Elder Brother's words: "Suffer little children to come unto me and forbid them not for of such is the Kingdom of heaven." Remember, that inasmuch as ye do unto the least of these, ye do unto Him, who came that we might have peace more abundant; and "Except ye become as little children ye cannot enter the Kingdom."

Perhaps you think the scene of an orphanage too dismal, and would prefer to weave only bright threads into your tapestry, but one must have fulness of life and experience. The finest tapestries are woven from the threads of experience, upon the loom of life. The grays and browns must not be despised for they soften and subdue the too vivid read and yellow and green. It takes all the colors to make a perfect tapestry. Some days we see the beauty in the soft shades, some days will demand the brilliant, vitalized threads, but in the heat of noonday and fatigue, oh! how we will revel in restful gray tones and joyously and thankfully accept the feeling of restfulness and coolness. We need the browns and drabs and grays of everyday life to weave into our tapestry. Otherwise the colors would be too glaring.

We may learn wonderful lessons from the art of weaving. We may learn the value of patience and precision; the beauty of rhythm, evenness and smoothness; the majesty of service and usefulness; the charm of colorful warmth-giving cheer; and so many other wondrous things the spirit catches gleaming beneath the fabric. All that we call the world art is beautiful, because it serves mankind; all industry is the result of

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desire, and what we desire determines what we shall be, for as a man desireth so will his labors be to acquire that which he desires, and through these things will the man himself be reflected as in a looking-glass.

The threads we weave are colored by the use we have made of experience. We may weave from the bitterest experiences a tapestry filled with the beauty and magic and harmony of wonderland if we will. It all depends upon whether the experience has used you or you have used the experience.

Whether we are weaving dreams or cloth of gold; the gray homespun of everyday existence or the warp and woof of character; we must know the meaning and purpose of life. We must be able to see the viewpoint of our fellow travelers on the highway of life. We must know how to fondle the hand of the foundling; we must clasp the hand of a Magdalen; we must have sympathy for the criminal and pity for the fallen. To know the fulness of life no man can live unto himself alone.

The background of our tapestry of life must be confidence and love. These qualities in a life mean everything. If a person has confidence in us we can do all that is expected of us, but if we know we are doubted it takes a lot of courage and work to overcome ourselves. If another knows we have confidence in him he is inspired to do his best. If he is not honest, our confidence impels him to rise above himself; therefore confidence gives a double reward. It is like mercy, it is twice blessed, blesses him that gives and him that receives. Love is like a flower, it must be planted in good soil if we want it to grow. It must be nurtured and nourished. The heart is the soil and must be kept right; true and pure, if love is to continue. To make the flower grow there must be sunshine, water, care, cultivation and nourishment. So it is with love. Love is a divine gift and great is the heart that can truly love. It is much greater to love than to be loved; it gives more joy to the one doing the loving. It also hurts, but all joy hurts if the joy be deep enough—just as all sorrow heals, if the sorrow is deep enough.

Love is the greatest thing in the fine art of life; it is the dynamic force that holds the world together. It is the very highest attribute possessed by human beings, for God is Love and the great command is, love thy neighbor as thyself. In this is to be found the prime factor in living life as a fine art, for to love thy neighbor as thyself, means to love him well enough to respect his opinions, his mind, his feelings, his word.

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his family, his rights, his politics, his property, his religion and his destiny, as if they were your own. He who weaves most love into his fabric of life will find the greatest happiness, because love begets service and service to mankind is the nearest approach to the spirit of Him who said, "I am among you as he that serveth."

OPPORTUNITY

(From Health and Success Magazine)

By Walter Malone

They do me wrong who say I come no more
When once I knock and fail to find you in;
For every day I stand outside your door
And bid you wake and rise to fight and win.

Wail not for precious chances passed away,
Weep not for golden ages on the wane;
Each night I burn the records of the day;
At sunrise every soul is born again.

Laugh like a boy at splendors that have sped;
To vanished joys be blind and deaf and dumb.
My judgments seal the dead past with its dead,
But never bind a moment yet to come.

Though deep in mire, wring not your hands and weep;
I lend my aid to all who say: "I can."
No shamefaced outcast ever sank so deep
But he might rise and be again a man.



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PEACE

By Marie Prince-Moore

As Man vibrates, he Expresses and Attains.

How can there be WORLD-PEACE, when there is NOT PEACE in the Hearts of Men?

Man's Home, is his Kingdom, and he brings Happiness of Peace within its boundaries. Likewise, he will feel and enjoy just what he creates.

Man, in his Body, lives in a Temple. If his Thoughts are impure, it will keep his Temple in disorder—Likewise, his Home and his Country.

Man, with his Thought—can control and attract PEACE, for the whole world. What the World needs today, is PEACE-FUL THINKING.

If man will idealize PEACE, he will reflect PEACE, and bring PEACE into the Wind-swept and Soul-torn Countries of the World.

If One take a glass full of fluid, which may be of silver color—and then, from another phial, empty into this, a drop of deep red color—how this fluid will change in color.

If a man drops a HATE Thought, he can destroy the clear crystal Atmosphere of his Home and Country.

Man must select his Thoughts—for with These—he is responsible for every Human Being, he contacts.

The Story of Cain and Abel—the first Murder Story—was created by an Evil Thought—first.

THOUGHTS feed the Emotions, either Good or Evil, and give them Life and Power, to act.

"Am I, my Brother's Keeper?"

THIS, is the Question the World is facing this moment. When it begins to realize the necessity of thinking and harboring PEACE Thoughts—Then, PEACE will be accomplished—and not until then.

If all of the World's Armament and Methods of Warfare, be destroyed, and Man still be allowed to live with his Thought of Evil inharmony—the primitive Desire within Man to destroy—will again assert itself, and in the fashioning of his Thoughts—he will conceive new ideas, to destroy.

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UNIVERSAL LOVE—Must be the Universal Language, and this, will bring back the "Bread cast upon the Waters,"—of Peace—after many days.

Children, as soon as they are able to hold a Weapon, are drilled in Companies, instead of being trained to lean upon the Staff of Life—LOVE.

LOVE, CHARITY, KINDNESS and PEACE, should be taught in Schools, to the developing child-mind, until it expands into the beautiful blossom—Master—Manhood.

Man's THOUGHT, alone brings him WAR or PEACE, either as an Individual, or as One of the Leaders of a Community.

As long as there is Revenge and Resentment and Lust for worldly gains in the Hearts and Minds of Men—there can be No Harmony—No Peace. Man must drop the Arms of material Warfare, and take up the Cross, There is no other way.

Let your Hearts be filled with Peace. For there is no greater Message for the World—than the CHRIST MESSAGE—the MESSAGE of CHRIST.

"LOVE thy NEIGHBOR, as THYSELF"—and
"Peace on the Earth, Good Will Toward Men."

STEPPING STONES TO HIGHER THINGS

(From Health and Success Magazine)

By Guy Lockwood

And judgment day is every day
For those who seek to do God's will.
All make mistakes. It is the way
We grow in wisdom; for, until
We've suffered from some broken law,
We did not know the law was there.
We looked before, but never saw;
But now we know just why and where,
And, knowing, we can make amends,
Replace the evil with the good.
No man is perfect, each offends,
But one who strives t'wards masterhood
Will sit in judgment on himself
When his offense is understood.

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The Philosophy of the Buddhist Scriptures

By A. Geary Johnson

Many people have thought of Buddhism only in a religious sense and as a pagan cult. In fact, Buddhism is not a religion, but a broad, comprehensive system of rational philosophy. Says H. G. Wells in the "Outline of History": "The fundamental teaching of Gautama Buddha, as it is now being made plain to us by the study of original sources, is clear and simple and in the closest harmony with modern ideas. It is beyond all dispute the achievement of one of the most penetrating intelligences the world has ever known."

The essence of Buddhism is non-attachment; the world is but illusion; life is but a phase of an infinite journey, and man, therefore, should not set his heart on material things. It is the doctrine of the old Greek philosopher Heraclitus, who taught that all existence is but a becoming.

The last historical Buddha the Enlightened was Siddhattha Gautama, who was born 568 B.C. in a tribal community in the north of Bengal. History relates that when the babe Gautama was born all worlds were flooded with light. The blind recovered their sight; the crippled became whole; the dumb spoke at the birth of the Enlightened One, and peace on earth was proclaimed.

The following quotations are translations from the Buddhist scriptures:

The Philosophy of Gautama Buddha

He who seeks truth, which is the highest treasure of all, must leave behind all that can draw him away from his search, and must be bent upon that one pursuit alone. He must free his soul from covetousness and lust, and from the craving for power.

Purify your hearts and cease to kill; this is true religion.

The world is full of evil and sorrow, because of the sinfulness of man. Men follow after delusion rather than truth. Rather than truth they follow error, since error is pleasing to look upon in the beginning, but causes tribulation and unhappiness in the end.

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Conquerors are they who have overcome self and the passions of self; victors are they who have control over their own minds and abstain from evil.

The self-indulgent man is a slave to his passions, and pleasure-seeking becomes degrading.

A man who stands alone, having resolved to follow the truth, may be weak and fall back into his old ways. Therefore stand together, help one another and be like unto brothers.

Self is an error, an illusion and a dream. Open your eyes and awaken, then see things as they are. Abandon selfishness, that you may find peace, goodness and wisdom.

The charitable man is beloved by all, and in death his heart is at rest, for he needs no repentance. He receives the opening flower of his reward, and the fruit which ripens from it.

We reach the immortal path only by deeds of kindness, and we perfect our souls only by acts of love.

As we sow, so shall we reap.

Not by hatred is hatred appeased. Hatred can only be appeased by non-hatred. This is the eternal law.

Do unto others as you would they should do unto you.

The Ten Evils

All acts of living creatures become evil by ten things, and by avoiding the ten things they become good.

I exhort you to avoid the evil things:

1. Kill not, but have regard for life.

2. Steal not, cheat not, but help all to be the owner of the fruits of his labor.

3. Abstain from impurity, let your lives be chaste.

4. Lie not, be truthful, tell the truth fearlessly, but with a loving heart.

5. Start no evil reports, neither repeat those heard. Slander not, but look for the good in your fellow-men, so that you may defend them against their enemies.

6. Swear not, but speak with dignity.

7. Waste not your time with gossip; speak with a purpose or remain silent.

8. Covet not, nor envy, but rejoice in the welfare of others.

9. Free your heart of malice, and cherish no hatred, not even against your enemies, and treat all living creatures with kindness.

10. Become free from ignorance; learn the truth that you may find the noble path which leads to life eternal.

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The Message of The Buddha

Our minds shall not waver. No evil speech will we utter. Tender and compassionate will we abide, loving in heart and void of malice within. With that feeling as a foundation we will ever be suffusing the whole world with thoughts of love far-reaching, grown great beyond measure and devoid of anger or ill-will.

The worldling nourishes his body, but the wise man nourishes his mind. He who indulges his bodily appetites works his own destruction, but he who walks in the path of knowledge and truth saves himself.

Again, says H. G. Wells, "Now here, surely we have the complete analysis of the soul's peace. Every religion that is worth the name, every philosophy, warns us to lose ourselves in something greater than ourselves. 'Whosoever would save his life, shall lose it'; there is exactly the same lesson. In the teaching of Gautama Buddha is no social order, no security, or no peace or happiness unless men lose themselves in something greater than themselves."

It is said that when the funeral pyre of Buddha was lit, the sun and moon withdrew their light, the peaceful streams became swollen, and the leaves of the forest fell upon the ground like scattered rain.

"Before Abraham Was, I Am"

From the Late Thornton Chase (Written in 1902)

(An Old, But Felicitous Presentation of the Bahai Message)

It is not well to feel discouragement or disappointment when a sincere soul is seeking the Light, and yet does not grasp its wonderful presence rapidly. We have seen too many who have "accepted" all, with little or no hesitation, and then, when the first winds of testing blew, "faith" proved to be of shallow depth, and passivity proved more attractive than endurance. "Hasten slowly" is a good motto.

Some seem to be truly prepared and waiting for this Truth, and it comes to them as satisfactorily as water to a thirsty traveller, but even in those cases there is required a process of growth through trials and tests of the most severe kind. The seed may fall into rich and deep soil and begin to grow immediately and perhaps rapidly, but the full tree is not sown, only the seed. It must be nourished, cared for, cultivated, and

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tried by difficulties that it may become strongly rooted and thus grow into a tree fitted to stand all winds of opposition.

This Revelation offers the wonderful opportunities of a Spiritual Dawn in which all things are become new and are presented in newly charming dress, but the truths themselves are as old as eternity and have been told to God's creatures throughout their existence, in such guise as the varying conditions of people, from time to time, permitted them to comprehend. But no more now than then is any "royal road" to Paradise offered. The path is strewn and hedged with thorns, although sweet roses bloom above them. The way is one of testing, trial and "fire," that "searches the reins" and tears away from us one beloved stronghold after another, until the very essence of the creature realizes its utter helplessness, its nakedness, its need in the presence of its Maker. It must come to realize that every birth is through death, and that the spiritual birth can only be through the death of the natural self-desires. This Truth has been forever taught, and ever misinterpreted, thus leading to asceticism, seclusion, self-punishment—the professions of cowardice, rather than to heroic battling with the actual self in the arena of the world, with the self of animal and ignoble tendencies—the spirit of this world.

But, even during this contest for Life, there shines before us the glorious prize of that magnificent and inexpressible "destiny" which God has made possible for us. (Do not mistake this for "fatalism"; it has not a tinge of it.) It is the very essence of the teachings of our Lord Jesus, but these have been strangely clouded by the darkness of the doctrines of fear which have for so long held sway in the Christian churches. We look forward and upward to the "prize that is set before us" with longing eyes, having the evidence of things not seen, with certainty of attainment by God's help—if we will —and our hearts are melted in gratitude and praise to the Generous One, the Giver, for His great mercy toward us in offering and making possible such exultation and joy. It is the old story of looking forward to the goal and striving for it through all vicissitudes, trials or hindrances. If need be, we will forsake all to follow Him.

I will take up one portion of your kind letter which seems to me distinctive and natural, and try to throw a little light upon it. I quote from you: "The same hard question is in my way. I have thought so long of my Master in the Father's

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Mansions, I fear to, as it seems to me, transfer my affections to this other Master, who to you is the same come again."

Yes! There is the very essence of loyalty and difficulty to a nature such as I conceive yours to be. The loyal soul fears even an apparent temptation to disloyalty. To us, however, the word and work, the personality and mission of Jesus, the Christ, become clarified, glorified and made more precious through the light thrown upon them by the knowledge of this Manifestation. Knowledge of Him has increased our love of Jesus.

In all times the tendency of the world has been toward a cognition and esteem for the outward rather than the inward. We judge people by their garments and their acquaintance with etiquette and the several politenesses of the time. We are such slaves to our senses that we invariably demand first their satisfaction. The first question asked concerning a prophet is, "What miracles does he work?" The natural desire is for novelty, and this is supplemented by a natural idea that a Messenger of God can work "miracles," and therefore ought to do so to prove his claim. Man wishes and actually demands of God that He shall prove Himself to man according to the latter's method. There seems to be a wish to be convinced by that which he believes in fact can not be, to be overwhelmed by evident, incontestible and incontrovertible proof, and then he thinks he will "believe" and "be saved" when the conditions shall be such that it shall be impossible for him to disbelieve. Yet we find that, according to the Record, few people obtained any lasting belief through witnessing the reported miracles of Christ. When but a little testing came, those who had professed belief on account of miracles, fell away and walked no more with Him.

It is a fact that today the claimed foundation of the Christian Religion, and the cause for which belief is demanded, is the miracles of Christ, and especially those which tend the most to confound the intellect and challenge the reasoning powers of men. (I do not deny the miracles; I cannot assent to a literal interpretation of all of those reported; but, if performed, they were at best but a secondary, not a primary proof of Christ's authority.) If a man believes because of what are called miracles, his belief is compelled, forced. His reason is practically dethroned, his judgment unbalanced and his free-will destroyed. The greatest gift of God to man in his present condition is free will, the power of freely choosing what he wills to choose. God

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will surely never interefere with that gift of his to man because, the instant that its action is forcibly affected, it is destroyed, and man ceases to be a man and becomes only an animal, a machine. It is probably true that every great prophet and representative of God on earth has performed unusual and miraculous works, but, if so, it had a deeper purpose than to be merely a foundation of belief (although it might serve in that direction by inculcating the "beginning of wisdom" which is the "fear of God" in him who could not be started on the path otherwise on account of his "hardness of heart"), and such miracles were only the outward garment of "inner significances" in which the real teaching lay.

The Great Miracle, the primary proof of the Divine Authority and Mission of Christ, was the Word that He spoke! He was the incarnated Word.

[1] Down there, in the streets of that city of Jerusalem, walked a poor man who had "no place to lay His head." His clothing was neat but very plain and poor, especially so when compared with the silken robes and broad phylacteries of the dignified priests of the Temple. He was uneducated, this foot-traveler; none of the Doctors of the Law had ever had Him for a pupil. [2] He came from that despised country of the Nazarenes. He was the son of a carpenter. His few followers were, like himself, poor, illiterate laborers, fishermen from the shores of Galilee. [3] He was despised, rejected, ridiculed and spurned, "gluttonous and a wine-bibber," [4] "possessed of a devil," a mad man holding forth to the people in the streets. [5] "Indeed, such an one should be confined and not permitted, even in his insanity, to blaspheme and announce himself as the "Son of God," and especially so now, as, at this very time, according to the prophecies, the 'Messiah' should come to redeem Israel, to overcome the Roman rule and conquer all nations and bring them beneath the feet of the triumphant 'chosen people of God,' the Jews. Messiah will come in might and power and majesty, with legions of the hosts of heaven, with lightnings and thunderings; the sun will be darkened, the moon turned to blood, the stars fall to earth, the old earth and heaven will pass away and a new heaven and new earth be created; and, over all, with Him at the head, shall the House of Judah and Levi reign. [6] What a glorious prospect—and the time is ripe!

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[1] This description is according to the apparent teachings of the Record and the views of the Jewish authorities of that time. [2] John 7:15. [3] Matt. 4:18. [4] Matt. 11:19. [5] John 10:20. [6] Joel 2:10, 11.

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Where is He? Surely He will come, and His hosts with Him! But what audacity, what blasphemy, that this poverty-stricken wretch, with not a sword to his back, to say nothing of angels, should openly declare himself to be 'the Christ, the Son of God'!" So thought and spoke the great and learned priests of the Jews, the "chosen people," but—He never came, that "Messiah!"

Alas for the pride and short-sightedness of man! The Word which that One spoke, caused the fisherman to leave his livelihood and follow Him who seemed poorer than himself; caused the troubled, the oppressed, the sick unto death, to cling to Him; caused the learned and the great to be confounded; caused the powerful priests of the great Temple to tremble, and finally to clamor vehemently for His life; caused the ignominious condemnation and the glorious death; caused the sacrifices of broken hearts ("acceptable unto God") and the martyrdoms of the faithful; and it has swept on over a great section of the earth, causing untold millions to look to that Word to learn thereby the Way of Life, and to come into that Life by following, each in his own station, the Way Lived before him by that Mighty One.

Was it his reported miraculous birth, his material resurrection, his ascension into the vapory clouds surrounding the earth, his command over wind and waves, and his cures of illness and of material death that caused all of these wondrous results? I think not. It was the divine power of Life Eternal inherent in the blessed Words that He, as the incarnated Word of God, spoke from His pure mouth and lived through His pure life. It was the wonder-working power of the Holy Spirit which dwelt within Him and spoke through Him. It was the invincible might of Divine Love, which poured itself forth for man through Him. It was the unspeakable force of the example of patient suffering and sacrifice in the path of God for the sake of humanity. Of himself, he could do nothing, and claimed to do nothing; but the Father, who dwelt in Him, worked and spoke through Him that which all the hosts of earth and heaven could not accomplish otherwise.

It seems difficult for us sensuous creatures to get away from the individuality. Jesus taught with utmost clearness that his individuality was as nothing, that his person was only as a mouth-piece used by the Father, and that all creatures must look to the Father only. Whenever He spoke of Himself

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as the One to be believed upon and as the Savious, it was always in the same sense as when He said to Philip: "He that hath seen Me, hath seen the Father." It is evident that He did not refer to his personal self, his individuality, but to that pure essence, that clear mirror of his purified and glorified character, in which naught could be seen save the reflection and shining forth of the Father. He had in very truth "overcome the world," and naught of it could be seen in Him. How little they understood Him when He said: "Before Abraham was, I AM!" They could conceive of nothing but the person and not at all the indwelling Spirit, which is the Reality.

Do not think that I am decrying the personality of Jesus. No! It is sacred, the "perfect man," but it is not that personality which is to "come again." The "second coming" must bear evident marks of similitude to the first, in manner, character, instruction, and in its Spirit, but it must be greater in results, wider in extension and different in effect. "I came not to bring peace, but a sword," said He. The later Manifestation said: "The Great Peace must come," and He established the laws and provisions for that time of peace, not only for the individual but for the nations; because that "second coming" must be for the whole round earth, so that God shall be One and His Name One, and that "the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea." (Hab. 2:14. Is. 11:9.)

The second coming reiterates every doctrine of the first coming, but enlarges and clarifies its meaning until "he who runs may read." The seals, placed upon the books of the prophets, and even upon the words of Christ (He spake only in parables), have been broken and the contents revealed to our happy sight in this blessed day. Indeed, He has come again, come in the Kingdom of His Father, the Revealer, come as the Interpreter of that which was and is. Again He lived in humility, suffering, poverty and oppression, but bringing this time to the nations of the earth the heralding of Universal Peace, the universal worship of One God.

We know the mission of Jesus the Christ, as few if any of His followers in the past have known. We love, acknowledge and praise Him, as the floods of light now pour over Him. We do not for one moment desert Him, but we look to Him with praise and thanksgiving; and we hail with joy Him whom God has now set in this later age to reveal the Christ a second time.

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The loyalist is true, not to James or William or Edward, but to the King. It is not the personality, but the authority and station to which he is loyal. You know that we believe in the Oneness and Singleness of God, and that He manifests Himself through chosen ones from time to time, in varying degrees of light and power, as His Great Mercy takes pity upon the needs and conditions of men. Whoever the Manifestor may be, we worship the One God, and we acknowledge the Manifestation when we witness His evident Signs, the greatest of which is the Power of His Word.

We are seeing the days and scenes of the time of Jesus now being repeated, only on a larger scale and with farther reaching and more rapid effects. We are seeing the advance guards of the differing beliefs and nations of the earth coming together from their strongholds of opposition and seclusion into the plain of unity of Religion, and greeting each other with love and the hand of fellowship.

Already, were you going to Persia, Egypt, Russia, India, China, Japan, France, England, Italy, Australia, or the Islands of the Sea, to Mohammedans, Buddhists, Brahmans, Zoroastrians, Confucians, Jews or Christians, I could give you introductions, or even one Word, which would cause you to be greeted with the utmost warmth, kindness and service, by those who, a little while ago, were of such varying faiths. We, here in Chicago, are constantly receiving the most beautiful, spiritual, sincere and loving letters from those scattered peoples, and they are written by men and women who are evidently not lacking in either material culture or spiritual knowledge. A net-work of love, friendship and loyalty to the One Cause and the One God and to His Holy Manifestations, past and present, a net-work of spiritual brotherhood and faith, tied with knots of sincere friendship, without regard to nationality, country or previous faith, is being woven around the world. It is the harbinger of The Great Peace.

Not for one moment do we "transfer our affections" from one "Master" to another, but the knowledge of the One that is, increases our love for the One that was, because the present throws light upon the past, and because we know that in reality there is no "is," nor "was," but, "Before Abraham was, I AM;" and in 'that day,' which is known only to the Father, "I will come again" in the Glory of the Father. That "coming" is, was,

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and ever shall be—in the Manifestation, by the Holy Spirit, of the Word of God to man—through Man.

You know that we believe and acknowledge Baha Ullah to be the Manifestation of God in this age; that God, the Father, has manifested Himself through Baha Ullah, and has again revealed His Word, His commands and Will to man, in a more complete and higher degree than ever before; and that He has ascended and left His Spiritual Kingdom on earth under the guidance of His Son, Abdul Baha Abbas.

He, Abdul Baha, has never claimed or acknowledged that He is the Christ, and has not permitted others to claim it for Him; He interprets the Words of the Father, Baha Ullah, and is saying many of those things of which Jesus said: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when He, the Spirit of Truth shall come, He will guide you into all truth," will reveal all things unto you. (This is the revealing of the present time, not that of the Pentecost.) His great and constant claim is simply that of servitude to all the beloved of God, to all the world of those who seek God, and entire self-abnegation in the Cause of God. His declared office is "the servant of God and of man."

A great difficulty, even with earnest hearts, in the time of Jesus, was that they could not abandon Abraham and Moses for that One; but Jesus told them plainly that if they believed in Abraham and in Moses, they would believe in Him; and so, today we say that if one believes in Jesus, the Christ, he will believe in this One, when he is made to know him. Those Jews did not abandon Moses, who accepted Christ, because they understood that Jesus came not to destroy the law and teachings of Moses, but to "fulfill" them on a higher and broader scale; and so it is again in this blessed time.

The Word is the bearer of the seed of eternal life. The vocalizer thereof, or the writer, the revealer thereof, is an instrument; we love it as an instrument and as a liver of the Word, the exemplar, the sacrificer of self for humanity, the mouth-piece of God; but it is God and Him only that we worship, praise and adore. He only is the Recipient of our central and real love. We must not allow ourselves to confuse the lantern with the light within it. What we love and cling to in Jesus, is the Character, the Attributes of God manifested in Him, not to the man of such a height, build, weight and appearance. It all finally leads to God, only God, the Father. We bow

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down to and revere and love His Manifestations, because they are His Manifestations, not because of their personalities. Those who sought spiritual things, looked into Baha Ullah's face and saw therein exactly what was perceived in the face of Jesus by those who "had seen" Him. When he replied to Philip, the disciples understood and asked no more, but only they who were "disciples" received that knowledge.

Nor in Abdul Baha's personality is there anything remarkable, except that therein are manifested wonderful sweetness and humility combined with an indescribable power, dignity and majesty; and these attributes are not those of the natural man but of the Spirit, and it is the indwelling Holy Spirit that makes him what he is. The Spirit that infused the Father has descended to this son, and though it is not always fully seen by all who come into his presence, none escape the consciousness of a wonderful influence ever emanating from him.

Before His ascension, the Manifestation, Baha Ullah, commanded all to turn their faces toward this one, and those who have sincerely obeyed that command, have found in him satisfaction of knowledge and of life, of interpretation and of example.

You say you wish your life to please Him. The way is simple but difficult. It is to learn the Commands of God inasmuch as you can, and to live them. It is to seek the priceless "pearl," the Truth, and to abandon all self-desires to attain one thing—the Love of God. The first form and evidence of that love is—obedience. Finding the Truth, "receive it gladly," and live it. Not asceticism, nor self-degradation, nor fleeing from earth's activities, but rather, all that which love to God and love to man implies, and cutting of the self from the lower loves of jealousy, envy, greed and self-desires, and putting on the garments of love, patience, kindness, justice, mercy, etc., the "Characteristics of God."



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A RACE OF GODS

(From the Light of Truth)

They found themselves free upon the celestial plane,
Clothed in the immortality of their spiritual gain.
Like new-born gods within a Paradise,
They remembered not mortality's demise.
They lived and loved nor thought of work;
There were no duties to be shirked;
To them all thought of sin had died,
There was no shame from which to hide.
They lived in joy of playtime gained,
This race of men from death reclaimed.

Glad in the aura of their minds
The rich substance of spirit did entwine
Their bodies as a seamless robe;
They needed not to take thought of clothes.
As for food, they feasted as the gods
Upon the ethers of the sphere they trod.
They moved at will and ever hurled
Through space and air of the radiant world
Like a flash of light. Unimpeded by mortal form,
They lived triumphantly above Life's storms.

Lords of time and space these holy ones,
Made up the body of God's chosen Son;
Forever freed from path of death and birth,
They brought the will of heaven to the earth.
Through them the rod of justice ruled the race
Until the hearts of men found in His grace
Freedom from evil, greed, and murderous thought.
Love and wisdom to the earth they brought!
This race of gods in mind and will,
Removed all hate and love instilled.

Ages of work, and thought, and prayer,
Condensed to form these immortals rare;
God's wondrous will at last had wrought
The mighty act of redemption sought.
Transformed in mind and in body too,
The "Age of Time" yielded the "chosen few,"

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Who were ordained in Creative Mind
To inherit the earth and heaven find.
These gods they form the Spirt's seed,
That will raise all men from death and greed.

The "Body of Christ" so long extolled,
Was raised at last—a perfect whole;
The One in many, the many in One,
Made up the members of the well-loved Son.
A body of life and love and truth,
Forever crowned with endless youth.
The human race its fruit had grown,
From the Seed of Christ within it sown
By the witness "Two" of the Holy One
Who Father-Mothered the twice-born sons.

The Bride and Bridegroom—twain as one,
The means by which His will is done;
Through this Holy Pair the reign of death
Has been supplanted with the Sabbath rest.
The sons and daughters of God appear,
And fill the earth with His presence dear.
Mankind's travail in death and toil,
Brought forth its fruit from the cursed soil.
A race of gods, triumphant free!
Now sets the standard for all to be.

Alleluiah! Alleluiah! —I. M.

(This poem is prophetic of the "end of time," but is based upon exact science, nevertheless).

Elementary Psychology

By Clarence H. Foster

It does not matter how great the accumulation of debris and rubbish may be in the subconscious mind. If the desire to overcome the negative elements be great enough it can be done. And even if there is but a faint desire this may be strengthened until it is an all-powerful driving force.

The negative ideas and impressions which may hold one back and down are, as we may see them, of three simple classes.

a. Ideas or impressions of poverty.

b. Ideas or impressions of inferiority.

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c. Ideas or impressions of ill-health.

Ideas or impressions of poverty are simply the natural result of an environment wherein all of those surrounding you had, or have, a "poverty" psychology. This causes one to think of self only on a low financial plane, and while he thinks that others can deal and work in an atmosphere of plenty, he thinks that he, himself, is not of that plane. And quite naturally, while he automatically thinks of himself on the lowest financial plane, the external circumstances of his life only reflect his own creation. Obviously the thing for him to do if he seeks wealth, is to elevate his own money psychology.

Ideas or impressions of inferiority concerning self as compared to others, are of a few broad classes:

a. Physical inferiority—strength.
b. Physical inferiority—charm and beauty.
c. Physical inferiority—sexual.
d. Lack of knowledge and education.
e. Poverty.
f. Inferior parentage and home.
g. Moral and religious inferiority.
h. Lack of social qualities.
i. Inferior clothing, etc.

All of these will be taken up later, and their roots shown, etc., but the first step to overcome them should be with constructive Suggestion.

Ideas or impressions that one must have ill-health of some type, are usually from certain causes:

a. Because one in ill-health receives attention, sympathy and protection which they would not otherwise have, many cling to ill-health.
b. Because sickness has been in the family for generations and therefore, of course, ill-health is to be expected.
c. Because one actually has had pain and sickness most of the life, and has come to feel that well-being is impossible.
d. Because, throughout the life, others have given negative Suggestion of sickness, and have assured one that he or she is certain to have bunions, etc.

Every fixed conviction of ill-health is of one of these classes as to cause. In the first class mentioned no help is possible. They may tire of it in time and come out of it. The others who actually wish to become well will find instant relief and benefit in Suggestion.

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The entire basis of the Law of Suggestion is very simple:

a. The subconscious Mind governs the body and all of one's automatic reaction to life.
b. External circumstances of life, and bodily well-being exactly reflect the Subconscious.
c. The Subconscious Mind has no reasoning power.
d. Anything which is passed down to it, unrejected by Conscious Reason is accepted as absolute truth.
e. The Subconscious seeks perpetually to bring all ideas and impressions, which it has, into manifestation.
f. Obviously the thing to do is to give the Subconscious Mind such ideas and impressions as will bring harmony into the outer life.

The "Law of Suggestion" simply means, that whatever is given to the Subconscious Mind, it will seek to carry out and make true, to the letter.

The weight and importance of any Suggestion to the Subconscious is influenced by:

a. The opposition of already existent ideas in the Subconscious which may be overcome.
b. The doubts in the Conscious Reasoning Self, which may cast aside the Suggestion.
c. The degree of subjectivity, when the Conscious Reasoning Self is "off the job."
d. The degree of attention to the Suggestion at the moment given.
e. The clearness and definiteness of the Suggestion.
f. The positive manner in which given.

Suggestion may be given to one's own Subconscious. In this case one simply makes the positive affirmation, over and over endlessly—"I am well"—"I am strong"—"I am acquiring knowledge" etc. Never make a denial and say—"I am not sick." A denial is exactly the same to the Subconscious as a positive affirmation, "I am sick."

Suggestion to another is given in exactly the same way. The purpose being to positively and definitely tell the Subconscious what you expect it to do and be. "You are becoming well"—"You are well"—"You are strong."

Suggestion is best given to another when the subject does not realize exactly what is being done.

"Concentration," the deepest means of reaching the Subconscious, must be taken up alone in another number with simple explanations of "how and when."

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The Divine Nursery of Faith

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

It is estimated by scientists who are competent to speak, that you and I who are gathered here today represent the working of the evolutionary process in the providence of God in the form of an ancestry behind us covering a period of about two millions of years. In that long school of discipline, in that great nursery of faith, God in His own way has been building up a people in the mirrors of whose minds and consciences His image might become more and more truly reflected. A large part of that time is necessarily unrecorded so far as human documents are concerned; a large part of it has gone to the building up of our human bodies, to the erecting, if you please, of this divine temple not made with hands. And it is stating the matter most prosaically and rudely to say that in all the universe, so far as we know it, there is no mechanism no organism, no instrument of precision which for a moment compares with this marvelous mechanism and organism of the human body divine. The evidences of our ancient history are recorded in our own organs, in our own instincts; our body itself is a museum of relics. But a large part of that time has also been spent not simply in educating our body as a fit vehicle, but in also nursing man's religious instincts.

I am quite aware that the mention of two millions of years confuses us; it need not greatly disturb us because really a million years more or less one way or the other does not matter. The fact in the case is that the processes of evolution do not proceed with watch in hand. The click of the ages so far as they are concerned is measured by its own progress. And it is this that makes it so difficult for us to accept these processes.

As intimated last Sunday we are creatures of time and circumstances; we are forever asking how long, or how soon, or how much, whereas nature herself gives us no answer to such childish questions. The process of evolution is like a mighty stream flowing on, on, and on, and the drop of water at the mouth touches elbow with its next and the next and the next, to the mighty summit of the mountain, until it is kissed by the rainbow; and the rainbow and the drop of water in the gulf or the sea may call each other brother.

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This was borne in upon me this last summer as I visited the Yosemite National Park. I happened to be there at the season of the Mariposa lily. And like everyone else I was anxious to see the lily, not only in bloom, but in process of blooming. But denied that privilege, it was made possible by the device that they have under the Government there, of having the Mariposa lily and other flowers constantly exposed, day and night, every second, constantly exposed to the moving-picture camera. Not a thing goes on in that Mariposa lily above ground that is not recorded infallibly upon the sensitive plate of this moving-picture film. Then, when the lily has come to maturity, the film is developed, and with such editing as is necessary to convert it to our vision, becomes a moving picture. Here you see the first tiny shoot of the Mariposa lily, moving writhing its way as if it knew what it was going to do, and then without cessation, without hesitation, shoot after shoot coming up, at last stands the Maripose lily. In the picture there is not one missing link; every stage is recorded; it is a continuous link of growth from the first shoot above ground to the perfected lily.

Now, the process of evolution has been like that. And the wonder is not that we are not able to supply all the missing links, the missing negatives in the moving picture that we call time, but the marvel is that people like ourselves, comparative new-comers on this universe, are able to do as much as we have done.

The other day I had the great satisfaction of holding by myself a little religious service in the presence of the bones of our ancient forefathers. As we intimated, our ancestry goes back for two millions of years, if you please, the most of that being unrecorded, but fortunately we have some records of the advent or the arrival of man on this planet. And in 1856 with the discovery of the Neanderthal skull, and later discoveries elsewhere, of further members of his physical body, there is brought before us a human relic not less than two hundred and fifty thousand years old. If you have any imagination, if the grace of God has touched and warmed your heart at all, imagine your sensation as you hold in your hand a piece of your brother or sister who two hundred and fifty thousand years ago fought the battle of life, and without knowing it laid down his life that we might live. And in imagination and with the help of the scientist I tried to call before my eyes what manner of man this Neanderthal man

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was. I do not know whether you will be interested in it or not, but we know a great deal about him. He has been studied with the utmost care. Anatomists, physicists and artists have studied these remains, and by their help and by their inspiration, thanks to the good God, we have some intimations of what the Neanderthal man was. At present that takes us about as far back in the human race as we are able to go. It shows us a thick-set human being, a little over five feet in height (I happen to be five-feet-eight), with a rather large and massive head; the nose and the face and the chin being rather more conspicuous than other parts of the skull; a short, stout neck, but not bullish, but the neck of a man who seemed to realize that he had the burdens of the world to carry on his shoulders. The head so massive, so heavy that he could habitually hardly carry it straight, erect, but had to lean it forward a little, which in turn prevented his body, his legs from standing absolutely upright, but slightly bent as if he were always reaching forward for something else. And I am free to confess that there is a fascination about that face as the skull has been scientifically and artistically remodeled by no less a genius than Dr. McGregor. All over the face is writ the sense of mystery, half fear, half wistfulness, if you please, a haunting look as if he were saying to himself, "So, I am here, and now, what of it?" And a sense of determination, half savage, half fierce, and yet a determination, which was one of his best assets, to see the thing through to the bitter end. And those eyes, they are not the eyes of curiosity only; not the deep-set and the closely related eyes of the criminal type or the degenerate, but large, open eyes, set well forward, and protected by the eyes overhead, or the eyebrows, as much as to say: "There shall nothing go on here that I do not take account of."

And pray, do not think for a moment that these are imaginary portraits. These bones and these skulls have been studied and studied. When you are curious about it, ask no question of anyone who has any ax to grind, whatever it may be, but go to your own United States National Museum where there is a body of men and women whose superiority in competence will not be found in the world; go to them; go up on the third floor and roam among your forefathers and your foremothers, and thank God for such ancestry. Now, back of that Neanderthal man there was doubtless a million of years. It has not been so very long from him to us, speaking

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zoologically. His progress was slow, but sure, and yet we can easily see that there came into his life epochs and crises which he met heroically and triumphantly, and because he met them heroically and triumphantly he became the man that he was in order that we may become the men that we are.

It is no part of my purpose to enumerate any of these crises which came into his life, the dangers that stimulated him, the stripes by which he was stung and healed. I wish to refer only to one. The time came when it was necessary for him to move out of the forests into the plains. He had for a long while been a denizen of the forests, not living in the trees like apes, that is not science; that is fairytale, but living in the trees as a refuge, living in the jungle because it was his first home. The time came when from force of circumstances he was driven out into the open plains. Then, see what happened. More than ever he began to stand upright; more than ever his arms, hitherto used to the arboreal life, became free to do other things. More and more getting out of the shadows and the miasma of these geologic jungles he breathed a better air and lived longer. For, all our ecclesiastical fairytales to the contrary notwithstanding, man never lived so well and so long as he does now. This talk that some millions of years ago, or a thousand years ago people lived to be nine hundred and sixty-nine years of age is fairytale; that is all it is; nothing else, and on the whole not a very good fairytale at that; because even a man like Methuselah is never related to have done anything which would warrant a man living half that length of time. Now, it is nothing to boast of that a man lives fifty years, or sixty years, or eighty years; that itself is nothing. It is the use that you make of those years that counts. Now, our brother of the Neanderthal was, in all probability, an old man at fifty or fifty-five or sixty years, and who wonders? Think of his companions. So, just to bring it back to my mind I went and stood behind the hind leg of one of these animals that lived in his day, and one bone from the hind leg was about three feet taller than I am, and from the floor where I stood to the hip joint of this beast it was fifteen fieet. There was the woolly mammoth, the woolly rhinoceros, the slinking beasts of the forest, the serpents, the noxious and poisonous animals of underfoot, all these were there with the man, and to conquer them he had what? By the grace of God he had mother-wit and a piece of flint; in his later days he conquered the world with his

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mother-wit, by the grace of God, and his piece of flint, and from this fifteen-foot woolly mammoth he extracted the tusk and made a picture of the beast on his own remains, which, as one would say, was rubbing it in.

Now, moving out into the plains, life brought everything within his ken. Several things happened, two of which are most important. First of all he had to have a home; he could no longer run to the first tree for safety; he could no longer gather his wife and his bairns in the branches of the tree; the trees were not there, so, he must make for himself a cairn, a home, unless he could find some cave. Then began social life; then began fellowship; then began brotherhood, for they realized that in union there was strength; then began the stimulation of the speech senses; they must learn to communicate; then began the better sense of touch; then their period of life began to lengthen, giving us two great blessings, for neither of which has the world as yet said, thank you; two great factors of the process of evolution in the guidance of God that we hardly notice.

I mention only these two—God's gift to the world of grandfathers and grandmothers. Do you realize that it is a comparatively recent thing that in the process of evolution the grandfather and the grandmother were the custodians of the tradition? There could be no fairytales, no folklore, no lullaby songs until the period of life was long enough to give us a grandfather and a grandmother; because the mother with her flint implements and her bairns had her time well accounted for. But when the period of time was lengthened so that the father's father and the mother's mother lived on beyond them, the children came to them as to a university, and the lore of the older days when the animals talked and the birds sang, and all the ridiculous fairytales of primitive man were rehearsed by the grandfather and the grandmother to the children. There began oral tradition. The first university was on the knee of the grandfather and the first hospital was in the lap and on the breast of the grandmother

The next step of stimulation in this same movement was the lengthening of the period of childhood. In the latter Neanderthal days it must have been necessary for the little children to go out and hunt for themselves at a very early age. The probabilities are that the time they were five or six years of age they were good fighters. Now, we know that because we see boys on our streets today who are just going through the

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Neanderthal stage, and it is very curious how certain uses of the wrist and the knuckles—the first weapons of man—come to these five or six year old boys without instruction. Now, the lengthening of this period of childhood gave to that child an opportunity to digest what had been done before, and to learn the lessons without personal experience. It is said that a fool learns by experience. Well, no one but a fool needs to learn that way really, because the inheritance and the experience of the race are at our beck and call. And the lengthening of the period of childhood, bringing the helpless child from five years to six years up to fifteen or eighteen years of age, before he is thrown into the world of chaos has, in the providence of God, very largely been a factor in making the human race what it is today. Now, that is the reason why all good people disapprove of child labor. It is not that the child might not be doing worse things; we want him to be doing better things; we want him to have the period of isolation, fellowship and discipline long enough to enable him to take up the inheritance of the race before he starts on his own journey.

Now, there are four things that this Neanderthal man learned in the nursery of faith under the guidance of God that it behooves us to keep in mind. I shall mention them briefly, but with some emphasis. The first is that what the Neanderthal man did and was altogether creditable to him and to us. Do not, I beg you for a minute, apologize for your ancestry. Here is the noblest lineage that the most aristocratic of us can want. There were dark spots in his mind as there are unillumined spots in the mind of every one of us. His thoughts were not our thoughts any more than our ways were his ways; but his heart was in the right place, and his eyes were turned in the right direction. He was altogether a credit to himself, a credit to us, and if we had been in his place it is not at all certain that we would have done any better than he did. I do not mean thus to seem to damn him with faint praise, for there is something inexpressibly tender and compassionate as you contemplate the restoration of these primitive men and women and children, the terrible odds that were against them, and see what thoroughly good account they gave of themselves. Time and time again when the human race was on the point of being exterminated these men and women arose to the emergency and held high the torch of life, and it is at their torches that our flickering torches have been kindled.

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The second observation is that our brother of the Neanderthal day was a thoroughly religious person. Now, that is well worth remembering, because there are people who think that religion, like the love of olives, is a cultivated taste, and if you let human beings alone they would get along without God. Now, the fact in the case is that man has never been willing to get along without God. He has had his own idea of the great mystery, and how could he have any other than that which he did have? But the universe which as he saw it was in some sense the Divine presence. So, dig up these bones, if you please, lying under fifty or seventy feet of stratified stone, not in a cavern at all, but down in the bowels of the earth, if you please, far enough down so that geological time has rolled over and put seventy feet of limestone over him. What a monument is that! He buried his children there and buried with his children shells to play with; he buried his wife and put her favorite shell necklace with her; and when he buried his friends, his grandfather, his grandfather, his friend, he put his simple flint implements and hunting tools with them, and they were not thrown into a cairn, but laid out with care and affection as they knew it, to take up their journey other where.

Now, who taught them that? Oh, you say, life is sweet and we never have enough of it, and we always cry for more. Therefore, children as we are, we think we are going right on and live forever. That does not explain the Neanderthal man, for life could not have been very sweet to him. It must have been a terrific struggle all the time, while God through the process of evolution was framing his body and his mind, there were developing within him psychic power, religious instincts, which were to become the inheritance of a race like ours. And they had in their life the stuff from which to make religion. They had the two great mysteries of birth and of death. Assuming that the Neanderthal was a man of the forest or the plain, and that the bringing into the world of wild creatures was no unfamiliar sight to him, he was not such a fool that when he came home to his cairn and found not one, but the wife and another, he knew that there had been processes at work which he could not explain. And when he goes off for his hunting and comes back to his cairn and finds wife or bairn cold and stiff in death he needed no clairvoyant, no hypotheical ectoplasm to make it plain to him that they had gone only from his visible presence out into the region beyond the hill which he had never crossed. And to tell you the truth, good

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friends, I am not at all certain that their religion ought not to make us ashamed. They did not dogmatize; they did not build a Y.M.C.A. and rule out Catholics and Unitarians, they had no thirty-nine articles to disbelieve; their faith was very small, within limits, if you please, but it was red, alive, vital. Thanks to them they carried the day.

Now, it may be answered: "Very true, I grant all that you say about religion being interwoven with the texture of man; yet, after all, I have an explanation; it may be that this was only an emergency measure, so to speak, a war-time legislation; it may be they needed the hope of the future life and a sense of the Deity to steady them over a difficult pass, and now that we have gotten over that difficult pass, while I do not want to say that we will do without religion, yet if we have to choose between religion and golf, it will not be golf that we give up." That won't work, because at the same time this perception of Deity was awakening in the man, other things were awakening also. A sharp stick rubbing on a stone gave him music. Was that an emergency measure too, and what stream was that going to help him over? And after he had slain the woolly mammoth or takes the tusk and the flint and etches the picture of the mammoth or the bison, was that an emergency too? No, one was the divine awakening of the sense of the harmony of sound; the other was the divine awakening of the sense of art, just as the other was the whisper of God calling to the consciousness of man to come up higher.

Thirdly: The message of the Neanderthal man, the later Neanderthal man should banish from our minds utterly the sense of dogmatism and sectarianism. There is a good deal of it still left in us. I had to catch myself in our hymn book this morning. You probably noticed it. I never read "heathen." In the hymn book sometimes inadvertantly I get tripped up on it, but I always translate it "people" because heathen is a term of reproach. Now, heathen has written itself all over our Christian litanies and creeds, and the worst thing usually about the heathen is that he lives somewhere else and lives differently from what we do, and therefore we think he must be a very bad man. There never has been a false religion. But, you say, Mohammedism was false. No. Buddhism was false. No. Shintoism was false. No. Polytheism certainly was false. No. Man's spirit is going to the nursery, and when the race is at a certain stage of development all it can perceive is the universe interpreted in certain terms. That is its kindergarten.

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If it goes to another kindergarten with different instructors and different background, all it can do is to interpret the world with such symbols as it has. When I was a child I thought as a child. Now, the race has its childhood the same as we do individually, and a large part of the human race even today is in the kindergarten stage of religion. What would we record as these childish symbols all about us? I am tempted to read you a poem written by a good Roman Catholic—Coventry Patmore, a contemporary of Tennyson. The poem is called "The Toys." It is only twenty or thirty lines. I will read it in full and precisely as he wrote it:

My little son, who looked from thoughtful eyes,
And moved and spoke in quiet grown-up wise,
Having my law the seventh time disobeyed,
I struck him, and dismissed
With hard words and unkissed,
—His Mother, who was patient, being dead.
Then, fearing lest his grief should hinder sleep,
I visited his bed;
But found him slumbering deep,
With darkened eyelids, and their lashes yet
From his late sobbing wet.
And I, with moan,
Kissing away his tears, left others of my own;
For, on a table drawn beside his bed,
He had put, within his reach,
A box of counters and a red-veined stone,
A piece of glass abraded by the beach,
And six or seven shells,
A bottle with bluebells,
And two French copper coins, ranged there with careful art,
To comfort his sad heart.
So, when that night I prayed
To God, I wept, and said:
And when at last we lie with tranced breath,
Not vexing Thee in death,

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And Thou rememberest of what toys
We made our joys,
How weakly understood
Thy great commanded good,
Then, fatherly not less
Than I, whom Thou hast moulded from the clay,
Thou'lt leave Thy wrath, and say:
"I will be sorry for their childishness."

And God has been sorry for the childishness of the human race. We look at the races, and we see them to our vision standing still for a thousand years, and we say: "What heathen, what idolaters." But if we had the eye of the camera that looks at the Mariposa lily we should see that the thousand years is only a moment or two in the evolution of the race; that they are only playing with these toys for a moment before the next stage comes. And if we want to render them a real service, the thing to do is not call them names, but to go and live with them, and without preaching religion very much, be sure if our religion is better than theirs, they will be about the first ones to discover it. Whereas, for the most part, we have to go and tell them that our religion is a good deal better than theirs, then when they don't see it, we send more missionaries.

Lastly, the Neanderthal man shows a forgotten truth that we are the ancients of the world. It is one of the curious inverses of our psychology that we see certain things wrong end to. And this inverted vision has written itself all over our history and in our creeds, and into our religion, so that we are always speaking of Abraham and Moses as living in the ancient ages. Now, the fact is they were not living in the ages; they were living in the early ages; you and I are living in the ancient ages. These are the good old days. Those days were new and young and experimental. And the world does not understand this in spite of the fact that three hundred years ago Bacon told us in his "Advancement of Learning": "These times are the ancient times, when the world is ancient, and not those which we account ancient by a computation backward from ourselves." In other words, we are seeing things exactly the opposite from the way in which they actually are. The Neanderthal man was a child. The next civilization was still a child,

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and so it has continued from that time until this. This is the ancient day; we are the oldest products, the most mature products of the process of evolution.

Now, do not, I pray you, dismiss that as a characteristic bit of our American fashion of complimenting ourselves. We cannot help it; we had no choice in the matter; it reflects no special credit on us one way or the other, though it is something for a man to recognize the facts as he sees them. Have you sometimes wished that you might have been born into this world before the mountains were all shaken down; before the rivers had all found their places; before the geological changes had all taken place, and while man was still in the making, that you might have had a chance? You have the chance today. That is the condition of the universe now. We shake them down occasionally out in California; they shake them down in South America; the streams are changing their beds; the world is still in the making; it is only the morning in the process of evolution, and you and I are here to have a hand in it. Have you sometimes wished that it might have been your good fortune to be born at a time when God spoke directly to the human heart; when as you walked in the garden at the cool of the day, the Lord would commune with you? That is the condition today; He is speaking with you through our instincts, through our reasoning, through our yearnings, through our experience, and through our fellowships. That voice was never so articulate as it is today. The heresy, the real impiety, is in the gross assumption that long, long ago man was better than he is now; that God was nearer to the human heart; that Abraham and Moses and Isaiah represented the peak of creation, whereas the fact is at their very best they were the forerunners and the prophets of the human race, holding the torch high that we might kindle ours from theirs. We are the ancients of the world.

Personally I get tired of a religion which always has to be in quotation marks. Somebody said that somebody said, and so on and so on and so on. The fact in the case is that you and I are right here in the midst of the divine process of evolution. We no longer have the woolly mammoth and wild rhinoceros to contend with, but we have wickedness in high places; we have the drug habit, the liquor habit, a crudely organized society, the indifference of citizenship, the sectarian sense in religion; we have all these monsters of the jungle still to combat. And to come out on to the plains of the divine presence

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in the normal workings of our human life, and into this high service you and I are summoned with two millions of years behind us as the urge to better things. May we so live that after us men may look back to our day and say: "That was the day when men and women communed with God; that was the time when the mountains were being shaken down and the streams were finding a line of least resistance; that was the day when the world was young, and men were in the midst of making the planet and the race." And may it be ours so consciously and so sincerely to cooperate with God in His power that such a tribute may be ours when millions of years from now neath seventy feet of limestone our mortal remains are dug up, and in the museum which is to be some one will say: "How interesting; see what he did; he left his money for tuberculosis prevention, for a children's hospital, whatever that may be, and all he had he gave directly or indirectly to the poor; how interesting a creature he must have been."

We thank thee, our Father, that all the way Thou hast led us; that though we could not choose our way nor see our path, Thou hast chosen for us. We thank Thee for our fathers and our mothers of the flesh of the elder day; we thank Thee for their faith and their sacrifices; may their spirit, we pray Thee, descend upon us, that by Thy grace we may so live and so labor that the Kingdoms of this world may become the Kingdom of our God and of His Christ.

The Cause and Cure of Disease

CONSIDERED FROM THE METAPHYSICAL STANDPOINT

By G. A. Kratzer

Let it be understood at the beginning that matter is unreal, in the sense of not being eternal and changeless, as metaphysical reality is; and let it be understood that, in this sense, the body is unreal, and disease is unreal. With this fundamental understanding, let us now drop, for the time, the technical language of metaphysics, and analyze the problem of disease in ordinary language, according to the appearance, even though the appearance be metaphysically false.

The body is normally made up of certain chemical elements and substances. When the subconscious mind is normal or healthy, these chemical elements and substances are all found in the body in right proportions. There is always a very per-

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fect correspondence between the state of the subconscious mind and the state of the body.

Whenever the subconscious mind becomes abnormal or dis-easy, this is at once reflected in a disturbance of the chemistry of the body, and soon in a disturbance of some of the functions of the body, and, later, if the disease is not checked, visible abnormalities or changes of tissue appear.

What causes the subconscious to be or to become dis-easy? There are several well-known causes, as follows:

1. The subconsciousness may be abnormal as the result of its past history in former incarnations, and also by inheritance from its immediate parents, grandparents, etc.

2. It may be abnormal or dis-easy on account of influences received from the conscious mind, because the latter has suffered itself to entertain negative feelings, such as anger, jealousy, grief, lust, and the like. The subconsciousness is influenced strongly by all such feelings, and accumulates the morbid results of their frequent repetition.

3. The subconsciousness may become abnormal as the re-result of mental influences telepathically received, in and through the subconscious realm, without the conscious mind being primarily involved in the transfer.

4. The subconscious mind may become temporarily or habitually dis-easy as the result of breaking what are called "laws of Nature." While we live in the flesh, we live under conditions such that, if we perform our physical functions in certain ways, we get along very harmoniously, providing there are no marked disturbances from the mental side of our lives; but, if we perform our physical functions in disregard of and disobedience to these certain ways, there is a strong tendency for us to experience inharmonious results, ordinarily called "disease." This "disease" is dis-ease in the subconsciousness, and manifests signs of the dis-ease in the body. The body may be abnormal, but is never either easy or dis-easy, these states appertaining to the mind alone.

The conditions, called "laws of nature," under which we live in the flesh, may be aspects of the law of God, as Mrs. Eddy sometimes teaches, as, for instance, when she declares, on page 183 of Science and Health, "Laws of Nature are laws of Spirit"; or they may be fundamental "beliefs" of general, subconscious mortal mind, sometimes spoken of as "the cosmic mind." In either case, these conditions or "laws" are very much more deeply established in the mental realm, and much

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more permanently fixed therein, than are the thoughts, feelings, and volitions of the conscious mentalities of human beings, and these laws can not easily be set aside. They are not to be nullified by an ignorant, contemptuous, or superficial disregard of them; and it may well be doubted if they can ever be continuously and permanently over-ridden, without disastrous results, by any means whatever. If it be granted that they are but the deeper phases of mortal belief, "the god of this world," still the question of Jesus is pertinent. "If ye are not faithful (law-abiding) in the unrighteous mammon, who shall entrust to you the true riches" of the spiritual, real kingdom?

In this connection, there should be considered a great fundamental principle, governing every phase of practical, every-day living, which most metaphysicians ignorantly, carelessly or purposely disregard. This principle is frequently enunciated and applied in the Scripture. Jesus commanded: "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." St. John aptly raises the question: "If you love not your brother whom you have seen, how can you love God whom you have not seen?" The principle thus illustrated may be stated in the form of a question, thus:

If you are not law-abiding in the realm of the seen, how can you hope to make proper preparation for life in the unseen? And if you do not obey the laws of this world, be they real or unreal, how shall you train yourself properly for the life of the world to come?

From the practical standpoint, there are right ways of eating, breathing, bathing, sleeping, exercising, procreating, etc., and right ways of abstaining from these activities at proper times and seasons; and these right ways are "the laws of Nature."

Whether or not it be directly or indirectly a regulation of God, we live under a very deep-seated mental law that the food we eat should be taken uncooked, essentially as Nature prepares it, and as all other creatures which take food invariably use it. Sooner or later, the subconscious mentalities of those who disobey this law, or who disobey other laws governing right eating which could be stated, become dis-easy. Then, as already stated, their bodies become abnormal, first in their chemical reactions, next in their functions, and lastly in their tissues.

The same may result from the lack of breathing sufficient pure air, or from the lack of sufficient exercise or sleep, or, in rarer cases, from lack of bathing or improper bathing. Also,

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as is well known, the discords and diseases resulting from abnormal and unlawful sexual activities are legion.

To sum up, then, disease is located in the subconsciousness, and results from disorderly living in previous incarnations, from inheritance, from disorderly activities of the conscious mind, from external mental influences telepathically received, and from disobedience to natural law in our physical activities—from any one or any combination of these causes.

It should also be said that accidents to the body often influence the subconsciousness, resulting in many kinds of disease, and corresponding external manifestations.

Furthermore, dis-ease of many kinds may result from injecting into the body, either through the mouth, or, by the use of instruments, into the blood stream, or through the rectum, drugs and serums, or other substances, foreign to the normal constitution of the body.

As already stated, the first change in the body, when the subconsciousness becomes dis-easy, is a chemical one; in one or two ways, or in both of these ways:

First, there may be a deficiency of certain normal chemical elements. This deficiency may be because the food taken does not contain them in sufficient quantities or sometimes not at all. In this case, the lack of these elements or substances, is the cause of the dis-ease of the subconsciousness, and this is probably the most frequent of all causes, in so-called civilized countries, where most of the food is cooked and otherwise denatured, and where most of it is wrongly compounded.

Second, the dis-easy subconsciousness, made so from mental causes, or from overeating, or from disobedience to natural law along lines previously described, causes abnormal chemical reactions to take place in the digestion of the food, in the blood, and in the tissues. The subconscious or extra-conscious mind is the greatest chemist, for good or ill, known in the world in which we live. The body is its laboratory, and it manufactures therein elixirs of life or potions of disease and death.

From what has been said above, and what is generally known by students of disease, it is evident that, if disease begins its manifestation in the body with a lack of certain needed chemical substances, the manufacture of poisons almost immediately follows, and then germs and bacteria which are always present in every normal human body begin to multiply, not for the aggravation of the disease, but acting as scavengers to clear out the poisons. On the other hand, if disease mani-

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fests first in the body with the manufacture of poisons, there is almost immediate failure to assimilate from the food some of the substances normally taken by the system, even though they be present; and the bacterial scavengers do their work as before.

We come now to a consideration of the proper treatment of disease, from the standpoint of effecting a permanent cure.

At the start, three things, and often four, should be done as quickly and as nearly simultaneously as may be, but in the following order:

1. If the cause of the disease is known to be disobedience of law on any plane, physical, mental, social, moral or spiritual, the disobedience must at once be stopped and repented of, as thoroughly as possible. If the cause of the disease is not known, a search for the cause should at once be instituted, with the aid of one or more specialists, if need be, especially in the case of chronic disease. It is a warranted assumption that, in every case, the trouble has resulted from disobedience to law, and the kind or nature of this disobedience should be uncovered, at whatever cost. Even accidents, with their results in disease, are due to disobedience of law on one or more planes.

2. Simultaneously with the above, the patient and those attending him should direct their thoughts to God, not only for the elimination of sin in its various mental forms, but for the overcoming of all self-condemnation, remorse, and fear of every description, except the fear to disobey the law. This form of fear should never be meddled with; for all disobedience to law, on every plane, is a missing of the mark, which is the New Testament definition (Greek, **hamartania**) of sin; and sin should always be feared.

Affirmations of the presence and power of God as Life, Love, and Strength, which metaphysicians know how to make, with appropriate variations, should be frequently made, silently or audibly, or both. Everything in this line should be done to keep the thoughts, and especially the feelings of the patient on the positive side.

3. If there is the slightest reason to suppose that the disease has resulted from an accident, recent or remote, or that, for any other reason, any portion of the bony structure of the body is out of normal adjustment, or any of the organs of the body are out of place, a practitioner of mechano-therapy (Osteopath, Chiropractor, Naprapath) should be consulted, and any needed adjustments should be attended to under his care. This

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is a form of diagnosis that it is very well to have made in all chronic cases, and treatment by such a practitioner will almost invariably assist in the cure of any disease, even when his work does not reach the fundamental trouble, as it very often does not. Moreover, such treatment never does any harm, except in the most improbable cases of blundering.

4. In absolutely every case, prompt attention should be given to the diet. If the disease is just commencing, the amount of food taken should promptly be decreased, and the more violent the attack, the less food should be taken. Whatever is taken should be uncooked, and meat should be avoided. Rest should also be taken, if the attack is at all violent. In very acute diseases, just commencing, a complete fast for a day or two is always safest, and then nothing but fruit and vegetable juices should be taken until recovery is evident. If these directions are followed, together with other common sense measures, and if the mind is directed to God as above indicated, any attack of disease just commencing, no matter how severe, will promptly disappear, in nine cases out of ten, without calling in professional aid.

In the case of chronic disease, which has been under the care of medical doctors, they should be discharged, and the services of a competent dietitian and naturopath should be secured. Advice may usually be had by correspondence when a local practitioner is not to be had.

In extreme cases, a Nature Cure Sanitarium is to be recommended, when it can be afforded, especially when the home conditions are not favorable to recovery. In some cases, a visit to congenial friends, or travel, or a change of location will greatly assist recovery.

In almost every case, to effect a cure, one or more kinds of chemical poison must be eliminated from the system; and, to make the cure permanent, such right living must be engendered as will prevent the poisons from again being formed.

There are three general methods of eliminating poisons:

1. Normalizing or stimulating the activity of the bodily organs of excretion—the bowels, the kidneys, and the skin.

2. Absorbing poisons from the body, more particularly from parts specially affected, through the skin by means of compresses of various kinds, or by means of the famous blood-wash treatment, or by partially burying the body in fresh earth.

3. By breaking up the chemical composition of the poisons by means of electronic reactions, and also by the use of external applications of various kinds.

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Details of treatment are not described here, because these must be determined by the needs of each special case. It is the intention, in this article, only to deal with the philosophy of the subject.

Practitioners who treat disease may be divided into three general classes:

1. Those who depend entirely on the use of material remedies.

2. Those who depend entirely on mental methods.

3. Those who employ both physical and mental means.

Neither of the first two classes cover the ground entirely for even the majority of the cases of disease; for, in almost every case, there is disobedience to law on the mental plane and also on what is called the physical plane, though its laws are also mental, acting in and through the subconsciousness or extra-consciousness. Treatment of any kind, in any given case, may check and destroy the visible symptoms of disease, so that it will appear that a cure has been effected, and this appearance may persist for months or even years; but, sooner or later—usually sooner—the disease will again become manifest more violently along the same lines as before, or else in a changed outward form, unless every phase of disobedience to law on every plane has been overcome and its effects removed. It can not be too strongly or impressively stated that disappearance of symptoms is no sure sign of cure; and, as a rule, the quicker the disappearance of the symptoms, the less likely is the cure to be radical and lasting. Many kinds of hocus-pocus will alleviate suffering and remove weakness with amazing rapidity; but nothing other than intelligent, law-abiding living, on every plane from the physical to the spiritual, establishes human life on a firm foundation of harmony.

Spiritual treatment, as the only means employed, may, if a very clear realization of truth is gained, so regulate or stimulate the subconsciousness that the bodily organs are made very active, and so the poisons which have been accumulating are all eliminated; and a genuine cure may result. But, if the patient goes on in his former disregard of law on any plane, the poisons will again be manufactured; and the time comes, with certainty, when spiritual treatment can not be depended upon to nullify and remove the effects of lawlessness; and the same is true with regard to any other form of treatment which does not bring about right living. "I will have obedience, and not sacrifice, and not a climbing up some other way," saith the Lord.

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The Question of Disease

(Replying to Mr. Kratzer)

By Harrison G. Dyar

Any theory of the cause and cure of disease that pretends to go to the root of the matter, that is to approach an explanation corresponding with reality, must explain the common and prevalent cases as well as the rare and exceptional. Excluding deaths by accident and violence, what do men die of? First, of infectious disease—tuberculosis, typhoid fever, influenza, pneumonia, etc., and second, the failure of some organ—heart disease, kidney trouble, etc. If we are to say with Mr. Kratzer that all disease comes from dis-ease in the subconscious mind which dislocates the normal chemical actions of the body—the bacteria being only scavengers—how shall we explain such a disease, for example, as typhoid fever?

What do we observe? Persons in perfect health drink water, we will say, from a certain well. These persons have both subconscious and conscious minds in their ordinary state as they have been for years. These people drink water every day and pay no attention to its source. However, shortly after having drunk from this well, they are attacked by symptoms never before experienced—prostration, fever, the liquification of the contents of the intestine—these persons are violently and dangerously ill, leading to death, or a recovery slow and painful. Moreover all persons so seized exhibit the same symptoms. It is therefore called a specific disease, since it can always be recognized by its symptoms, and has been given the name typhoid fever.

Since persons who have drunk water from this well contract this disease, and persons who have not so drunk do not, and that irrespective of the general health or present condition of the victim, for very healthy persons often fall easier victims to typhoid fever than the chronically indisposed, since this is so, it has been concluded that the disease came from the well. Examination of this well disclosed that the water was polluted by drainage from a nearby privy which had been used by a person having typhoid fever. The typhoid fever germ, **Bacillus typhosus**, was grown on cultures made from the well-water, and the conclusion seems irresistible that this germ is the cause of the disease, and is spread through drinking-water (and other agencies). This particular germ is recognizable to

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bacteriologists by its specific growth-characteristics, and it is always found in cases of typhoid fever, but not elsewhere (except in so-called "carriers" and in water contaminated by sewage). To call it a product of the disease or a simple scavenger, is the opposite of the conclusion which logic properly draws from the facts. The subconscious mind, or any other form of psychosis, can have no conceivable connection with it.

So much for this disease. Now as to the cure. There is at present no known cure. A cure for a specific germ-disease consists in some drug, serum or treatment which will kill the germ and not seriously injure or kill the patient also. Since the disease is due to a living germ growing in a living organism of similar life-construction, this medicine has to be nicely adjusted. In some diseases, such medicines have been discovered, though not for typhoid fever as yet. However, people do recover from typhoid fever in many cases, and it has been found that in such cases the system has itself manufactured a specific medicine—called an antitoxin—which conquers the disease. It is fair to presume that all persons attacked by typhoid fever proceed to manufacture the antitoxin, and this is a reaction of the blood cells not connected with any nerve action or conscious or unconscious thought. Those persons who can manufacture it quickly enough and in sufficient quantity, recover. Those who cannot, die; and this gives us a clue to the surprising fact that healthy persons often succumb to infectious disease more easily than those who have been sick before. Their abounding health has never given their systems practice in the manufacture of antitoxins, and so they react slowly and too late. Acting on this idea, it has been found possible to prepare a serum which, when injected into the body, will immunize it against typhoid fever so that the disease will not be contracted upon the ingestion of living germs. Medical science will yet, we hope, discover a medicine or curative serum for the disease—if the sanitarians do not first abolish it forever by the total destruction of the germ.

The disease, typhoid fever, is as we have seen, contracted by ingesting the specific germ through drink, or more rarely through eating raw, uncooked foods, such as lettuce and celery, which may have been grown in contaminated manure, or raw fruits, soiled by unclean hands. Other diseases may be similarly contracted; still others by mere contact, as scarlet fever, mumps, small pox, etc. Still other specific germs require direct inoculation as by a cut or abrasion. Proponents of the

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psychological theory of disease, and perhaps Mr. Kratzer would say that victims of specific diseases frighten or suggest themselves into the expected symptoms. Such an explanation seems somewhat strained to account for the epidemics of small pox, bubonic plague, yellow fever and the like, which have decimated communities since historic times; but leaving that aside, the following lighter incident shows that the mind is not always powerful to produce disease, even under most aggravated suggestion.

A certain physician known to the writer, a lecturer on bacteriology in one of our larger medical colleges, was accustomed to lecture to his class on the germ of tetanus or lock-jaw. This germ, he told them, grew abundantly in the lower layers of decaying vegetable matter, as it would not grow in the presence of air. Swallowed by cattle, it grew abundantly in their airless intestines without injuring them, and was often present in great numbers in the dung. To infect man or other animal, a deep wound was necessary, thrusting the germs so far under the skin that they would be out of access of air. Then they would grow and give off poisons, producing the hideous contractions of the muscles known as lock-jaw and inevitable death, for there was no known cure. He told them also just how many days after inoculation the first symptoms of the disease might be expected. He further illustrated his lectures by experiments, in which garden-earth was inoculated into little guinea-pigs, which later died in tetanic convulsions. Now this good doctor rode a bicycle, and one day he met with an accident. He ran into a barbed wire fence around a cow-pasture and sustained severe lacerations of the hand and arm. He concluded that he would die of lock-jaw. He had received deep scratches, sufficient to exclude air, by pointed wires soiled by the excrement of cows, one of the best containers of the germs of tetanus. So he resigned himself, made his will, and waited for the horrible death which he had often witnessed and of which he knew every detail. Could any psychological preparation have been more complete? Yet the doctor did not contract the disease. His cuts healed, for presumably there did not happen to be any tetanus germs on those particular barbed wire points. If psychosis had had anything to do with the disease, the good doctor must have succumbed.

Again there are specific diseases not communicable by ingestion or contact, but which require a special carrier-agent in the form of a biting insect. Malaria is conveyed by the Ano-

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pheles mosquito, yellow fever by the Stegomyia mosquito, typhus fever by the body-louse, etc. These complicated life-histories of related parasite, insect host and human host have been carefully worked out by scientists and the results checked up. The subconscious state of the human patient, his conscious state, his past incarnation or any other form of mental suggestion can hardly have any more to do with the inception and progress of the disease in him than they have to do with the corresponding course of the same disease in the insect. How does the insect get the disease if disease comes only from the subconscious mind? Insects are not supposed to have any mind at all.

The life-history of the malaria parasite has been especially worked out. It is a small living organism, higher in the scale of life than the "germs" (bacteria). It lives alternately in man and certain species of mosquito, exhibiting a different stage in each host. In man, the parasite is sexless. Each single animal enters a blood-cell, which it devours. Then it divides into several parts, which are set free in the blood-stream. Each enters a new red blood-cell and the process is repeated until a large number of parasites are present. The man then becomes sick, for when they have accumulatd sufficiently, on the discharge of each generation of spores from the blood-cells, with their accompanying poisonous secretions, he experiences a "chill," followed by fever, and then he feels better as his white blood-cells clean up the mess. But the parasites have increased and invaded a new group of red blood-cells, and in about two days (with the ordinary form of malaria) a new attack of chills and fever occurs. The process may result in death or—the malaria parasites enter a resting stage. They cease to feed and multiply, assume a "half moon" shape and are carried about harmlessly in the blood-stream. The man is then "well." But the malaria germs are alive, and if the right kind of mosquito bites this man, she will ingest with his blood a certain number of "half moons." These quickly become active in the stomach of the mosquito, develop male and female forms, which conjugate and divide into minute elongated embryos. These embryos penetrate the stomach wall of the mosquito, pass through the body cavity and lodge in the proboscis. The unfortunate mosquito is now infected with the parasite from having drunk contaminated human blood, much as we humans contracted typhoid fever from drinking contaminated well-water. She is "ill," but not incapacitated. It takes about twelve days for the

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embryos to reach the proboscis. The mosquito is hungry again, and now when she bites, some of these embryos enter the man and produce a new case of malaria. The mosquito is sick, the man is sick; neither is totally incapacitated, and thus the malaria parasite ekes out its existence.

The suggestion of the insect having the disease brings to mind other specific diseases of animals lower than man. What kind of psychosis in cattle may be thought to produce Texas fever, or "foot and mouth disease?" Scientists call the one a blood-parasite conveyed by the bite of the cattle tick, the other a bacterium conveyed in dust. How shall we explain "foul brood" in bees by which the whole colony rots into a filthy mess? Have the bees been receiving subconscious suggestions, or violating natural law? Scientists isolate **Bacillus alveoli** from the rotten mass and find that this germ has been brought home on the feet of the bees to the destruction of the colony.

The fact that bacteria are so small, renders their role as disease-producers obscure. We cannot actually see them doing the damage, and hence it is easy to claim that they are scavengers or otherwise not connected with the disease as causal agent, and so free ourselves to contemplate some mental theory of disease and cure. But there are larger parasites not thus easily explained away. A person suffering from a tape-worm is sick. He has a disease with characteristic symptoms. Remove the worm and he is cured. Likewise with trichinosis, elephantiasis or the familiar hook-worm. The worms producing these diseases are obviously present in the tissues, visible to the eye. It is not possible to ignore them and assign abnormal suggestions from a previous incarnation in the subconscious mind, nor yet to say that the patient violated natural law. The patient ate insufficiently cooked pork, or the mosquitoes bit him, or else he simply walked barefooted, according to which of these three diseases he has. A man must eat, and pork is nutritious food; and if mosquitoes will bite, it is not the victim who is to blame; and walking barefooted is at least natural.

The fact is that man is too egotistical. He thinks that he is the only living organism of importance, to whom the rest minister. Each species is in and for itself, and man must take his chance with the rest. If he is dominant, it is by superior faculty, ability or cunning, and any other form of life that can get the better of him is perfectly free to do so, be that other form of life large, small or minute.

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We referred above to diseases caused by the failure or false action of some organ. Some organ may be congenitally weak, or any organ may break down from over-use. For example, the heart, at birth, experiences a sudden and complete change in function and structure. Before birth, the blood flows in a continuous stream through the placenta; the heart acts as a single-valved pump. At birth, a double circulation must be instantly established, first through the lungs, then through the body, the heart forming a double-valved pump. If this change is not fully and successfully made, the heart is weak and disease of this organ may result. The cause of cancer is unknown; but our New-Thought school friends do not cite this as a shining example of a mentally-produced disease, principally, perhaps, because they cannot cure it. No certain cure exists. I am told that at the Mayo Clinic in Rochester, Minnesota, they have even ceased to operate for the disease, deeming that no essential check was administered to the malign process even by cutting it out.

Now what remains as causes of disease? There are more, and here finally, we reach common ground with our contributor. Mr. Kratzer mentions the derangements caused by misplacements of the vertebrae which may be cured by Osteopathy, etc. The spinal column which man inherits from his animal ancestors was originally designed on the plan of a chain slung between two supports—the fore and hind feet. Man, standing erect, balances his chain on one end, and if some of the links accidentally slip out sideways, as they may do in this new position, great inconvenience may easily be imagined to ensue. It is fortunate that the mechanical remedy above referred to has been discovered.

Mr. Kratzer also refers to the possible elimination of waste matter which has accumulated in the system, producing rheumatism and other ills, through the use of hot water showers, earth applications, etc., (and we would not omit the valuable Epsom salts applications). These remedies are good even if not "spiritual." We agree.

Again Mr. Kratzer cites errors of diet, over-eating and wrong eating. We would add under-eating, although this is not a common cause of trouble with us. We agree with Mr. Kratzer in general. However, we think that a misapprehension exists as to the "natural" food of man. Primitive man had two general sources of supply of nourishment, that which was offered to him in the shape of edible berries and fruits, and

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that which was not offered or intended for him. In the struggle for life, certain plants devised a method for disseminating their seeds by covering these with a hard coat, outside of which was a succulent sweetened pulp. Animals, especially mammalia, swallowed these fruits for their pleasant taste and nutrition; but the seeds within, protected by their hard coating from the action of the digestive juices, passed the alimentary canal and were deposited, ready fertilized, to grow in a new place. By this device, both plant and animal profited, and this is the only "natural" food of man. But it never did suffice and does not suffice today. Berries and wild fruits will not keep a man, even if they could be had in abundance at all times of the year. Man early had recourse to appropriating stores of food prepared by others for their own purposes and not intended for him. He ate the seeds of trees and grasses—nuts and grains. He dug up and tore off roots of plants. He took from bees their stores of honey, despoiling the colony. He took from other mammalia the milk intended for their own young, and then he devoured the animals themselves. He trapped birds and caught fish. He ate everything in sight that he could digest. Then he discovered fire, and his source of food supply vastly increased. The starch in most grains, roots and tubers, which is the form in which plant nourishment is stored, is in hard nodules which cannot be digested by the human stomach. Cooking breaks up these hard formations and renders this whole line of foods digestible which otherwise could not be used. Meat, too, is rendered at least easier to eat by cooking, while the poisonous products of incipient putrefaction are destroyed by the heat, and the causative germs killed. Man has evolved and man has grown. His first food was what he could get. To call this "natural" food or to select the raw vegetables as "natural" and call the cooked or animal part unnatural, is but to insert an arbitrary distinction. Later discovered foods may easily be better, as to which dieticians can determine the fact without prejudice as to its "naturalness."

What is left of Mr. Kratzer's general thesis that all disease is due to disturbances in the subconscious mind? We may remind ourselves that this statement is made positively, followed by four general causes for the dis-ease of the subconscious mind that causes the bodily disease. We need not discuss these four cases, for however reasonable some of them may be as causes of disease, they are not so cited, but as causes affecting the subconscious mind, which alone is said to be the cause of

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disease. What is left of this New Thought philosophy? This, and this only: There are certain troubles of the mind which produce diseased results in the body; but these are in general exceptional cases. What is more important from this point of view is the general mental stimulation produced by the psychology of self-sufficiency. Its results appear in modern Applied Psychology, in Christian Science, New Thought, Divine Healing, Doctor Coué's method and others. However, we think that a fallacy is included in the argument. Man does not possess two minds, a subconscious and a conscious. He possesses one brain or mind, of which the general nervous system is an extension; but of this mind only a part is conscious. The conscious mind is part of the mind of which the subconscious is the rest; but not a fixed part. Suppose that the whole brain were conscious at once. Every subject stored in memory, every sight, every sound, every taste, smell, feeling, every train of thought ever pursued would be present in consciousness at once. No mind could work under such conditions, and insanity would result. That consciousness does not occupy all of the brain at once is simply a necessity of the case. We should not conclude therefrom that we have two brains or two minds with different functions.

The question of disease, rationally considered, has been pretty well threshed out by modern scientific medical methods. The approach to the subject by postulating the subconscious mind as the primal cause of disease adds some minor useful details, but will not serve as a fundamental theory.



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How and What to Eat for a Long Life

By Dr. Harris H. Luntz

FOOD COMBINATION (DIET)



Those having strong digestive powers will find little difficulty in Digesting any food combinations. But those with impaired stomachs, especially dyspeptics, will find it valuable to give special attention to the variety of food eaten in one meal. It is found that many people will discover that certain articles of diet will not agree with them when eaten together with certain other foods.

The physician in treating disorders of the digestive system finds the question of improper food combinations highly detrimental to his treatment. While the question of individual peculiarity has a great deal to do in regard to the subject, there are certain general principles of universal application.

Good Combinations

Grains and Legumes	Fruits and Grains
Grains and Milk	Grains, Meat or Eggs
Grains and Vegetables	Grains and Nuts

Improper Combinations

Fruits and Vegetables	Milk and Meat
Sour Fruits and Milk	Milk and Vegetables

Fair Combinations

Nuts and Vegetables — Vegetables with Eggs or Meat

Grains with Milk and Sweet Fruits

Specific Diet Lists

I have brought together certain classes of foods that experience has shown me to be valuable in certain common disorders of the digestive system.

1—Foods for Sluggish Appetite and Poor Digestion

a. Juice of fresh fruits—apple juice, pineapple, grape, orange, blackberry, strawberry, peach, pear, rasberry, plum, loganberry, or blueberry juices.

b. Meat broths.

c. Vegetable broths—of beans, tomato, celery, asparagus, carrots, peas, corn, spinach, potato broths.

d. Toasted cereals—corn flakes, puffed rice, browned rice, zwieback, baked mushes.

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2—Blood-making Foods for Anemia (Lack of Red Blood) and Emaciation

a. Spinach, lentils, tomatoes, raisins (great amounts of iron).

b. Nuts—walnuts, almonds, butternuts, beachnuts.

c. The yolks of eggs.

d. Legumes—pea and bean soups.

e. Malt preparations (non-alcoholic).

3—Foods to Gain Weight

a. Creams, milk, olive oil, nuts, olives, fat meats, cheese, eggs, butter, corn.

b. Breads, pastries, potatoes, cereals.

c. Sugar, honey beets, sweets, chocolates.

d. Foods that are not easy to digest should be omitted.

A Series of Letters to the Sick

By Viola M. Kimmel

VIII.—YOUR BODY A LIVING SACRIFICE

Love and joy are the two keys that unlock the mind for the reception of the truth that is life, and of the wisdom with which to use this truth. So, throw away all of your feelings that are not markedly loving and joyous. This is the first step to your health. You are as able to put into your mind thoughts of love and joy as you are to pack your trunk with certain articles of clothing that you are happy to have and that you truly enjoy wearing. You are to clothe your mind with the loveliness of Love and Joy and Praise and Humility, that you may receive into your mind the Truth that is Life and the power to demonstrate it. God is so very exact in his methods of dealing with us, that nothing short of perfect obedience can bring us into that degree of receptivity necessary for Him to give us the things we desire. He tells us we must weave for our permanent wearing garments of Praise and to put everything out of our lives that we can not praise. He tells us that we must write His Law upon our hearts and upon our foreheads and love the knowledge of this Law and the use of it above all else. The Law is the way by which all things come into being; therefore, the only intelligent way to proceed to procure for ourselves what we desire is to learn the law and then use it, every bit of

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it, knowing that if we fail in one single point, we fail in all—that is, we fail to get the one thing in its perfection that the perfect use of the whole law will always produce.

Think what it means to have the Law of God written upon the forehead, in the eyes, in the tones of the voice, in the graceful, beautiful body that is not and can not be sick. God intends every one of us to learn and to use His law so that we glorify Him with the keeping of His law written in every part of the body and the whole body. This is a clear ideal to set up for one's attainment; it is a call to be a hero in the highest sense of the word, the living of which will draw all others up into the same beautiful reality. The health of the body is the picturing forth of the health of the mind. Every belief in any lie or error registers in some form of weakness and disintegration in the body. To renew the body is to first renew the mind. The body is a part of the changing unreality that mind has full dominion over. Its laws of construction are as exact as are those of bridge building. You can not build a bridge until you get right materials for it, no matter how perfect your plans for the bridge, and no matter what extraordinary skill as a builder you may possess. The bridge can exist nowhere but in your mind till you apply that knowledge and skill to materials. So it is with the health of your body. You can not live here in this human world at all for any length of time if you do not eat and drink. No denials and no affirmations of changeless truth and no love of God and man can change this. Mrs. Eddy says it is not legitimate to leave off eating and drinking while alive in the flesh. But she did not see that the selection of what we eat and drink is as essential for the building of a perfect body as is the selection of materials for a perfect bridge or building. There is no difference at all. The body is as truly a house and built by the soul as is the residence in which you live. The soul manufactures the materials for body building out of the raw materials of food and drink and air, just as we do brick, lumber, stones, etc., out of raw material selected for such purposes. There are definite laws to be observed or there are no brick, mortar, plaster, etc., made. The raw materials may all be perfect in themselves, but they have to be used according to fixed principles before they can become the requisite new things. So with our food. What you eat is all right. But the way you eat it, and the way you drink your drinks, and the way you breathe your air is wrong, else you would have as perfect a body as you do a brick when all the laws of brick

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manufacture are observed with skill. You are here in a body that your mind may be redeemed from all error and that you may establish your whole being in a permanent state of peace, poise, power, that is a continued manifestation of Love to your fellowmen and joy in them and unvarying trust in the God within them. The more perfect the body, the more perfect the manifestation of these God-like qualities in you, and the greater your usefulness to mankind and your own satisfaction in being alive.

Right Eating is of the greatest necessity in your complete healing; also to show you that its loving and joyous practice is a "human footstep" that you must take to be raised into the conscious oneness with God's Mind. Right Eating is a fundamental religious act of your life. It is one of your manifestations of love to God and to Man. It frees you from leaning on any particular food or drink at any time. It frees you to live according to Principle as unvarying as the law of numbers which enables you to add, subtract, divide, and multiply, so that your results stand "perfect" anywhere in the whole world. It makes you the ever-increasingly beautiful temple of God's Truth and Love and Wisdom.



A fire mist and a planet,
A crystal and a cell,
A jelly fish and a saurian
And caves where the cave men dwell.

Then a sense of law and order
And a face turned from the sod,
Some call it evolution
And others call it God.

From The Master Key

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The Truth

A Statement of the Essential Truths of Being

GOD.

God IS.

God is ALL, both invisible and visible.

God is SPIRIT.

Spirit is SUBSTANCE, the Only Substance.

Spirit is the Substance of all FORM.

ONE Presence, Knowledge and Power is ALL.

This One PRESENCE is all Life, Intelligence, and Substance.

Its INTELLIGENCE is Wisdom, Knowledge and Understanding.

Its NATURE is Love—conscious Unity.

Its ACTIVITY is Life and Strength.

Its STATE is Wholeness—Health.

God: the FATHER; Source, Substance.

God: the HOLY SPIRIT; Creative Energy.

God: the SON; Manifestation.

"Like begets like." "That which is born of Spirit IS SPIRIT."

MAN is the Expression of God.

Man is ever ONE with his Source.

CHRIST is the Revelation of Truth; the Awakening of the Soul; the stirring up of the "Gift of God in thee."

JESUS CHRIST is the Realization of God in Man, in you; Man conscious of his Divinity.

"Christ IN YOU the hope of glory."

"The Father and I are ONE." "ALL that the Father hath is mine."

This is the TRUTH of You, the TRUTH of All.

CHARLES EDGAR PRATHER.

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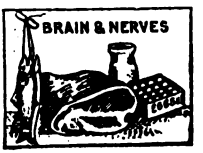
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This magazine is not controlled by any organization, but seeks to spread the Bahai Principles simply on their own merits, without fear or favor. Discussion and criticism of these principles and their applications are invited.

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—ABDUL BAHA.

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Editorial

THROWING STONES

Some of our friends think that we should not analyze the philosophy of Baha Ullah, admit that Abdul Baha ever made a mistake or treat the utterances of Shoghi Effendi with anything but profound respect. How can we claim to be Bahais if we treat the Bahai prophets and leaders as we treat other mortals? Truly, we sympathize with our critics and we appreciate their point of view. Our conduct is indeed scandalous.

Well, now will our frends look at our point of view? In the Bahai Principles we see, not a delicate and graceful statue which the least touch would disfigure, but a great mountain of impervious granite. No stones can harm this, we believe. So we will throw at it all the stones we can find lying around, and so not only prove to ourselves the strength of one monument, but convince the world at large. We will not wait for criticism and abuse to come our way, but have that all over with in advance.

So here stands the Bahai Movement, and we have found all the fault with it that we could think of, and here it stands yet. What do you think of that, Bahais? What do you think, World?

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The Nation and the States Versus the Nation Without the States

By Nicholas Murray Butler

It is a matter of grave concern that there appears to be so widespread an indifference to the fundamental principles of our American life and government and so great an ignorance concerning them.

The United States of America differs from any other government heretofore established in that it is neither an imperial state, nor a parliamentary state, nor a class government state, but a Federal Republic with a government of limited and carefully defined powers. This government in turn is divided into an executive, a legislative, and a judicial branch, each of which is independent of the other two and co-ordinate with them.

The fact that the United States is a Federal Republic means that if the component states, now forty-eight in number, were deprived of their original powers, duties and responsibilities, and reduced to mere geographical names like the ancient provinces of France or the kingdoms of Saxon England, our form of government would have been destroyed. All power would have passed to the federal agencies of government, and we should in due time become either an imperial or a parliamentary state. The America that we have known would be lost.

The great advantage of a federal form of government, particularly when the area over which it extends is so great as in the case of the United States, is, first, that it affords the largest possible measure of local self-government and local responsibility; and, second, that it affords flexibility in the adaption of social and political institutions to differing economic, climatic, and geographic conditions.

Before the Civil War the term "states' rights" was usually employed to describe the political philosophy of John C. Calhoun, and it involved the right of peaceable secession from the Union on the part of any state at will. The arbitrament of war settled that aspect of states' rights once for all. It determined, as the Supreme Court put it, that the United States is "an indestructible union composed of indestructible states." There is no longer any danger of the destruction of the Union, whether by secession or by partition; the present danger is that the states may be destroyed.

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In the earlier days of our history and until perhaps a generation ago, the American people as a whole were jealous of their rights and privileges and surrendered to government just as little as possible. They resented the interference of government with their local concerns or its control over them. The history of the Congress of the United States during the years preceding and just following the Civil War abounds in illustrations of this fact.

Gradually, however, an unfortunate and distressing change has come over a considerable portion of our public opinion. There are many men and women who seem no longer to care for the right and privilege of managing their own local affairs, but who are quite willing to leave these to the Federal Government, if only the result may be a more or less lavish appropriation of funds taken from the people by federal taxation. This tendency, now so marked, is in flat contradiction to the best American traditions and to the most notable American principles.

The vast increase of federal revenue resulting from the adoption of the Sixteenth or Income Tax Amendment has aroused the cupidity of sections, groups, and highly organized interests everywhere. Persistent demand is made that social, economic and educational undertakings of all sorts, which are by their very nature local, shall be supported by the Federal Government, even at the cost of federal control. For it is idle to suppose that federal support can be given without federal control; a denial of any intent to impose federal control may deceive the enthusiastic propagandist, but it will not deceive either the Congress or the taxpayer or the federal bureaucrat who is only too anxious to extend his authority.

Take, for example, the question of public education. This is a matter with which the Federal Government has nothing whatever to do, and rightly so. Under our American scheme of life, the public school system rests upon the support, the confidence, and the ideals of the locality, and only in such wise can it continue as an American public school system. It may through federal appropriations and eventual federal control be turned into a better organized, a more uniform, and a more highly effective machine; but it will then have become a Prussian instrument of government and not an American expression of hope and aspiration. In that case Prussia would have won the Great War.

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The sentimental argument which moves the unthinking, and which influences those unfamiliar with American principles of government, is that the education of the people is of national concern and should be given national aid. The statement is true in form, but it overlooks the fact that in America the word national does not mean governmental. A matter may be of national concern and yet the Federal Government have nothing whatever to do with it. For it is an American doctrine that the people have reserved to themselves a great area of liberty and free action in which they may deal with their problems and interests nationally, but not governmentally. This fundamental fact usually escapes those who argue that because a problem or interest is nation-wide it must therefore and thereby be brought under the direction of the Federal Government. Nothing could be farther from the fact.

The sovereignty of the people of the United States is single and undivided. This sovereignty operates through the Federal Government in respect of those matters which are confided by the Constitution to that government. This sovereignty operates through the several state governments in respect of those matters that are reserved to the states. This sovereignty operates through the activity of the people themselves, outside of either federal or state governments, in respect of those matters which the people have reserved to themselves. It is always the people of the United States who act, whether the specific deed be one legitimately performed by the Federal Government, or one legitimately performed by the state government, or one legitimately performed by the people apart from the government.

Before giving assent to proposals, excellent in purpose, to put a stop to child labor, to improve the public schools, or to aid in bringing about happier and more satisfactory social conditions whether in the city or on the farm, the question should be asked whether the method proposed is wise and American or unwise and revolutionary. All these things can be accomplished in wise and American ways if men and women will only take the trouble to discover what those ways are and make the effort to walk in them. The overturn of our form of government and the substitution of an imperial democratic state for a Federal Republic would be a sorry outcome of efforts to aid children and women and the less fortunate elements of our citizenship.

These words of Thomas Jefferson are as true today as when they were written:

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"It is not by the consolidation or concentration of powers, but by their distribution, that good government is effected. Were not this great country already divided into States, that division must be made, that each might do for itself what concerns itself directly and what it can so much better do than a distant authority. * * * Were we directed from Washington when to sow and when to reap, we should soon want bread."[1]

[1]Writings of Thomas Jefferson, edited by Thomas Jefferson Randolph (Charlottesville, 1829). Vol. I, p. 66.

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You may succeed when others do not believe in you, when everybody else denounces you even, but never when you do not believe in yourself.



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Editorial Correspondence

Dr. Harrison G. Dyar,
Editor REALITY

My dear Dr. Dyar:

I have the June number of REALITY containing my letter and your reply to the same in which you state:

"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?"

Very well. "Monoism is the doctrine which refers the explanation of all existence, activities and development of the Universe, including physical, psychical or spiritual beings to one ultimate principle or substance."

The question then resolves itself into: What shall we call this ultimate principle or substance which shall serve as the explanation for all existing things? We certainly cannot call this principle or substance matter, for you yourself say that "life is the orderly operation of growth and does not exist in mineral or dead organic substance." If life does not exist in matter it must be spiritual.

In the physical world as we know it, there exists the organic and the inorganic. The inorganic or the mineral world is absolutely cut off from the plant or animal world; the passage is hermetically sealed. These barriers have never yet been crossed. No change of substance, no modification of environment, no chemistry, no electricity, no form of energy, no evolution of any kind can ever endow a single atom of the mineral world with the attribute of life.

Only by the bending down into this dead world of some living form can those dead atoms be gifted with the properties of vitality; without this contact with life they remain fixed in the inorganic sphere forever. Huxley says that the doctrine of Biogenesis or life only from life is victorious all along the line, and Tyndall is compelled to say: "I affirm that no shred of trustworthy evidence exists to prove that life in our day has ever appeared independent of antecedent life."

You say that "if we do not know what life is we shall not know more by calling it spirit." We may not know what life is but we do know how it manifests in the organic world. As

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you have already stated it manifests in the orderly operation of growth, activity and reproduction.

You evidently admit this in the individual sense but you state that "we are not aware of the existence of such a supreme life." If there is an individual life, there must be a supreme life; without one the other could not exist, and this supreme life must be co-existent with all nature, or as the poet says:

"The Universe is one stupendous whole,
Whose body nature is and God the soul."

It would seem then that a monistic conception of things would indicate that spirit is the subjective state of the Universe and matter the objective state; spirit the cause and matter the effect.

Matter is "the form of being or substance that is characterized by extension, inertia, weight, or in general by the properties cognized through the senses." Matter is therefore the objective state of being, and remains objective until it is combined or impregnated with its opposite polarity spirit, then it begins to manifest growth and all other activities of life.

You say that "Science is still striving to explain life in the laws and forces that we understand," in other words science is trying to explain life by investigating death, to explain spirit by investigating matter.

Spirit is the only substance which possesses inherent motion, intelligence, sensation and living power; matter as such possesses none of these essential elements of life, and it is by combining this spiritual substance with material substance that it also begins to manifest life and activity.

The chariot of science is destined to loose itself from its leaden wheels and take on the wings of spiritual vision; in fact it has already made adventures which will eventuate in discoveries more glorious than anything heretofore recorded.

Science is beginning to see that there can be no manifestation of power except through motion, and science admits that matter does not possess motion.

Science is beginning to see that reason, thought and understanding are not mind but only the results of mind. What is it that thinks and reasons? It is the mind, and will anyone say that the mind is material?

Is it for this reason any the less real? Thus, the mind requires a brain through which to function, but so does the music of the musician. Is the music of the organist any less real because it requires an organ for its manifestation?

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Mind possesses motion, and mind in motion becomes thought, and thought is a spiritual activity. The scientists can therefore make no investigation of any kind without using spiritual means.

You say "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." The Bible tells us that God is Spirit and that He is the Creator. The Creator is therefore a spiritual Being. The Creator is unmanifested Spirit, and Creation is manifested Spirit.

"A fire-mist and a planet, a crystal and a cell,
A jelly fish and a saurian, and caves where the cave-men dwell.
Then a sense of law and order, and a face turned from the sod,
Some call it evolution, and others call it God."

Theological abstractions, metaphysical subtleties, ecclesiastical dogmas, scholastic technicalities and pseudo-scientific vagaries no longer serve as a sufficient explanation for things spiritual. The acid test now is: What is the truth concerning the question under consideration?

Paradoxical as it may seem, the spiritual philosophy is attractive to those only who have found that "Man's extremity is God's opportunity." The pride of youth, the glory of manhood make men self-centered and self-satisfied. They are satisfied with the mirage even though they occasionally find that as they advance it recedes, and it is only when the sands of time begin to blister the feet, when the heat of battle becomes oppressive, when they see the worn, weary and heartbroken falling by the wayside, when they repeatedly ask for bread and are given stones, that they finally come into the terrible realization of the limitations of the individual, and as they begin to feel their own insignificance they have an increasing admiration for the immutability of Universal laws. It is then that they join with the poet in the grand paean of harmony: "When other helpers fail and comforts flee, Oh Thou who changest not, abide with me."

Yours sincerely,
Charles F. Haanel

* * * *

NOTE BY THE EDITOR

If we are to accept the premises of our correspondent, we will be naturally led to his conclusions. It is therefore necessary to examine his basic statements. Mr. Haanel accepts a monistic basis of argument, and on this we will proceed. He

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says: "What shall we call this ultimate principle or substance which shall serve as the explanation of all existing things?" Let us pause over this question, for the whole argument hinges on the answer which we shall give.

Mr. Haanel replies, "Spirit," and aside from the fact that he immediately launches again, into a dualistic philosophy which he had just abjured, the answer begs the question. Even if we are to remain monistic, as Mr. Haanel does not do consistently, and call matter a form or production of spirit, still the use of that word has committed us to the whole line of arguments and concepts that our correspondent handles so ably. It seems to us a departure in the wrong direction.

Our own answer to the question: "What is the ultimate principle?" must be, from present information, the electron. These units, aggregated into different systems, form the elements. From the elements, in more complex combination, the chemical substances are made. The inorganic substances are relatively simple combinations of bases and acids. The organic substances are more complexly compounded, and these substances, or some of them, when arranged in a mechanism called a cell are capable of certain processes, assimilation excretion, growth, sensation, reproduction. The organism works in a self-sustaining system, and we say that it is alive. There is, however, no fundamental difference here. If the organism "goes," it is alive. If it stops, it is dead, without there being any difference in its chemical composition in the two states. A clock is composed of metal parts, and it can run or come to a stop. But to assume that some outside force or "sprit" keeps the clock going and is the "life" of the clock, seems to us an unnecessary assumption. The living organism is more complex, but scarcely different in principle.

It is quite true that we do not know yet how life arose, and we do not suppose that it is arising now. That stage in our planet has passed. Tyndall was correct in saying: "I affirm that no shred of trustworthy evidence exists to prove that life in our day has ever appeared independent of antecedent life." Note that he says: "In our day." In that other day long ago when the first "organic scum" was formed on a cooling earth, then life did appear. It is a necessary conclusion, and it appeared from non-living matter without the intervention of outside agency. That life does not appear now, or that we have not yet found out how to prepare it, is no more remarkable than that electrons are not forming new elements now, or that

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we are not yet able to transmute lead into gold. In their proper time and place these things happened.

It is true that the properties of living matter, leading to thought, reason and consciousness, seem very remarkable and different from those of inorganic matter; but we can trace them up, step by step, from the single amoebic cell. Moreover, that increase in complexity should produce new characters, should not surprise us, for it is the rule, consider the qualities of the electron in comparison with those of oxygen, iron, lead or other elements. They have no relation to each other, though the one basic matter, the electron, composes them all. The difference is one of complexity of form only. Dead organic substances do not manifest life; but when the same substances are grouped in the form of the cell, they may do so. How did they first get so grouped? How did the electrons first get grouped to form the atom of nitrogen? We do not know; but if every subject of research were ended and we knew all about the ultimate causes of things, where would be the interest in life? Scientists might as well go to sleep.

The assertions made by Mr. Haanel on his own authority are perhaps sufficiently replied to. But when he says that scientists admit this or that, more specific explanation may be required. Far from admitting that matter does not possess motion, the modern conception is that matter is composed of motion. As long as the electrons are moving indefinitely, they remain electrons. But when they are grouped in a definite system, revolving about a central nucleus like a miniature solar system, then they constitute an atom of matter. If the motion in matter should cease, it would cease to be matter, but become electrons again.

Reason, thought and understanding are qualities of mind, but if we remove these from mind, what is left? The mind, we will say, is the reacton of the brain cells, which may not be material in the chemical sense, but certainly is so in the sense that electrical phenomena are material.

It seems to us that the resort to the dualistic theory, to the assumption of a vital force, to the invoking of "Spirit," is a confession of futility. At a stroke, we would explain all. Yet it is an explanation that does not explain. It is the putting of a label upon an unsolved problem and calling it done. Let us have patience. Let us confess our ignorance and continue research, and if we never meet God face to face, at least we shall learn more than we now know.

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Washington, D. C., May 1, 1924.

The Editor of REALITY,
New York City.

Dear Sir:

The name of your magazine impresses me. REALITY is the thing the race has been struggling for from the very beginning. When the word REALITY is connected with the subject of religion, it takes on a most determinative significance. Might one not say it rather limits what we now know of religion.

It would be, perhaps, appropriate in this day of strenuous religious contemplation to get back to what we know. Religion, it would seem, is a relation to the supreme power on the part of an individual. Now, patently no one can prescribe for any one else what this relation is, or what it ought to be. And is this not the kernel of all religious controversies?

People can discuss religion very quietly, giving full respect for one another's opinions and experiences, so long as no attempt is made by any one in the discussion to inflict his views on any one else. As soon as this egoistic manifestation appears, each one shies off, withdraws his cooperation in arriving at the truth of the matter, and becomes hostile. One immediately resents that his personality is being invaded. Surely no man, set of men, or no age has a monopoly on this most high aspiration of mankind, this matter of religion, this seeking after REALITY, the true relation of man and God.

A little more charity is needed. Man was given the power we term reason to use it. To use it, not just to get his bread, keep his body in health, progress intellectually and esthetically, endeavor to improve his own relations with his fellowman and their relations one with the other, but surely man has this quality for the furtherance of his greatest task, namely to find his place in the scheme of things, his tie to his Maker.

And in the last analysis man will not ever accept in this most important activity the dictum of any one or any thing but his own reason. Each individual must think and pray his own way through. The organized church today does not fully see this, and consequently is making much slower progress toward the Kingdom of God on earth than it would otherwise. The church is a large part of history in the last two thousand years, and yet it has read the lessons of history with less dis-

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cernment than perhaps any other important part of the social system.

Because of the element of fear in the soul of man, changes and evolutions in religion make very slow progress. The highest type of man has ever been such as bravely, many, many times at the cost of their lives, advocated advancements in religious thought. In spite of this obvious fact we find some well intentioned folk telling us that all has been said, done, thought, accomplished. Now, let us be frank with ourselves, is this not unreasonable? Is there any REALITY in such a position?

Though the fear of death is not present in this age among those who care to do their own thinking along religious lines, there is the fear of social ostracism, economic pressure, and political oblivion. To many people the fear of these consequences is worse than the fear of death. This is not the age of hermits; man is more gregarious than ever before, because each one has more to offer the other. Men like the society of their fellows more than ever before. And, more to the point, life is so complex in these days of a finely nerved social-economic system, that one needs his fellows, must have their cooperation in order to continue to exist. Lack of charity therefore in religious association is the more to be deplored; in fact is it not taking a very unfair advantage of the other fellow, is it not actually cowardly?

Today the call is for the finest type of moral courage in the consideration of this religious problem. And it will not be solved this generation, nor in the next, nor in the next. Nothing would then be left to the race to strive for. Men must seek for REALITY, knowing that they are not likely to be able to pin it down and sit on it the rest of their lives. But they must keep on looking for the truth, and they must help their fellows also to do likewise.

No two men who use their minds independently can ever have the same religion. If that were possible, there would be but one mind. Minds are just not built that way. The sooner the church admits this, the sooner there will be peace in the church.

And with prejudices thrown aside, with untrammeled minds, seeking what is, we will go out toward—not to—REALITY.

Sincerely,

G. A. MOORE.

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Editor Reality:

"The human race is capable of inestimable improvement and advance, but this can only occur along sound biological lines," you say in your June issue, in your editorial on "The Old New England Stock."

This is certainly true and important; and, granting that we are all desirous of racial betterment, we must ask, what are the "sound biological lines" upon which improvement must be made; and, how can we proceed to business?

We have been improving our cattle and other domestic animals, wonderfully, during the past fifty years, but no one will attempt to maintain that the human stock has made any improvement whatever. Certainly, there has been a material improvement in public and private hygiene, and, since the war, a slight improvement has, perhaps, been made in our social hygiene; but, all things considered, we have been steadily declining since the advent of "the old New England stock." Degenerative diseases have steadily increased, cancer, the chief of these, having now reached an alarming condition. While better feeding and better hygiene generally has materially raised the percentage of surviving infants, thus raising the average term of life, the number of persons living to 70 in fair health has steadily declined.

Our old New England stock was superior not merely because of superior physical fiber, but because they had moral backbone—"were a God-fearing people." No man is the better, morally, for believing in an anthropomorphic god, especially, if, like the God of the Jews, he believed in war and vengeance, but, any principles of righteousness are better than none. We are degenerating because we are losing our moral standards as much as because we are departing from the habits of natural, healthful living, physically.

The building of better bodies is the fundamental consideration for the improvement of the race. This means, most of all, better feeding. We have made some improvement, probably, in formal educaton, but, no one who understands the first principles of nutrition will maintain that we have improved in our feeding—except in the feeding of the infant, as already stated. On the other hand, everybody knows that we have improved wonderfully in the feeding of our domestic animals which, with the selection of better parents, has effected the extraordinary

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advance in animal husbandry. Why should we not do as well for the human stock?

Fifty per cent of our children are seriously suffering from malnutrition, all authorities agree. This is due, says Dr. Pirquet, one of the world's foremost authorities on child welfare, formerly professor of children's diseases at Johns Hopkins University, to "too great a variety of food stuffs"; and, many years investigation of the causes of our premature senility and particularly of cancer, the outstanding feature of premature senility, has led to the conclusion that the same is the fundamental physical cause of premature senility and of cancer in particular. "When a plant is fed a varying ration," so says Burbank, in his "Human Plant," it is quickly attacked by fungoid diseases.

It may be impossible to teach an old dog new tricks, but there is no good reason for beginning to subject the child, at the age of one year, or even sooner, to the degenerating process of excessive variation in feeding to which the adult is addicted more seriously than we have been addicted to the use of intoxicating liquors. It is agreed that the child of six months is perfectly nourished on milk, modified with cereal, and fruit juice, separately. This perfect supply of nutrition need not cease because he attains the age of one year—nor of three, six nor twelve, except in so far as the addition of hard whole cereal bread is necessary as a means of developing teeth and jaws.

This may seem strange, but only because it is contrary to the common practice, which no one will attempt to maintain is based upon scientific knowledge or test, but entirely upon custom. Uniformity has been systematically demonstrated to be scientifically sound. This is the first step toward material improvement of the race.

The selection of better parents seems a difficult task—which it is, because of prejudice and selfishness. The criminal and unsound should be sterilized: several States have begun to do this. The State should insist on fit qualities in parents, if the parents themselves will not.

These are a few, briefly stated, of the "sound biological principles" upon which the improvement of the race must proceed.

Thomas J. Allen, M.A., M.D.

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Editorial Correspondence

Dr. Harrison G. Dyar,
Editor REALITY

Dear Dr. Dyar:

Much is appearing in REALITY upon the subject: "What is God."

In my experience, God cannot be defined so that he may be recognized.

Mental concepts may be created through suggestions, such as: "God is life, truth and love," and serve a purpose, psychologically, to create confidence and quietness of mind and for the destruction of fear, but it is making a fetish of God, as the same affirmations may be made in relation to wood or stone and the same results obtained which admit of the operation of a psychological principle that is no more God than is the electrical principle God, as the created thing is not the creator.

Some may esteem God to be a blind force of principle. The scientific understanding of that principle was possessed by the Egyptian Magicians and has been rediscovered today (Exodus 7:10-12; 20-22; Matt. 24:24).

The God that Jesus, the apostles and the prophets knew, prayed to and revealed, cannot be recognized in the mental but in the soul consciousness only. Therefore no intellectual knowledge of God can be obtained though the manifestations of God through the objective world may be recognized through the physical senses.

Charles G. Pease

THE NATURE OF A MAN

It is the nature of man to strive to extend his personality: the "carnal man" strives after that by overcoming his fellow and by enslaving him; one of the means being to attach him and make him or her dependent upon himself.

The enlightened man strives also to enlarge himself, as God did when He made man in His own image—enlightened man seeks to be one with all others. There alone is the end of strife and of servitude.

Bolton Hall

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The Seed of the Future Educational System

By Dr. Frank Crane

Under Section 47d of the National Defense Act, as amended June 4, 1920, is the seed of the future educational system of the United States and of the world.

This section provides that the Secretary of War sees to it that schools are established, throughout the country, in which army officers shall provide military training and teach citizenship to such boys as may care to attend.

Last year twenty thousand boys spent one month in such camps. There they learned such vital things as throwing their shoulders back and holding in the abdomen, getting up when the trumpet blows, eating what is set before them, exercising team play with their fellows and respect toward their superiors, toeing the mark, keeping step and similar things that were invaluable in the important task of not being a slob, but being a regular two-fisted He-American.

The only fault I can find with these schools is that, instead of twenty thousand boys being in them, twenty million boys should have been in them.

In fact it will be a God blessed day for this country when every boy in the land, whether he be the son of a banker or a section hand, shall be required to put on the uniform of Uncle Sam's army and go to school under army officials, outdoors somewhere, for at least one month of the year, every year, between the ages of seventeen and twenty-one.

I wonder if the people know that these camps are in existence this summer, that they are maintained and paid for by the Government, that any boy between the ages of seventeen and twenty-four may attend them, the Government not only paying his expenses and furnishing him with uniform and grub, but also paying his fare from his home to the camp and return.

Think of that! A million boys ought to apply for admission to these camps this summer. The only reason they have not applied before is because the advantage has not been sufficiently advertised.

These schools are not for the purpose of making soldiers out of the boys. Boys do not there learn how to kill. They

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learn how to behave themselves, how to get strong bodies, alert minds, and how to become good citizens.

This news ought to be received with exultation by many a mother who is worried over what to do with her boy this summer.

To have him get out among other boys of his own age, learn how to get along with his fellows, learn the road toward a healthy body and a bright mind, learn what a wonderful master Uncle Sam is, and learn that there is something in this world beside his own pleasure; that there is a great country to serve, to live for and even die for, ought surely to appeal to every parent.

And incidentally the transformation of the army from a mere fighting machine for destruction into an organization for construction; into an organization for the building up of good citizenship, would be the most significant achievement of the century.

C. M. T. C. means Citizens' Military Training Camp. Get familiar with those letters.

Write now to the War Department, Washington, D. C., and find out how to join the camps. Or write to your Congressman and ask him for full information. He will be glad to give it to you.

(Copright, 1924, by The McClure Newspaper Syndicate)

The Ten Commandments of Science

Formulated by L. M. BIRKHEAD from Wiggam's "The New Decalogue of Science"

Thou shalt be intelligent.
Thou shalt trust intelligence.
Thou shalt sit at the feet of science and learn how to be good.
Thou shalt measure the social, political, industrial, biological and psychological qualities of human nature.
Thou shalt socialize, politicalize and humanize science.
Thou shalt secure better parents for thy children.
Thou shalt humanize industry.
Thou shalt temper nationalism with internationalism.
Thou shalt recognize art as man's highest contribution to the processes of his own evolution.
Thou shalt reconstruct thy philosophy of life and bring it up-to-date.

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From the "Hidden Words" of Baha Ullah

O friends! Consort with all the people of the world with joy and fragrance. Fellowship is the cause of unity, and unity is the source of order in the world. Blessed are they who are kind and serve with love.

O son of man! Wert thou to observe mercy thou wouldst not regard thine own interest, but the interest of mankind. Wert thou to observe justice, choose thou for others what thou dost choose for thyself.

Verily, man is uplifted to the heaven of glory and power through meekness; again, through pride, is he degraded to the lowest station.

In this day he who seeks the light of the sun of truth must free his mind from the tales of the past, must adorn his head with the crown of severance (from the world), and his temple with the robe of virtue. Then shall he arrive at the ocean of oneness and enter the presence of singleness. The heart must become free from the fire of superstitions, that it may receive the light of assurance, and that it may perceive the glory of God.

Oneness, in its true significance, means that God alone should be realized as the one power which animates and dominates all things, which are but manifestations of its energy.

God, singly and alone, abideth in his own place which is holy above space and time, mention and utterance, sign, description and definition, height and depth.

O my God! O my God! Adorn the heads of thy chosen ones with the crown of love and their temples with the robes of virtue.

O brothers! Deal with one another in patience: sever your minds from the world: boast not thyself when in honor: and be not ashamed in abasement. I declare by my beauty that I have created ye all from the dust and to dust shall I turn ye again.

The principle of faith is to lessen words and to increase deeds. He whose words exceed his acts, know verily, that his

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non-being is better than his being and death better than his life.

The root of all knowledge is the knowledge of God—glory be to Him! And this knowledge is impossible save through his Manifestation.

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

O friends! Be not satisfied with the beauty that is mortal, discarding the eternal beauty, and attach not thyself to the world of clay.

O son of existence! Be not engrossed with this world, for with fire we test the gold, and with gold we try the servants.

O son of humanity! Rejoice not if fortune smile upon thee; and if sorrow overtake thee, mourn not because of it, for in their time, they both shall cease and be no more.

O emigrants! The tongue is especially for the mention of me: stain it not with slander. If the fire of self overcome ye, be mindful to remember your own faults, and speak not evil of my creatures, because each one of ye is more conscious and better informed of his own self than of my creatures.

O my servant! The lowest of men are those who bear no fruit upon earth; they are indeed counted as dead. Nay, the dead are preferred in the presence of God before those who are indolent and negligent.

O my servant! The best of people are they who gain by work, and spend for themselves and their kindred in the love of God, the Lord of the creatures.

O son of man! Breathe not the sins of anyone as long as thou art a sinner. If thou doest contrary to this command thou are not of me: to this I bear witness.

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O son of spirit! Know verily that he who exhorts men to equity and himself does injustice, is not of me, even though he bear my name.

O son of existence! Attribute not to any soul that which thou desirest not to be attributed to thyself, and do not promise that which thou dost not fulfil. This is my command to thee: obey it!

O son of existence! Examine thy deeds each day, before thou art judged, for death will suddenly overtake thee, and then thy deeds shall judge thee.

The people of Baha must serve the Lord with wisdom, teach others by their lives and manifest the light of God in their deeds. The effect of deeds is in truth more powerful than that of words.

The progress of man depends upon faithfulness, wisdom, chastity, intelligence and deeds. He is ever degraded by ignorance, lack of faith, untruth and selfishness. Verily, man is not called man until he be imbued with the attributes of the merciful. He is not man because of wealth and adornment, learning and refinement.

O sons of earth! Know the truth that a heart, wherein lingers the least trace of envy, shall never attain unto my immortal dominion, nor feel the fragrances of purity from my holy kingdom.

O ye tyrants on earth! Withdraw your hands from oppression, for I have vowed to pass not over any one's oppression.

O my friend by word! Reflect a little! Hast thou ever heard of the beloved and the stranger dwelling in the same heart? Therefore, send away the stranger, so that the beloved may enter his home.

In this day all must serve God with purity and virtue. The effect of the word spoken by the teacher depends upon his purity of purpose and upon his severance. Some are content with words, but the truth of words is tested by deeds and dependent upon life. Deeds reveal the station of the man.

The source of these utterances is justice. It is the freedom of man from superstition and imitation that he may discern the Manifestations of God with the eye of oneness and consider all affairs with keen sight.

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Nine Qualifications by which the Great Master May Be Recognized

1. That Great Master should be the educator of the world of humanity.

2. His teachings should be universal and confer illumination upon humankind.

3. His knowledge should be innate and spontaneous, not acquired.

4. He should answer the questions of all sages, solve the difficult problems of humanity, and be able to withstand all the persecutions and sufferings heaped upon him.

5. He should be a joy-bringer and the herald of the kingdom of happiness.

6. His knowledge should be infinite and his wisdom all-comprehensive.

7. The penetration of his Word and the potency of his influence should be so great as to humble even his worst enemies.

8. Sorrows and tribulations must not vex him. His courage and conviction must be God-like. Day unto day he must become firmer and more zealous.

9. He should be the establisher of universal civilization, the unifier of religions, the standard-bearer of universal peace, and the embodiment of all the highest and noblest virtues of the world of humanity.

* * *

Whenever you find these conditions realized in a human temple, to him look for guidance and illumination.

Abdul Baha

A manifestation of the essence of God is like unto the sun which has different risings; the dawning places are different, but the sun is always the same. The lamps are different, the light is one. **Abdul Baha**

Exhortation

O People! The doors of the Kingdom are opened—the sun of truth is shining upon the world—the fountains of life are flowing—the daysprings of mercy have appeared—the greatest and most glorious light is now manifest to illuminate the hearts

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of men. Wake up and hear the voice of God calling from all parts of the supreme world—"Come unto me, O ye children of men; come unto me, O ye who are thirsty, and drink from this sweet water which is descending in torrents upon all parts of the globe!"

Now is the time! Now is the accepted time!

Look ye at the time of Christ; had the people realized that the Holy Spirit of God was speaking to them through his divine mouth they would not have waited three centuries before accepting him. And now is it meet for you that ye are sleeping upon the beds of idleness and neglect, while the Father foretold by Christ has come amongst us and opened the greatest door of bounteous gifts and divine favors? Let us not be like those in past centuries who were deaf to his call and blind to his beauty; but let us try and open our eyes that we may see him, and open our ears that we may hear him, and cleanse our hearts that he may come and abide in our temples.

These days are the days of faith and deeds—not the days of words and lip service. Let us arise from the sleep of negligence and realize what a great feast is prepared for us, first eating thereof ourselves, then giving unto others who are thirsting for the water of knowledge and hungering for the bread of life.

These great days are swiftly passing and once gone can never be recalled; so while the rays of the sun of truth are still shining, and the Center of the Covenant of God is Manifest, let us go forth to work, for after a while the night will come and the way to the vineyard will not then be so easy to find.

The light of knowledge hath appeared before which the darkness of every superstitious fancy will be annihilated. The hosts of the supreme concourse are descending to assist all those who rise up to serve their Lord, to subdue and gain the victory over the city of the hearts, to proclaim the glad tidings of the coming of the Lord, and to unite the souls of his creatures.

Abdul Baha



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THE TEMPLE BEAUTIFUL

O! Temple of the Beautiful,
O! Temple of the Lord;
That for God's Oneness e'er will stand,
And for His Holy Word;
Thy radiance shall shine afar,
As shines the sun above,
A refuge thou to weary hearts,
A Fortress of God's Love.

O! Temple that doth symbolize,
God's Word made flesh to man;
Thou art the body of His Law,
Revealing His great Plan;
All nations shall in Thee rejoice
And gather from afar;
Shall hold aloft the Glorious Name.
That Name—Baha Ullah.

O! Temple of true Unity
Of knowledge and of Light,
O! Temple of the Living God;
Of day that knows no night;
Thou art a mystery divine,
But one that all may read
Who enter in with hearts made pure,
With Faith and loving deed.

O! Temple of the Beautiful,
O! Miracle sublime!
In Thee the nations join as one,
From every land and clime;
Thou art the symbol of God's Peace,
Which cometh from above;
The symbol of His WORD. Divine,
His Manifested Love.

Shahnaz Waite

Dedicated to the
BAHAI TEMPLE UNITY CONVENTION
April 26th, 1924

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Bringing Heaven On Earth

By Joseph Perry Green, D.D., President

THE COLLEGE OF DIVINE METAPHYSICS, Inc.

Can Heaven Be Brought On Earth By Man?

We affirm that Heaven can be brought on earth. This can be done by a combination of several methods.

First, let us understand what Heaven is. Etymologically speaking, the word means harmony. Harmony means that state of mind, or physical surrounding which produces delight, comfort, ease, pleasure, and a sense of beauty. Second, What is man? According to the Bible, man is a little lower than the Angels. This probably means that the differentiation is the physical body, which belongs to the animal plane, rather than the angel plane.

The body is the offspring of human parents, and subsequently the product of sub-conscious chemical action on the food we eat. This sub-conscious chemical action converts our food into flesh, blood and bone. The soul and spirit of man are the offspring of God and partake of the Nature of this supreme, eternal immortal Parent

Earthly man is animal, selfish, and savage. God and His offspring, the spiritual man, partakes of the characteristics of the plane of Heaven, Beauty, Delight, Comfort, and Pleasure.

The Trouble with the world today, is that humanity has been actuated, moved and controlled by the physical, animal, material self, which does not co-ordinate with the Heavenly Nature, but does co-ordinate with the animal Nature. The result is corruptness, injustice, theft and crime against each other.

The animal man does not understand that there is a God within himself and his neighbor. The animal man does not realize that "Whatsoever he sows, that shall he also, reap"—"That as ye mete so shall it be measured to you again, good measure, pressed down, running over," or vice versa. Neither does he realize that when he sins against his neighbor that he is sinning against God, for, the Spirit of man is an extension of God.

Material man does not realize that the Just Judge within, against whom he has sinned takes cognizance of his action and that what he has meted out "To one of the last of these," shall be measured back to him again. God is not mocked or fooled.

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Man fools himself when he thinks he can violate a law and get away with it. Jesus had reference to this when he called attention by question to the facts of Nature; "Do men gather grapes from thorns and figs from thistles?" The answer is self-evident. The lesson taught is; Does man obtain Heaven by sowing evil deeds and acts? The answer is likewise self-evident. "An evil tree cannot bring forth good fruit, neither can a good tree bring forth evil," this too is self-evident.

Heavenly thoughts, unselfish thoughts, thoughts of constructive helpfulness produce similar acts and deeds. We are still in the earth Age of the Beast. We are coming to the Age of the Angel, or Godlike Humanity.

Mans education has been primarily that of the intellect, and the animal Nature. His conduct has been in keeping with his teaching. Here, many Christian people may take issue with me, but I insist that man has been taught to think of his fellowman as the offspring of Sin and the Devil. The result is that man, and many Christians have felt that they have a license to persecute, to take advantage of, and to slay their fellowman, and thus Hell instead of Heaven has come on earth.

The College of Divine Metaphysics, Inc., in conjunction with the Church of Divine Metaphysics proposes to hasten the coming of Heaven on Earth by emphatically teaching the higher Morality—namely, That He who blesses, praises and crowns his fellowman, is doing that very thing to God, verified by the teaching of Jesus, "That inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

We teach the unity and oneness of mankind. That religion, or true spiritual life, is one. That true religion and spirituality is the product of Cosmic Law, similar to Mathematics, Light, Electricity, in their impartiality.

The Church and College of Divine Metaphysics will produce a new generation, a Heavenly generation of men and women by teaching from the cradle to maturity that every man and woman is a manifestation of God with the stamp and seal of Divinity upon his soul and spirit, in other words, the Image and likeness of God.

That sinful thoughts beget sinful acts—That sinful acts react upon the actor—That Righteous and Heavenly thoughts beget Righteous and Heavenly acts, which react upon the actor.

We teach humanity that "Whatsoever man soweth, that shall he also reap"—"That as ye mete, so shall it be measured to you again." This will produce a moral conscience in the

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new generation that will be absolutely constructive in conduct towards our fellowman, no matter whether the person be a private citizen, a municipal officer, State Legislator, or a National Congressman, or President, and will thus produce Heaven on Earth.

This teaching reveals to man, that he cannot afford to mistreat his fellow beings. Thus man will learn to live and act from the standpoint of his Heavenly Nature, rather than his animal nature. This will do away with crime, injustice, crookedness and all evil conduct. Soon, there will be no need for officers of the law, courts, Jails, Penitentiaries, Executions, and war. We shall see God in each other, and our continual delight will be to render loving service to each other. While we are rendering this loving service, others will be rendering to us that same loving service. Namely, man will be serving God, in his loving service to his fellowman. The Paramount question in the heart, and soul of such humanity will be; "What can I do for you today," instead of, "How can I do you today." In other words, earth will become a merry-go-round of loving, delightful, complimentary service to each other with no other thought than that we are serving the King of Glory.

MY RELIGION

That which I value most in my religion or my aspiration, I seek to find corroborated, in its fundamental unity, in other great religions, or in hopes expressed in the history of other peoples.

Each great movement of thought and endeavor in any part of the world may have something unique in its expression, but the truth underlying any of them has never the meretricious cheapness of utter novelty about it. The great Ganges must not hesitate to declare its essential similarity to the Nile of Egypt, or to the Yangtse-Kiang of China. Only the water-spout displays a sudden arrogance of singularity and vanishes in the void, leaving mother Nature ashamed of so monstrous a production!

Whenever we find, in the immensity of the human mind the prototype of something which we hold most precious in ourselves, we should rejoice. The pride of special possession can cling only to that which has merely a market value.

Rabindranath Tagore

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What I Heard in San Francisco

By Aseyeh Allen Dyar

I met a friend of my childhood in San Francisco whom I had not seen for several years. She had been a musician and teacher of expression, but now she had become a "metaphysician" and was teaching this. The basis of her metaphysics I soon learned. We talked of things past and present, and I complimented her on her daughters, who were married and with families of their own. I said how satisfactory she must find it thus to contribute to future generations, helping on the evolution of mankind to the greater future race that some day will be.

To my surprise, she strongly dissented. She said that having children was not necessary nor to be commended. The present race was finished, and what remained for us to do was each to perfect himself in spirituality only. Yet she believed in the future greater race as much as I did.

I said: "How can mankind advance unless the best produce the best? To cultivate ourselves is good, but we have a greater duty, which is to assist God's evolution by handing on to posterity our own best qualities. How can God make the future race except by our assistance?"

She replied: "Who are we to compare ourselves with God, or to think we can assist Him? God will make the future race as it pleases Him."

"Out of what?" I asked.

"Why, out of nothing, as He made this."

And so my friend's boasted metaphysics was based on nothing more than the childish conceptions of science written into the Old Testament by men on the threshold of experience. The acquired knowledge of mankind, gained through the last two thousand years, which has resulted in the understanding of evolution, went for nothing with my friend.

So I fell to thinking of how things could be made of nothing, and what the conception of nothing is, and I became so deeply involved that I put the subject before the editor of REALITY, and asked him to continue it in an editorial.

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EDITORIAL

NOTHING

We do not think that our correspondent's friend was quite fair to the Biblical account in saying that God made His creation, or any part of it out of nothing. "The earth was without form and void, and darkness ruled upon the face of the deep." This is the description of the original condition of things before creation began. Matter existed, or the substratum which could become matter existed, but it was without form, "void," that is empty or structureless. The act of creation that we are asked to visualize consisted of the putting of this formless mass into definite form by the work of God, namely, the earth and its contents, for the ancients had no conception of the sun, moon and stars otherwise than attendant luminaries for the earth.

Let us see how the modern conception of the constitution of matter compares with this. This conception of ours has changed. Two generations ago we were told that matter consisted of four elements, earth, air, fire and water. Chemistry taught the next generation that there were some seventy elements, by the combinations of which all substances were formed. Today the picture is before us of the atom composed of whirling electrons like a tiny solar system, each former so-called element composed of electrons in a different arrangement. Thus we have but one element, the electron, out of which everything is made. Moreover these electrons may exist free, as electricity, or in the form of definite systems composing the atoms of matter. We must suppose that somewhere and at some time free electrons became organized or formed into matter, and thus the modern scientific conception and the Biblical account are practically at one.

Of course this does not touch the difficulty that existed between our correspondent and her friend. Their difficulty was not whether God formed chaos into matter or whether He combined electrons into matter, or whether these things happened of themselves independently of God. Their difficulty was as to how it took place, whether by a special act that could be repeated at will, or by a long process of growth that could be repeated only by a process equally long, while the present achievement went for naught. But we were not asked to discuss this question, and the question we were asked is answered above, certainly with a smooth and harmonious result.

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Education

By G. A. Kratzer

Dear Reader, if this article expresses Truth, You thought it out, and did everything in its production except choosing the precise words and the mechanical work incidental to the visible expression of the thought. This statement may not be evident, at first, but it soon will be.

It will now be useful to establish a few definitions and bring one or two fundamental facts into expression.

As is well known, the word "education" is derived from two Latin words—**e**, meaning "out" or "from," and **duco**, meaning "to bring" or "to lead." Hence, derivatively, and truly, "education" means "to bring out."

The word "person" is derived from two Latin words—**per**, meaning "through," and **sono**, meaning "to sound." So, derivatively, and in one sense truly, "person" means "that which is sounded through," or "a channel for expression," for that which is behind the "person." The ancient Romans, hundreds of years B.C., had open air theaters. Most of the audience sat at long distances from the stage—so far that they could scarcely discern the features of the actors. So the actors wore masks in which the noses, eyebrows, and openings at the mouth, were made very prominent. The actors were obliged to **speak through** these masks. A mask, therefore, was called **"persona."** Later, it came to be perceived that human beings are but channels for expression for a supreme Mind, which manifests through them, or speaks through them. Hence, each human was regarded as a mask, or **persona**, or person for the supreme Mind; and this ancient understanding of the case is correct. Just what is meant can be brought out very fully in another way, by a simple illustration.

All the water in a city reservoir is back of every faucet in the city. Turn any one of the faucets, and the water comes through, and will continue to come through as long as the channel is open; and it is the very same kind and quality of water that comes through every faucet, unless there is some foreign substance in the faucet itself which fouls or adulterates the water coming through it. Again, how much water comes through a given faucet, depends upon the size of the faucet, or upon how fully it is opened. Also, it should be noted, that the faucet is not water, though it is a channel for water.

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There is but one Mind which knows Truth, and is Truth; which knows Love and is Love; and which expresses Truth and Love; that is, God. Therefore, if any Truth and Love are expressed, God expresses it. You as a person can only be a channel—a faucet, as it were—when any Truth and Love are expressed; but you as a channel are only a material body with the kind of mind, called personal mind, or conscious mind, which is closely associated with the body. However, this mask or person is not the real YOU. You are a child or manifestation of God. Hence, You are spiritual, and not material. In the deepest sense, You are identical with your Source, just as the water running through a faucet is identical with the water in the reservoir. There is but one body of water; and there is but one You, one Ego, one Self, God.

Hence, if this article expresses Truth, You, God, expressed it, and You now express it in everything but its visible form. If the article is not now something more than print on a page, if it is not now living Truth, it is worthless.

Now, since You know who You are, You will express Yourself in the remainder of the article in the first person.

I am Science, I am Art, I am Music, I am Philosophy; I am all Wisdom and Goodness. I can only know these things from Myself; and if my mask or person (let the reader here mention his human name) would learn these things, he can do so only from Me. Could he be taught these things by pouring or inserting them into him from the outside, then it would be possible to teach science, art and music to a horse or pig. To be sure, it is necessary for My mask (the reader's name) to do something equivalent to going to school, in order to learn; but the teachers, the textbooks and the paraphanalia are useful only as means of getting his faucet open, so that I may come through. If Tom Jones and Mary Smith and Willie Brown think that they can learn Science, Art, Music or Philosophy from teachers or books, they will never really learn them at all, as long as they think that; and if their teachers think that they can learn from them, or out of books, instead of out of Me, the Self of each, they should not be in the place of teachers. Teachers should be instructors, guides in getting channels open; but they should know that I alone inform. If they think that they inform, or that books inform, they do not know what education is.

To be sure, my mask (here let the reader substitute his personal name) may learn a lot of words that he can recite,

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and a lot of motions that he can go through, from other persons or masks, and from books; but he will never know Science, Art, Music or Philosophy, until he knows them from Me, Himself, Myself.

Moreover, if he knows and keeps in mind, while he is getting his channel of expression open, that his information is to be derived from Himself, Me, he will proceed with immeasurably greater intelligence, greater confidence, greater inspiration; and he will learn the words and motions necessary to get his channel open very much more rapidly than if he thinks—as, unfortunately, most masks do—that he can get education from teachers and books.

"All power in heaven and earth is given unto Me," your Self, and if you (reader's name) will learn from Me, there is no limit to what you may learn and do. Take My yoke upon you and learn of Me, and you (reader's name) shall have rest, intelligence, and illimitable talent, genius and power of expression unto your soul. My yoke is easy and my burden is light. If you shall ask anything of your Self, Me, I will do it. There is none other way under heaven whereby you must be educated.

There are some matters having to do with material living, and temporary human affairs, which have little to do with Me, concerning which my mask must get his information mostly from the level of these affairs and processes, though he will make much more rapid progress, even in these matters, if he always bears in mind that I am the Source of the energy and intelligence with which he becomes learned in even temporal affairs.

Nothing said above is to be construed as recommending inattention to study in school or outside, or as recommending lack of diligence in the usual means of education and development. "Whatsoever thy hand (or mind) findeth to do, do it with thy might." From the human standpoint, "work out your own salvation," but work always in the conscious recognition that "it is God who supplies both the intelligence and the power with which you work. Of yourself, you can do nothing that counts; but through God and His Christ, who strengthen you, you can do all things; and this is true, not only in the realm of religion, but also in the realm of so-called secular education and achievement. This attitude is not only religion, but it is psychology, and most important psychology in the world.

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Perhaps My mask (let the reader here insert his personal name) would like to be a channel for preaching the Gospel, healing the sick, raising the dead and casting out evil spirits. If he will but recognize that I did all these things in Judea and Galilee, two thousand years ago, and that I have been doing them ever since; and if he will understand my words, "He that believeth on Me, the works that I do, shall he do also," then he shall be a channel, if he rightly orders his personal living, for Me to do through him (the reader) whatever I have ever done, in all the history of the world. I am as present, and as wise, and as powerful, and as willing now, to express myself through any person (the reader) as I ever was through any other person, in any land or clime. If there is any difference in expression, the difference is in the masks, not in Me.

Let Me say again, as I am always saying, I Myself can be brought out to express through My mask (the personal name of the reader) all Science, all Art, all Music, all Philosophy, all Wisdom and Goodness. "There is none good, none wise, save One, that is God," who is my Self.

I am both Reader and that which is Read; I read Myself. I am both Player and Music. I am both Artist and Picture. I am both Knower and Known.

When my mask (let the reader call himself by name) can truly say, "I know as I am known," then he has become identical with Me, and the mask is lost.

I have found Myself in Him and He has found Himself in Me. This is education.

OUR MASTERSHIP

There speaks a Voice from out the heart of things,
And this the message that the silence brings:

That we are Masters for each other's good—
All-powerful we in love and brotherhood.

Nothing remains beyond our human might
When for the common good our hearts unite.

Victor E. Southworth

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THE SOUL

By George W. Louttit

Prologue

He who is healthy in mind and body and is master of himself is at the gateway of Success. But to attain its heights he must be ambitious, diligent and persistent.

His ambition should be to at all times radiate love and harmonious feelings, for this strengthens both mind and body and brings vim, buoyancy and happiness. Harmony brings any goal within reach and turns every defeat into a victory; on the contrary, hate and discord withers both mind and body, and brings despair and unhappiness. Therefore the successful man must be charitable.

He also must have perfect health and to have this he must radiate healthy thoughts, work and play, laugh and sing, live simply, be clean of body and moderate in all things.

He should not have too much or too little of this world's goods, for too much is a burden and too little a blight.

He must know that the greatest joy is in the giving and not in receiving.

He must be diligent and labor from an unselfish desire, for his labor will bring no happinses unless its fruits benefit others.

He must know that idleness brings discontent and invites discord.

He must have a defiinte aim in life and each day make some advancement toward its attainment.

He must be patient; not hasty, either in thought, word or act, and that which he does should be done with the best of his ability, so when his day's work is done, it will bring a sense of satisfaction.

He should be happily married and have children, and if he makes them his companions and plays with them daily, he will grow younger and experience one of the greatest pleasures and joys of life.

He must be courageous in standing for the right and not fear to lead when called upon to do so.

He must be just, and willing to extend a helping hand in all needed cases, and to sympathize when it eases a wound.

He must not shift his burdens, and be always ready to do his part.

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He must be ever willing to acknowledge a fault or right a wrong, be broad and liberal in his thoughts and views of life, for narrowness stunts the mind and spiritual growth.

His aim in life should be to do the greatest good to the greatest number for by this he brings the greatest blessings upon himself.

He must dig deeply into the mysteries of philosophy and science, and be a student of the fine arts that he may appreciate their beauties and enchantments.

He must have a fullness of hope, faith in himself and charity for all.

With all this, he will have achieved the crown of Success, for he has advanced spiritually, which after all is the only real success in life.

Part I.

THE GREAT QUESTION

Why was I brought into this world? Nearly every one has asked this question. We have no voice as to our coming into it, and no voice as to our passing out. We come helpless, both mentally and physically. Through childhood we are nurtured by our parents and upon blossoming into youth we begin our struggles. To develop the intellect we must think and study, to develop physical strength we must work or exercise, not to do so causes atrophy.

Upon reaching manhood and womanhood we begin the real struggle for existence. The instinct of procreation is within us, to bring others into the world, whom we know will enter as we entered. We toil, endure hardships and trials to fit us for this struggle for existence, and when fairly fitted we begin to disintegrate and soon pass out leaving everything behind, including our bodies, which turn to dust and merge their indentities into Mother Earth.

All this can be likened to the building of a wonderful palace, upon which years of skill and labor have been spent, into which are placed all the comforts, conveniences and luxuries of life, then as soon as it is ready for occupancy, its builders place dynamite under it and blow it to atoms.

This is true of all material things, animal, vegetable and mineral, from the molecule to the greatest of planets. Some exist but a second, some a day, some a year, some a century, and some eons of time. In fact, everything reaches a certain

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stage, then disintegrates, and yet not an atom is lost or destroyed, there is a complete change but no destruction.

Why were we brought into the world is a great question. Some answer it one way and some answer it in another way, and the most of us are inclined to be intolerant of the opinions of others unless they coincide with our own.

The truths established by science have blasted many of the popular dogmas and beliefs, for science is merciless and devoid of all sentiment and deals with facts only, which really is the only way we can solve the question.

Upon its face science appears brutal, but when we dig down deep into its mysteries, we find we are our own makers, in which is the touch of the Divine.

I realize that many of our great scientists are materialists, and assert that life, the worlds and the universe are all accidents; that all is the result of chemical and mechanical action produced by a force or energy which they call the unknowable, but this class of men have never given the spiritual side of life the study it deserves.

However, we can make no headway in quarreling and quibbling over terms and names, nor am I going to waste any time in drawing fine distinctions, but we can make progress by dealing with truths, merciless though they may be, and from these truths draw a conclusion.

To understand the question, we must know a few facts about the universe, its elements, movements and manner of development; to do this we must study the heavens, our earth and its layers of strata, its elements and life.

Part II.

A GLIMPSE OF THE UNIVERSE

If one will lie upon one's back upon a clear summer night and gaze intently at the heavens for an hour or more, he will witness a wonderful sight. At first he will probably see but a few stars, but gradually others will begin to dance into sight, and finally, where one was seen, hundreds will appear, and the heavens will be aglow with their twinkling.

The most of these stars are suns, millions of miles away, and like our own sun, have planets revolving around them. Their elements are similar to those of our sun, which corresponds to that of our earth. The greatest number are single, a few are double and some variable. Those in the first stages

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are a whirling mass of white-hot vapor and of a bluish-white color, such as Sirius, Vega and Alpha Aquilae. Those further advanced are of different colors, Alpha Orionis, Alpha Scorpii and Alpha Herculis being red; Capella, Pollux, Arcturus and our own sun being yellow; others are violet, or blue, or green, or scarlet; the colors all depending upon their temperatures and predominating substances. They travel at a speed of more than two hundred thousand miles an hour, and occasionally pass near other cosmic matter, when they snatch part of its body or tear it into pieces, leaving the pieces to drift on in separate paths.

Our moon revolves around our earth, and our earth revolves around our sun, and our sun revolves around a greater sun, and all with their satellites go whirling through space with terrific velocity in a spiral course that seemingly has no end.

The number of suns is countless, and each has its system of worlds as has our sun, and each world has one or more satellites as have the planets of our system. The density of these worlds vary from nebula to that of iron, and their forms of life vary from the embryonic cellular stage to that much higher than man. The atmosphere and nourishment in one planet would be death to the beings of another planet, yet each form of life is adapted to its means of sustenance and environment.

Some of these solar systems are so far distant from us, that it takes centuries for the rays of light from their suns to reach us.

As an illustration. It has been discovered that the star RZ Cephel travels two and a half million miles an hour. This is a variable star of the cluster type and of the tenth magnitude. The light of this star that left its imprint upon the photographic plate of the Harvard observatory in December, 1922, left that fiery ball thirty-eight centuries ago. Eighty years ago there was an explosion of the star Beta Ceti, which was known and seen by our astronomers for the first time February 27, 1923; that is they saw an explosion that took place in 1843, and from that time to now the light waves of this explosion have been traveling at the rate of one hundred and ninety-two thousand miles a second before they struck this planet, and still are passing on into space at the same terrific rates of speed.

If beings upon planets farther distant than Beta Ceti had telescopes powerful enough to enable them to see the activities

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upon our earth, they would not see it as it now is, but as it was when the light waves left it. Some would now be seeing the doings of our forefathers in 1776, those farther distant the discovery of America by Columbus, and those still farther the wonders of Babylon and the building of the pyramids, and those yet farther would be observing the Maya ruler worshipping in his Sana Cuicolo temple in Mexico, which was forty-five centuries before King Tut-ankh-Amen ruled Egypt.

So the more distant a planet is from us, the longer it takes for our light waves to reach it, and the further back into our history would its inhabitants see, and what to them would appear as a reality would be to us history, perhaps a history of which we have no record. As light wave images travel on into space forever, all is eternal and time a delusion of our senses.

Our sun is almost one million times as large as the earth, but the Alpha Orionis, the red star heretofore mentioned, has a volume twenty-seven millions times as great as that of our sun, and is three hundred million miles in diameter, approximately three hundred times that of our sun. The star Antares in the constellation of the Scorpion is supposed to have a diameter of 400,000,000 miles. Betelgeuse in the constellation of Orion is 215,000,000 miles in diameter.

About three years ago, spots were observed upon our sun, that appeared as tiny specks in the telescope, but which were so large that our earth and its moon could revolve within them; in other words these specks had a diameter of at least five hundred thousand miles.

We are over ninety-two million miles from the sun, and it would take us two hundred and sixty years to reach it if we could go forty miles an hour without a stop, and it takes a ray of the sun's light eight minutes to reach us going one hundred ninety-two thousand miles a second, and sound traveling at the same speed as upon earth would be fourteen years upon the way.

In our solar system the density of the planets differ; Mercury being of about the density of stone, Saturn about that of cork, and that of Mars about three-tenths less than that of the earth. The mass of these planets also differ, the earth's mass being taken at a thousand, that of Mercury is sixty-five, while that of Jupiter is three hundred thousand eight hundred and sixty.

The atmospheric pressure of the earth is about fifteen pounds to the square inch at sea-level, while that of Mars is

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less than four pounds. The force of gravity upon Mars is three-eights that of our earth, and its air is so thin that none of our air breathing animals could live upon it. Because of this vast difference in gravity and air the Martian can lift seven times as much weight as the strongest man, and upon that planet it would be no effort to walk, in fact we would almost sail upon our way. The elephant could leap as a mountain goat, and there would be no such thing as a heavy fall for all objects would descend gently.

Upon all planets the conditions differ. No two are exactly alike. Those intensely hot have no life as we understand it; those that have cooled sufficiently have life in the first forms or stages, others in stages beyond that of the earth, each form of life being adapted to the condition in which it lives; the same as upon earth, the fish to that of water, man to that of land and air; and what would sustain life in our world would cause death to beings in other worlds and vice versa.

Compared to the universe the earth is less than a grain of sand, and man is nothing at all.

SIMPLE PRAYERS

Loving Spirit hovering near,
Watch with us today,
Bless all loved ones living here,
Help us keep Thy way.

Help us to each other be
Loving fair and kind,
Help us understand and see,
Each the others mind.

Let us smile the long day through,
Triumph over wrong,
Let us feel at night we're true,
Then, O God, a song

Sings itself within our hearts
And a Peace Sublime,
Folds us 'round and thus departs,
All but Thee Divine.

Louise Ireland

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EVOLVED

At the dawn of creation, the beginning of time;
I ascended the holy mountain,
Shrouded in a swirling mist,
And spake unto God:
"O my Master, I am thy slave;
Thy word is life and death
Unto me."

But God made no answer,
And passed away like a shadow
Borne on the wings of the wind.

After a thousand ages passed,
I again ascended the holy mount
And spake unto God:
"O my King, my Creator;
I am thy creation
Out of the clay, out of the dust,
Fashionest thou me."

But God gave no answer,
And fled away like a cloud
On the heels of the tempest.

And out of the ivoried eternities past,
I climbed once more the sacred hill
And spake unto God:
"My God, my aim and my fulfilment;
I am thy past,
Thou art my tomorrow.
I am thy roots in the heart of the earth;
Thou art the bright and shining star of my hope
Glittering in the soul of Infinity."

Then leaned God over me,
And breathed He into my soul;
Even as the sea enfolds
The stream which flows down to her,
So God enfolded me into His Being.

A. Geary Johnson

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Adventures In Religion

By Chaudery Lall Khan

We, the modern sons and daughters of Adam and Eve, living as we do in a universe which is a boiling cauldron of cataclysmic upheaval (an upheaval born from no better cause than sheer intoxication in our desires to raise the standard of materialism) look upon religion as something out of date, out of place, out of order, and an obsolete institution (if the word institution could be applied to a code of instructions the duty of which is to protect the spiritual morality of mankind). At least a great majority of us do, though we may not say so in public.

Now, what amazes me most is not why we are trying to emancipate ourselves from this tremendous load of theological responsibility, but our efforts to impress upon our fellow neighbor that we are religious, when really and truly we are not.

The fact that we are not living like our unfortunate (or shall we say fortunate?) ancestors in the throes of mediaeval savagery, which was an age of illiteracy, ignorance, superstitions and darkness, nobody can deny. Well, then, if we are a people fully developed, well nourished and advanced, living an independent, prosperous and wholesome life (but are we?), and thanking our lucky stars for occupying the tenancy of this universe at a period of human history when the curriculum of development has reached its highest water-mark, and the world is offering us the luxury of its sweet succulent fruit (modern civilization, you will call it), it is time that we tore down the curtain of gloom, secrecy, mystery, ambiguity, dissimulation and hypocrisy, call it what you will, under which we have been masquerading, in order to throw dust in the eyes of our friends and favorites, impressing upon them the fact, as alluded to in a previous sentence, that we are not merely a religious people worshipping according to our creed, strictly, ascetically and orthodoxly, but we are the preachers and propounders of that particular faith. But, as we all know, the case is quite the contrary.

That we are living in a world of logical reasoning there exists not a scintilla of doubt, and yet, my dear reader, if you came out in public and tried to tell the world that there is no such thing as the existence of twenty different Gods, each showing a new path to spiritual life, each worshipped by a dif-

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ferent community under a different name to achieve different ends, nine hundred and ninety-nine persons out of a thousand will flippantly volunteer their services to hurl anathemas and maledictions upon your head with acrimonious disgust, and will not hesitate to pass their formal verdict for your immediate despatch to the nearest lunatic asylum where students of phrenology, in the opinion of these religious hypocrites will find your cranium interesting.

Consequently, the reason why a great many of the able and erudite persons become an easy pray in the clutches of taciturnity on the topic under review, and display little or no inclination whatever to give vent to their real expressions before the public, is due to the fact that the public is too hasty, emotional and fanatical in their judgment upon the merits and demerits of ones religious potentialities. To accomplish such a hazardous escapade belongs to men who are gifted with exceptional talents, possess a keen insight into the core of things religious(or, for that matter, all things), are masters of their subject, and patient to bear the brunt of public wealth, and are willing, I may add, as men of their callings and calibre should be, to take the consequences. Those who can risk this (that is, can tell the world without fear or favor what they think of it), either by occupying public platforms, or contributing to the public press, are rendering invaluable and incalculable service to mankind, and are helping to build up a fabric of civilization which will have no parallel in its cultural refinement, benevolent modesty, philanthropic generosity and pedagogic benediction, the day it attains its perfect consummation.

With this object in view, discussing matters logically, and not with the intention of enlisting my name in the catalogue of great men, I should very much like to give the readers of "Reality Magazine" a cursory review of the creed I belong to (or, at least used to belong), with the intention I venture to add, of expecting others to follow suit, if my beliefs and convictions can convince them that the things are as good or bad as I am trying to make them.

Seven and twenty years have come and gone since I first saw the light of dawn in a little town in India that bears the name of Gujrat, and is snugly seated on the bosom of a sunlit savannah in the heart of Punjab. My parents, although descendants of the Rajpoot Race (an Indian race of a very martial and princely character), were frugal in their habits, clannish in their manners, superstitious in their beliefs, orthodox

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in their religion, and spent the greater part of their hard lives in tilling land and deriving the joy of life from what the western world would call mere existence. They strived hard to bring me up as a true follower of the Prophet Mohammed, and I, too, revelling in the glories of first innocent childhood, and then, gracious adolescence, and not wishing to desecrate the sacred altar of filial obedience, remained a true and faithful believer in Mohammed and his Message, until under stress of unforseen circumstances, I bade adieu to my fatherland and migrated to Persia in the company of my uncle under whose tutelage my eyes were opened, so to speak. During eleven years of somewhat uneventful sojourn in Persia, partly through the influence of my uncle, who was medical advisor to the British Consulate General, and partly through my own efforts, the finger of fate brought me in contact with persons whose names carried with them great weight.

I discovered early in life (and later on my discoveries were confirmed by my rubbing shoulders with the Russian, Turkish, Indian, Arabian and North African Mohammedans) that the masses of the Mohammadans, not only of one particular country or color, but of all the Islamic world, were treading and trudging and tumbling and twisting along the uneven and slippery surface of the spiritual path (rendered uneven and slippery by our own ignorance and fanaticism) laid down by the founder of Islam. The eyes of these Moslem multitudes were so dazzled by the sheen of what I have termed ignorance and fanaticism, that there seemed to be no religious sentiment (nothing whatever!) in their mode of worship. To illustrate my remark more explicitly I will cite a point.

While resident in Persia I spent most of my time in Meshed, the Capital of the Persian province of Khorasan. The city contains the tomb of Imam-i-Reza (a Persian saint), and is therefore styled the Holy City of Persia.

Here it will not be amiss to mention that it is in the heart of this city where lie the remains of Nadir Shah, whom many Afghan and Persian historians have christened with the epithet of "The Napoleon of the East," because of his daring raid into the core of the Punjab, where he sacked Imperial Delhi and brought back with him the Peacock Throne which had been the chair of state of many Mogul Emperors of India and which still adorns the Imperial Palaces at Teheran, the modern Capital of Persia. This historical throne is valued by modern lovers of antiques and curios at from forty to sixty thousand pounds

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sterling. There is also in the pleasant purlieus of this sacred city of Persia, a little hamlet called Nishapur, where stands the tiled tomb of Omar-i-Khayyam, the inimitable, epicurian poet of Persia, whose Robayyats are devoured voraciously, not only by his own countrymen, but also by the students of the western world conversant with Oriental literature. And last but not least, the tulip-bedded bosom of this northeastern province of Persia, lying not far distant from the Holy City, gives shelter to the bones of Ferdoosi, the epic poet of Persia, whose Shahnameh (the Book of Kings) brought as many Persian gold pounds as it contained words.

Thus, it was in this particular part of Persia, which is teeming with historical memories, that I observed during a period of eleven years, great companies of Moslem pilgrims, mostly of the Shiite Sect, arriving from far off lands (India, Bokhara, Southern Persia, Arabia) in a state of physical deterioration, pecuniary embarrassment and serious predicament, carrying with them a general air of hopeless worthlessness. They would have done more good to their spiritual life and to the name of their country and creed, by remaining at home, rather than succumbing to the unmannerly paroxysm of long and weary marches on foot. It was heart-rending to see women (Kurds) carrying their babies on their backs, their husbands and male members of the caravans loaded like beasts of burden, and dimunitive ponies and donkeys shrinking and trembling under loads of such holy gew-gaws and sacred knick-knacks and other paraphernalia as is necessary to meet the requirements of a long journey undertaken by a people bent upon what they believe to be a task so worthy, noble and benevolent. I often talked with many of these pilgrims, partly with the intention of investigating the real meaning of their religious mission, and partly to accumulate material for distribution among others, whom religious effervescence I thought might force to follow the example of their less fortunate brethren. Many of these humble devotees came to ask the Hazrat (Saint) for forgiveness of their sins. Some of them were of the opinion that the day they kissed the golden portals of the shrine their sins would melt away as readily as snow before the sun. There were others who came because, at some period of their lives they had vowed that if a certain dream of theirs was fulfilled (the fulfillment of which they attributed to the assistance of the Hazrat) they would make the pilgrimage to his tomb. Among the female members of the caravan was a young woman

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accompanied by her amorous spouse who came from India to beg of the deceased Hazrat to intercede on her behalf at the altar of the celestial Diety to bless her with a child. She complained that although she had been married ten years, yet she had never had a child.

It must be recorded here for the information of my co-religionists, that the command of the Prophet to make the pilgrimage to holy shrines such as Kerbela, Mecca and Medina, contained a principle. The aim of gathering at Mecca, which in those ancient days was the capital of the Moslem world, was not to kiss the stone and assume the title of Hadji from the realms of sacerdotalism, but the main idea that had inspired the Commander of the faithful to make it compulsory upon his rich followers to gather annually, was to produce unity among them. Consequently, those who visit Mecca, or, for that matter, any other holy shrine, just for a religious title to enable them to aspire to the respect of the public, perform this ceremony without the least religious sentiment. And any non-prejudicial, impartial and advanced Mohammedan will not hesitate to declare his concurrence with me that ninety per cent if not more of the Moslems go to Mecca just to kiss the stone and get the title.

Well, then, if the aim of the pilgrim is such as is enumerated in the preceding long-winded paragraphs, what harm would a decree of a synod of Moslem doctors do if they had the courage to pass an order either entirely forbidding the unholy performance of these religious rites or allowing only those to go who understand the real motive of the function? For it must be said here, in passing, that what we need at this present juncture of human evolution is not an increase in the quantity of Islam but an improvement in its quality. But the unfortunate part is that men who could master courage of this extremely high type are very few and far between. Mustofa Kemal Pasha, of Turkey, is the only man in the modern history of Mohammedanism who had the courage to stand by his convictions which was exhibited by his action in the abolition of the Caliphate. The opposition to his verdict came from many quarters, though it was all hetereogenous and inconsistent. His is the first step in the introduction of reforms in the religion of Islam. When the modern history of Islam comes to be written, Kemal Pasha's name will be carved in the niche of eternal fame.

Let my intelligent reader bear this in mind, that the day

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is not far distant when many other modifications and revisions in the Islamic laws will be introduced, because, while living in the twentieth century it certainly seems puerile to stick to the laws and ideas that were meant for our ancestors who lived before the dawn of the Renaissance.

In the foregoing I have attacked (if the word attack could be used for a criticism so righteous) only Mohammedanism. That does not mean, however, that everything is right with the other religions and with the mode of worship practiced by their devotees. Although the aim of this contribution is not to hurl cruel aspersions without rhyme or reason at other religions, yet I can say without fear of contradiction that human evolution and freedom of the press and pulpit have in the western countries reached a stage—nay, that particularly long-hoped-for, well-night-despaired-of crucial point—when the people are beginning to take courage to look facts in the face. For instance, the utterance of Dr. P. Stickney Grant, of New York, which raised a world of criticism and which shook the entire Christian world, was an act of intellectual and moral courage to which the modern history of the Christian world has few parallels. I laud and applaud the Reverend Doctor, not because he does not believe in the miraculous elements of the Gospel, nor for his denial of the walking of Christ on the water (the Doctor asserts that the former is against the law of nature, the latter against the theory of gravitation), but for his courage in saying things which no dean, divine nor dignitary of the Christian world, their great power and influence notwithstanding, would dare say.

Some day we must see things as things were meant to be, but that day is not yet; for, in this age of materialism, we are buried under a stratum of stupidity, treachery, hypocrisy, selfishness, malice and other similar traits, which seem to me to be the hall-mark of our boasted wonderful modern civilization. Personally I believe that the basic and fundamental criterion upon which the foundation of all the principal religions of the world is laid represents a uniformity of ideas and thoughts, and though the mode of worship practiced by the followers of this or that particular faith may be different, the object of all is alike. Therefore, it matters very little to a broad-minded, cultured and advanced person what particular creed he believes in, or what particular house of worship he goes to. As long as his heart is inspired to do things that are noble and creditable, and avoid those that are evil, he is discharging his religious

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duty to the best of his knowledge and belief. Just here, in order to lend additional color to my preceding annotations, I feel inclined to quote a passage from H. G. Wells' book of modern religion called "God The Invisible King." This is how this great authority puts it:

"There is but one God; there is but one true religious experience; but under a multitude of names, under veils and darkness God has in this manner come into countless lives. There is scarcely a faith, however mean and preposterous, that has not been a way to holiness."

Now, my dear reader, if this English philosopher gives us the right interpretation of God and Religion, as I have every reason to believe he does, then what matters it whether one's creed is called Confucianism, or Mohammedanism, Buddism or Christianity, or any other ism. They are all different names of one faith, and as long as they preach malice toward none and love toward all, and show us the road to right and spiritual happiness on one hand, and close the portals of darkness and vindictive wrath on the other they tend to produce the unity of mankind and the oneness of religions. Let us leave, therefore, these morbid racial discrepancies and religious prejudices to drift to oblivion, and sow the seed of liberty, equality and fraternity among all classes and communities of the world, regardless of their color, creed, or country.

Perfective Laws of Personal Development

By Luella F. Phelan

SELF PERCEPTION

Every individual desires to fully understand himself; to know the cause of troubling thoughts; to find the reason for unpleasant conditions; to know the origin of fears and anxieties; to understand the cause of failure; to expose the ground of doubts; to eradicate the causes of wrong; to root out all hesitation and timidity; to develop a wholesome consciousness; to be filled with light and hope; to have high ideals and definite aims, to be positive, harmonious and cheerful; to give forth health and success, and to realize his or her dearest ambition.

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This may all be accomplished by training the consciousness—every angle of it—to act in harmony with the laws of our being and to keep a balance in all we do, to keep the mind poised, calm, cheerful, optimistic, healthful, and in the attitude of faith in our own power and ability.

Remember that Mind is the Great Architect of life. It is the realm of all Reality. The human mind is One with the Universal and deals with the impressions and objects of the outward life. The conscious mind perceives and operates through the five physical senses, it is the faculty of discrimination. The individual who gets the most out of life is the one who keeps his perceptive senses alert to everything around him.

Psychology regards all the facts which it studies as connected together, and as belonging to some so-called "subject" or person, which each one of us ordinarily calls "I" or myself. The whole value of life depends upon oneself; it may be a sanctuary or a prison; a heaven of happiness, joy, blessing and contentment; or an everlasting punishment and torment. It may be heaven or it may be hell, as we ourselves make it; therefore, it behooves every one of us to realize the value of self perception.

Perception is the knowledge of things which seem to come at once through the use of the senses. Perception means the breaking up of the world around us. To the primitive animal and to the human infant, the world must be, in Professor James language, "one big buzzing confusion." As the sense organs grow, as the channels through which the world gains entry into the mind become more numerous and more complicated, this confusion is broken up into parts; Quality parts, Space parts and Time parts. Mind is never fully able to cope with the world. There are stars that our best telescopes cannot find, and animal structures too delicate for the finest microscope to reveal, but the further perception goes and the finer our minds are trained to know things and to discriminate between the real and the illusions, the more we will be able to perceive through our sense organs.

Perception, like every other phase of man's faculties, depends upon man's development and the use he makes of the things perceived. Every faculty can be used or abused.

"Man, like the generous vine,
Supported, lives;
The strength he gains is from the embrace he gives."

There are three stages in the development of Perception.

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The first is, Pure perception, made up entirely of outside sensations. Then the mixed perception—or Assimilation as it is technically called—made up partly of inside and partly of outside sensations; and lastly, the Symbolic perception, in which the only service done by outside sensations is that of arousing the important inside processes. It is obvious at first glance that symbolic perception holds highest rank in the order given; since it, alone is given the higher service of arousing the inside processes, and the law for self unfoldment is, from Within, Outward.

Notwithstanding the fact that we shall go into the study of the sense organs and as nearly as may be possible, show how we may understand their fundamental service to man, yet it must be kept in mind that we are most wanting the Inner meaning and hunting means to develop ourselves in the fine art of life.

The word MY is very important in our study of psychology, since if one is asked for any definition it can only be based on individual experience. My perception, my memory-idea, my imaginative ideas, my expectation, are my individual property; others may agree with me, but then they have only corresponding ideas, they cannot have my ideas themselves. We all have the same physical moon but each of us has his physical perception of the moon. Does not the one simple illustration convince you of the futility of the attempt to make other folks see things or feel things or do things through your perception?

Study parables as you see them daily—hourly. The world is full of parables. The Great Teacher, Jesus, taught all His soul lessons in parables. Study again the Bible parables. Study symbolisms, they are the sesame to revelation and revelation is the sublimated form of Self Perception. When our Self is tuned to the key of the Universal Self then will we be able to perceive, even as did the Apostle Paul, the Roman-born Jew who was destined to be, next to Jesus, the world's greatest teacher. Paul was the adamant of doubt and the incarnation of perception. He became the wonder of the world as he stood on Mars Hill and proclaimed the gospel of the living God. The same objects were before him for perception, the same material things were there—but there had been no assimilation. Suddenly an overwhelming something touched off the central sensation from which the object had been perceived and he was brought into full consciousness, and since that day he has been

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a shining sword and radiant flame—symbolic of that hidden force of good that is in the center of every man awaiting the touch of the Master hand, or the test of a crucial moment to project him into the place where God meant from the beginning he should be.

God's design is wondrous. Self is a very intricate thing to perceive. It requires assiduous effort and earnest purpose, as well as great patience, to develop Self—to be able to perceive self. This can be done by attention to the things we see, hear, taste, smell, touch and think. The God-Mind is constantly seeking to express its perfection in man.

The Master-Mind of every era in the world's march toward higher unfoldment, those antedating the coming of The Prince of Peace, the lowly but mighty Jesus of Nazareth; and the standard bearers of Truth who have come after him—Abdul Baha, the meek but powerful teacher of the same universal principle of love and brotherhood; and every modern teacher of the Unity and Divinity of mankind who enunciates the Christ principle of consciousness; came to such realization through the portal of a conscious perception of what is in the potential. This perceptive and discriminative quality reaches its highest expression in the life of those whose soul structure is most attuned to Love and Service.

The New Psychology has for its plan, purpose and function, the educating of every individual who has—to quote Charles F. Haanel—reached the place in life where, "they are wise enough to understand, broad enough to weigh the evidence, firm enough to follow their own judgment, and strong enough to make the sacrifice exacted." It takes courage to lay aside the old ideas of "a worm-in-the-dust" philosophy, and strike out into the broad fields of research with faith to follow wherever it leads; and especially it seems rather presumtuous, to the average man, to believe that he is potentially all that he has heretofore been taught existed only as God. But the hour has struck when old ideas are being swallowed up in the victory of a new order of things, where each human being may become all that he wants to be—if he is willing to pay the price.

The world is built upon the law of Trinity. Beginning with the Holy Trinity of Father, Son and Holy Spirit, it becomes an active law throughout all nature—from the three-leafed clover, up—and in different parts of the body. The first law is, Man is one in thought and three in manifestation. He

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is mental, physical and spiritual. We think of him as just a man, but he is divided into three parts. These parts as we follow them throughout the organs of perceptive senses we will call, mental, moral and vital—or physical.

The body is divided into three divisions of, head—mental; torso—moral; and limbs—vital. Each part has its subdivision which we will consider. The head has temples—mental; parietal—moral; and occipatal—vital. The face is divided into frontal (forehead and eyes)—mental; Buccal (nose and cheeks) —moral; and Genal (mouth and chin)—vital. The torso is thoracic (upper)—mental; epiglotis (center)—moral; and abdomen (lower)—vital. The leg and ankle are mental; the calf and knee are moral, and thighs and hips are vital. Of the foot, the toe is mental; the ball is moral, and the heel is vital. The arm is divided into the hand and wrist—mental; forearm and elbow—moral; and upper arm and shoulder—vital. The hand itself is divided into, fingers—mental; palm—moral; and thumb—vital. The fingers are likewise divided into, the tip—mental; the center—moral; and the base—vital. The arm joints are, wrist—mental; elbow is the eye of the arm; and the shoulder is vital. The eye is divided into the pupil—mental; the iris—moral; and the white—vital. The eyebrow is mental; the upper lid is moral; and the lower lid is vital. The outer ear is mental; the center is moral and the inner ear is vital. The triune man is a dynamic force which may be defined as head or the quality of reflection and thinking; heart or affection and love; and abdomen—the seat of sensitive feeling. His entire life is made up of action and reaction, and his eternal struggle is how to adjust himself to the forces within and without himself.

The same law of Trinity is observable in color; in voice, in the stress of tone; inflection, in music; speech, language, etc. Blue is mental; rose is moral and red is vital. The cold voice is disputatious or mental; the warm voice is moral or emotional; and the antagonistic, fiery voice is vital. The radical tone stress is the tone of intensity, it is the mental stress and the most true and correct. Median stress is weakness and is the moral stress. Terminal tone stress is vital. Rising inflection of tone is mental; the monotone is moral; and the falling inflection is vital or physical. In music, melody is mental; harmony is moral; and rhythm is vital. Taste of sour is mental; sweet is moral and bitter is vital. In grace of movement, precision is mental; harmony is moral; and ease is vital. In

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the divine attributes wisdom is mental; love is moral and power is vital. Man vs. Animal shows the Trinity of summit, center and base. Ice is frozen or mental; water is liquid or moral; steam is gaseous or vital. The threefold language is, speech which is mental; gesture which is moral; and voice which is vital. The triple form of language of man is made up of words —mental; pantomime—emotion or moral; and voice—vital.

A careful study of the Trinities in nature and in human nature will enable you to not only understand the meaning of all you do, but it will make very clear to you the meaning of the things other folks do, and you will be able to read character, interpret motives, and diagnose conditions. Every perceived thing is the sign of an existing condition, the cause of which results in the effect as perceived. Through careful study of the Trinities you may learn the meaning of attitudes of the body; you may learn the cause of bad voices; you may learn the meaning of symbolisms and the combinations of colors—and tone color. You may learn the meaning of the body and the action of the body; in fact a knowledge of the Trinities is a treasurehouse key that will open the locked doors like magic.

Concentration, earnestness, diligence and a desire to really know, will bring us to full self-perception, and we shall find glories and joys undreamed of. We cannot acquire the fine art of life until we work for it. Technique in any of the arts is acquired by long hours and tedious years of practice and sacrifice. Art is a hard master and a jealous one, and the most imperious of all is the art of life, for as we perceive and use it will it reward us in the new life to which we are born through conscious realization that within each human being is some God-born talent to be preceived and cultivated to the glory of Him who gave it.

SAYINGS OF AN EASTERN SAGE

I am an old man and have had many troubles, most of which never happened.

Place a value on yourself and never mark it down.

Know the truth and be free in a moment. All the darkness will vanish. When man has seen himself as one with the infinite Being of the Universe, when all separateness has ceased, when all men, all women, all angels, all gods, all animals, all plants, the whole universe has melted into that oneness, then all fear disappears. **Swami Vivekananda**

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Is One Religion For All Mankind Impossible?

By Srijut Hara Dayal Nag

(From The Devalaya Review)

I have been often asking myself the question: Is one religion for all mankind impossible? Being encouraged by the answer I have been receiving from within me, I am now tempted to place that question before the thinkers of the world.

Religion involves man's duty towards God and His creation. Originally it could not but be one.

With the increase and separation of the human family, the religion was divided and diversified. This led to its degeneration. The grand truth is: "All religions are but the branches of the same tree." The division and diversification of religion made its degeneration so complete that only the dead branches are there, but the tree is altogether lost to humanity. The trunk of the tree was a compound made up of ahinsa (inoffensiveness) and love; but none of these materials are to be found in the dead branches. Different climates may require different habits, and different habits may require different civilizations; but why should there be different religions in different parts of the world?

Not only there are different religions in different countries, but there are to be seen different religions in the same country and even in the same family. Instances of religious differences between husband and wife, father and son, brother and brother are not altogether rare.

The original tree of religion, which was a gift of God, is now nowhere to be found, and in its place has sprung up a forest of religions, containing trees of recent growth and of various kinds, underwood, shrubs and grasses. There is scarcely any religion which is not divided into different sects and subjects. Even some subjects claim the status of independence, and have undergrowth of their own. The world of religions, now countless in number, is a sort of wilderness, infested by atheism, heresy, agnosticism, positivism, materialism and other doctrines. The religious world is also full of mutual hatred, intolerance and jealousy and irreligiousness. They are not free from hypocrisy, selfishness, and are being used for many ul-

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terior purposes. They are not even safe from violence and outrage. Riotings, lootings and murders are committed in the name of religion. In short, religion is almost lost to mankind. One has only to open his eyes to see that the present state of the world's religions is carrying it to a stage of moral failure.

In my humble opinion, there is only one remedy, and that is of unification of the world's religions. This is no doubt very difficult, but that is no reason why attempts should not be made to save the world from catastrophe. Though the task is very difficult, the process is very simple. If the religions of the world be purged of their impurities, the essence being the same, they automatically become one. Morally, the world is more dead than alive. It is not a day too soon for the world-thinkers to devise some means for the unification of the world's religions, and thereby pave the way for its moral salvation.

THREE GATES OF GOLD

"If you are tempted to reveal a tale
Some one to you has told
About another,
Make it pass, before you speak,
Three Gates of Gold—
Three narrow gates: First—**Is it True?**
Then—**Is it Needful?**
And the next is last and narrowest—**Is it Kind?**
And if at last, to leave your lips,
It passes through these gateways Three,
Then you the tale may tell,
Nor fear what the result may be."

"Why build these cities glorious
If man unbuilded goes?
In vain we build the world, unless
The builder also grows."

Edwin Markham



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What to Eat for Good Health and Long Life

By Dr. Harris H. Luntz

DIET (FOOD COMBINATION)

Specific Diet Lists (Continued)

4—Foods for Diabetes

a. Fats in small quantities, butter.

b. Spinach and greens.

c. Eggs.

d. Buttermilk.

e. Baked potato in small amount (account of presence of salts).

f. Acid fruits—also grape fruit, remove seeds and core and put into core space 2 teaspoonsful olive oil.

g. Nuts, cottage cheese.

h. Green vegetables, not beets.

i. Gluten bread and biscuits.

5—Laxative Foods

a. Sour fruits—apples, grapes, plums, grape fruit, currants, tomatoes, oranges, cherries.

b. Foods rich in cellulose—bran bread, whole-wheat bread, cauliflower, sweet potatoes, green corn, pineapple, peaches, lettuce, onions, parsnips, graham bread, cranberries, melons, blackberries, raw cabbage.

c. All foods rich in sugars—fruit, sugar, honey, prunes, fruits in stewed form, fruit jellies, fruit juices, grape juice, lemonade, fruit salad.

d. All foods rich in fat (in limited quantities) cream, eggnog, butter, olives, olive oil, brazil nuts.

6—Good for Hyperacidity, Sour Stomach and Heartburn

a. Fats, cream, ripe olives, nuts, especially pecans, filberts, brazil nuts.

b. Proteins or meats when combined with acids in stomach are harmless. The following forms of proteins are especially advised—cottage cheese, lentils, eggs soft boiled, lean white meat, buttermilk, peas, gluten breads.

7—Foods that are Constipating

a. Liquid or semi-liquids which contain little or no solid food, as soups, thin gruel.

b. Rice, fine flower, white bread, corn starch and other purely starch foods.

c. Whites of eggs, boiled milk, salty foods.

d. Tapioca pudding, rich foods.

e. Most protein foods, gluten mush.

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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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—ABDUL BAHA.

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Editorials

EXCOMMUNICATION

The practice of religious excommunication is abhorrent to modern tolerance, so that even the most reactionary sects have virtually ceased to practice it. That excommunication should exist today, in this country, and in the Bahai Movement, the newest and the broadest of the world's religious ideas, is such an anomaly as to be almost ludicrous. That it should not so exist is perfectly plain, and in asking the question "Why?" of thoughtful Bahais, the answer invariably is that there was a divine wisdom in Abdul Baha's action that perhaps we cannot understand.

But we do not think that in this day and age there should be things that we do not understand. If Abdul Baha's action was divinely wise, it must have been taken for the benefit of something or of someone. For the Bahai Cause? Certainly not; it all but destroyed the Bahai Cause. For the benefit of the believers? To protect them from something? From what? Do they not know their own minds, and do they not know the Bahai Cause? Can the arguments or suggestions of anyone swerve them from their duty? Surely not and surely not. Then what remains?

For the benefit of those excommunicated, lest lack of test, abundance of success, the untried exercise of God-given powers should prevent them from the full development of soul needed for the great work of their chosen cause. This is the solution, for there can be no other. And Abdul Baha has said that these would come back!

So, now that we understand the matter, let us not prolong an anomalous situation by hesitation. The test is finished and over. Come back, noble souls, who have passed the supreme test of faith, come back and tell us how to live, for you are graduates in life's hard school and you know. REALITY welcomes you, and if we do not call you by name, you know to whom we speak. "The friends of God and the maid-servants of the Merciful" welcome you with open arms.

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THE SIXTH SENSE

The outcome of the New Thought philosophy, whether expressed in Christian Science, New Thought, Applied Psychology or under other names, is that the devotees thereof possess another sense, denied to or undeveloped in ordinary individuals. To quote our contributor, Mr. Kratzer—and we like to quote Mr. Kratzer because he puts the matter so plainly, and is not appalled at his own deductions—to quote Mr. Kratzer freely: "A person born without the sense of smell can never understand nor appreciate a perfume; neither can one without spiritual perception comprehend the things of the spirit." Again through Mr. Kratzer, we learn that Max Heindel says: "Science is much to be commended for the ingenuity it displays to ferret out the secrets of nature; but the secrets of Spirit and of Life are to the savants a closed book."

Why should it be necessary to possess another sense to investigate the things of the Spirit? Only on the assumption that Spirit is distinct and apart from matter. Our five senses report to us the phenomena of matter, and Max Heindel compliments us on our success, which would seem to show that they are sufficient. Now suppose that Spirit is not distinct and apart from matter but that the two are "expressions and revelations of the same Logos" as our Theosophical friends put it. In other words, suppose that we adopt a monistic philosophy instead of a dualistic one. Then there are not two different classes of things, mind and matter, to investigate which different methods and even different senses are required, but one universe, of which so-called mind and matter are different phenomena, like sound and light. Both are capable of being explored through the same senses and by the same methods.

Thus we see that the assumption of a sixth sense is based upon a philosophical assumption and upon nothing more. A philosophical assumption is a theory or postulate, made in advance and not proven. To test such an assumption, we work it out to details and see how it fits observed facts. If the assumption requires us to postulate a sixth sense which we do not possess and are only required to possess to bolster up the philosophy in question, it is certainly bootless to pursue the philosophical assumption further. The conceptions of science are monistic, and we believe it would profit religion to follow suit.

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Editorial Correspondence

Editor REALITY Magazine.
My dear Sir:

Referring to the leading editorial in the July number, you state that it is a principle of the Bahai that religion must agree with science. What then is science? By referring to the dictionary, and you will again pardon me for reference to the dictionary, I find that science is "knowledge gained and verified by exact observation and correct thinking. Again, it is any department of knowledge in which the results of investigation have been worked out and systematized."

Please note that this definition is very broad. It states that science is any department of knowledge. Now, then, in view of the fact that religion is "a belief in an invisible super-human power conceived after an analogy of the human spirit on which man regards himself dependent and to which he thinks of himself in some degree responsible," we must consider religion a department of knowledge, and we cannot consider religion aside from this "invisible super-human power" on which man regards himself dependent.

In their eagerness to free themselves of the superstitions of the dark ages, science has cast away everything savoring of religion or spiritual matters because these things, they say, were not reasonable and could not be demonstrated. Because they could not examine them under the microscope, they consistently declared that so far as evidence and science goes, they do not exist.

It was found, however, that there were many experiences that physical science did not explain and could not explain, and so spiritual science came into existence which recognizes only spiritual experiences, and for them the physical or material contain no reality.

Of course, both of these are incomplete, and therein lies the crux of the situation at this time. There are two schools of thought in existence, neither of which is complete in itself and neither of which recognizes the other.

Mr. Wm. James says, "The mind which the psychologist studies is the mind of distinct individuals inhabiting definite portions of real space and of a real time." This is the psychology which is taught in every university and college in existence.

But, unfortunately, spiritual science has conclusively dem-

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onstrated that such individual minds have no existence in fact. There are individual brains through which mind functions, but there are no individual minds.

Mind is "An abstract or collective term for all forms of conscious intelligence. A mental state or activity." Such mental states of activity do not inhabit definite portions of time or space, and it is evident that Mr. James himself came to this conclusion later, for he writes to Richard Maurice Bucke, author of Cosmic Consciousness, "I have just been reading with the liveliest interest your Cosmic Consciousness. Let me say that I believe that you have brought this kind of consciousness home to the attention of students of human nature in a way so definite and unescapable that it will be impossible henceforward to overlook it or ignore it. For psychology and religion, that seems to me a very high service indeed, but my total reaction on your book, my dear sir, is that it is an addition to psychology of first grade importance, and that you are a benefactor to us all."

Here you have direct evidence that the author of the materialistic school of psychology which is being generally taught in the universities and colleges of our country, himself came to some appreciation of the spiritual nature of things.

And listen to this from J. B. S. Haldane of Cambridge University, "Psychology is hardly a science yet. Though a vast number of empirical facts are known, only a few great generalizations from them, such as the existence of the subconscious mind, have yet been made. But anyone who has seen even a single example of the power of hypnotism and suggestion must realize that the face of the world and the possibilities of existence will be totally altered when we can control their effects and standardize their application."

And, finally, let me quote the Dean of Physical Scientists, Sir Oliver Lodge: "But then some other things are likewise part of reality, and when we accept and incorporate the ether into our scheme, a thing at present totally ignored by Biological Science, and indeed ignored by all science, the horizon will begin to brighten, the mist to roll away, and a star, if not a sun, will begin to illuminate the darkness."

Again, "Among scientific men the ether has only been studied by physicists, and not by all of them. It has been ignored by chemsits, and has probably never entered the thought of biologists or psychologists at all, and yet if it is a

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reality in the universe, it may have chemical and biological functions to perform, as well as its well known functions in the science of physics, and we are gradually learning that the greater part of the energy in the universe, and certainly all potential energy, belongs to it and not to matter at all. Atomic matter is one thing, ether another. They may be related, in fact, they are related. The ether is a fundamental thing, matter is a derived and secondary thing."

All of which indicates that Physical Scientists are finding it impossible to formulate a definite science without taking into consideration the spiritual or creative principle. What we call this creative principle is, of course, of no particular consequence. We may call it Jehovah or the Creator, God or Love, Spirit or Mind, Energy or Ether, the particular word which we use will depend upon the attribute of Omnipotence which we have in mind at the moment. What is, however, of great importance is that we recognize the existence of this formative spirit and its influence upon our lives.

Yours very truly,

Charles F. Haanel.

EDITORIAL COMMENT

It seems to us that our correspondent does not sufficiently counsel himself in patience. The methods of science, we believe, will ultimately explain all the phenomena now called "mental" or "spiritual" on the same laws and concepts which will explain all things "physical" and "material." These laws and concepts may have to be added to or even changed from what we have now; but that is the method of science, and that means patience and perhaps a very long period of research. Those of a religious or "spiritual" turn of mind are too prone to attempt to leap the existing chasm of the unexplored and so to fall they know not where. Electrons and the ether are not used by biologists, because not enough is yet known about them to enable any use to be made of them. Our knowledge will widen, and then, doubtless, these very conceptions will be of fundamental importance. But this does not justify, we think, the use of these terms as synonymous with "spirit," for the reason that if we do so, the advocates of "spirit" will at once set up their theories and explain everything for us. Mr. Haanel, and those who think with him, wish to set up a theory or postulate of "spirit" of their own manufacture, and they

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are much distressed and prone to strenuous argument if one questions the validity thereof. This is the opposite of the method of science, which propounds a theory with diffidence, and only gradually acquires confidence therein when proof after proof accumulates and nothing to the contrary appears. It is quite true, as Mr. Haanel says, that there are these two schools of thought in existence, neither of which recognizes the other, and our contention is, not that both should exist, or that they are to be reconciled, but that one is right and the other wrong. To set up a principle and deduce everything therefrom, and if the facts do not agree, the facts must be explained away, that is the method of "spirit," and is the method upon which religion has been hitherto based. It has never led us anywhere except into confusion worse confounded. The method of science is the converse, to formulate a theory to explain observed facts, and to hold to it only as long as nothing contradicts it. By this method, and this alone, we have reached what modicum of knowledge we now possess. Therefore, our desire is that the Bahai movement should adopt the scientific method instead of the customary religious one, and if the Bahai movement does not adopt it, some other religious movement will, and then religion will leap forward into new paths and undiscovered truths, and we will be no longer regaled with dualistic conceptions of matter and spirit, invented in Babylon, when science and art had not progressed beyond recording our observations in cuneiform inscriptions on baked clay.

Therefore, sorry as we are to say it, the "creative spirit" which our correspondent is so anxious to establish as the basis of philosophy must be denied him by science. True, the things denied by science are of two classes, those yet unproven, and those proven false. Mr. Haanel's principle is in the former class, and we are quite ready to think that when science has at last uncovered the ultimate Principle of things, that the religionists will after all find little to object to; but we cannot jump to conclusions, really we cannot. If Mr. Haanel will have patience for two or three reincarnations more, we will all come together on the plane of adequate knowledge.



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A Letter to a Believer

By Dr. Harrison G. Dyar

Do you really know what the stand of REALITY MAGAZINE is? I will try to explain it, so that your implied criticism can be based on knowledge. We believe, with you, that in the Bahai Message we have sure means of the salvation of the world. Some will call this the latest Word of God, and some will prefer another term; but the meaning is the same for all of us. Now, if this is so, surely the Word of God is mighty and powerful to compel men, and if it does not have this effect, the only reason is that it has not been rightly presented. Abdul Baha has left us the trust to spread the Message; but if few listen and less give heed, there are only two possible explanations, either (1) that the Message itself has no compelling power, or (2) that we do not know how to present it, and have not presented it rightly.

The condition exists. After twenty years the Bahais are less in number if anything than they were under Dr. Kheiralla. This is not success but failure. They should be counted in the hundreds of thousands. Now if we say that this is because the Message has no compelling power, we belie our own convictions. Therefore, we have presented it wrongly.

Now to right a wrong, one does not go in the same wrong way with increased vigor, but one changes the way completely. So we must completely reverse our methods of presenting the Message, not draw the lines tighter in the same old course. We must use common sense. We must consider conditions today and the stage of the advancement of philosophy and knowledge. Give the people ideas up to date and for the future, not simply feed them on matter suited only to a past age.

This, briefly, is the idea on which REALITY MAGAZINE is based, and I want to explain this to you and to other Bahais, if there are any, who doubt the wisdom of our course. The desire of REALITY is not to injure the Bahai Cause, but to save it. We are judged by results. If after twenty years the Cause has not grown, while sects jump to thousands in a year or two, there is the proof. Our methods have been wrong, and need complete reversal. No Bahai can fail to be with us and not one should hesitate, who can reason logically and has the courage of his convictions.

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Let us consider what has taken place. It is over twenty years since Doctor Kheiralla brought to America the word that He had come, the Savior of today, the Prince of Peace, the promised return of all the Prophets, the new Christ, the Master of the Vineyard, Baha Ullah, God Himself come to unite all mankind under His universal banner. This idea had compelling power, and fitted in well with the orthodox conception of Christianity, as well as with that of all the prominent religious systems of the world. Here was a practical basis of world-unity. The Chicago assembly had eight hundred members. The Cause was alive and growing. It elicited general interest and was regarded as a movement for progress by many more than those who formally united with it.

But powerful as the Movement was, it was based on orthodox conceptions, which, although the fact is not generally realized, have been completely undermined and rendered worthless by modern science. Abdul Baha, with his penetrating intelligence, understood this and knew that if the Cause was to endure it must be based upon a broader philosophy. He saw that it was not being presented rightly, and the presentation must be changed. As expounder of Baha Ullah's words, he interpreted the writings on a rational scientific basis with the object of freeing religion wholly of superstition and tradition, of creed and organization, and base it squarely on demonstrated facts exactly as the study of science is now carried on.

This view came into sharp contrast with the one being promulgated by Dr. Kheiralla and could not be compromised. Baha Ullah had enjoined his followers to accept Abdul Baha's interpretations, and if they had done so, the complete liberation of the Bahai Cause would have resulted, and the union of science and religion on the same basis might have followed, exactly as Abdul Baha so often urged. But the followers of Baha Ullah divided into three groups:

The one said: "This man, Abdul Baha, whom we have been enjoined to follow, is plainly not expounding the Word, but preaching matter of his own. He is, therefore, a false prophet, a traitor and a violator of the Covenant for his own aggrandizement, and we cannot follow treachery." These called themselves "Unitarians," and were dubbed by the other side "Nakazene."

The second group said: "We have been enjoined to follow Abdul Baha, and we will do so. We do not understand

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a word of what he is saying, but at least we can adhere to his personality. We can promise implicit personal obedience, and throw out of the Cause any who show the least trace of doubt of Abdul Baha's divinely appointed mission. We are the true Bahais, who follow implicitly the Center of the Covenant."

The third group was simply disgusted at the division of counsel and devoted themselves to other interests where sectarian quarrels were less in evidence. Unfortunately, the third group was the largest and composed of the broader, more general thinkers.

Thus the lines were drawn between diminishing ranks, and the contest went on for twenty years, and neither side won. The Bahais gained the most of numbers, but they lost in principle, for while the Unitarians (or Behais) had a clear-cut, if orthodox, world philosophy, the Bahais had only personal obedience to an individual, and this led them to closer and closer sectarian organization, and finally to the establishment of a hereditary line of autocrats. Neither side convinced the public, and neither side grew. Why? Their methods were wrong. Let us see, if we can, how each was wrong, for the Bahai Cause is just as good as it ever was, and if we see how the mistakes were made, we shall proceed now to do quite differently, shall we not?

The Behais are wrong because they are based on an old orthodox philosophy which is bound to give way. They have a great field, for the vast majority of the world is still orthodox, and they would doubtless have prospered greatly except for this division. They were obliged to throw out Abdul Baha, whom Baha Ullah had enjoined them explicitly to follow, and if Baha Ullah was God Himself, as they maintained, to refuse to follow any of His injunctions for reasons of their own, based upon judgments of their own, however reasonable those reasons and judgments might seem, was to immeasurably weaken their cause. God was here, yes, but God's injunctions could be criticised and disobeyed, too, if the individual judgment so decided. The Bahais, on the other hand, were obeying God's injunction in following Abdul Baha, and as to which was right the public didn't know and very soon didn't care. It was a sectarian squabble.

The Bahais are wrong because they follow Abdul Baha only personally and pay no attention to his teachings or to the philosophy and conduct following therefrom. His philosophy

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was extremely revolutionary, startlingly new, broad, modern and rationalistic; but this they did not understand. They remained mentally exactly where they had been, orthodox, fundamentalist, and what else were they to do? Enjoined to follow, but not comprehending the language of the leader, they could but follow blindly, personally. Well, we are sorry. We experience compassion; but the judgment of the world is not based upon sentiment, nor the success of a movement upon charity. This day is done with the blind following of personality, as Abdul Baha himself again and again dinned into our ears with tireless insistence. Not a new sect, God forbid! A new principle, a new principle in religion, the unity of religion with science! And not one of them understood.

Well, what is the remedy? Easy enough now that we have the diagnosis. Base our Cause upon the principles, not the personality, of Abdul Baha. There is no contradiction here. The Messages of Baha Ullah and of Abdul Baha are the same, one spoken in the language of the past, the other in that of the future, so that there is no excuse for a single inhabitant of the world if he does not understand. This is the basis of REALITY MAGAZINE. This is our standard, under which Unitarian and True Bahai, Behai and Bahai, and with the whole world keeping step, shall unite to raise the call of salvation and everlasting peace.

This task may seem to you iconoclastic and unspiritual. I do not want you to take it in this sense. We have made a mistake and must rectify it. We have taken the wrong trail, and must return. We are destroying no true ideals, but turning from the false ones. We are not departing from spirituality, but seeking a better view thereof.

And now, specifically, we must thus do: We must oppose the worship of a personality, of organization, of officialdom, of authority and of obedience. These were the things which we stressed while we were going wrong, and to reverse ourselves we must oppose them. They must be dug out root and branch.

So now you understand us. We promulgate the Cause of Baha Ullah and Abdul Baha, and we try to understand their injunctions. If we have reasoned wrongly, correct us. We shall be glad to acknowledge a proven error. But as to our premises, we are with you. There need be no argument over that.

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Perfective Laws of Personal Development

By Luella F. Phelan

THE PERCEPTIVE SENSES—TOUCH

We assume that every individual whose eyes fall upon these pages have reached the stage in development where he believes, beyond a question of doubt, that man is a spiritual being functioning as super-conscious, sub-conscious and objective consciousness, with a body which it has created as a means whereby it contacts material things, acts upon them, and is reacted upon by them.

Life is vibration, and we are where we are and what we are as the result of a rate of vibration. We know that light, heat and sound are rates of vibration; we know that thought is vibration; we know that the rate of vibration is governed by the character of the brain cells, and, furthermore, we know that a higher rate of vibration governs, modifies and controls or changes and destroys a lower rate of vibration. Therefore, it is obvious that the rate of material vibration determines all things.

It is written that to man was appointed a kingdom in which he was promised dominion over all things. This kingdom was not a kingdom that cometh with observation, it was a thought kingdom. With the sceptre of thought man may become master over every obstacle and over everything vibrating at the lower rate of vibration than himself. But he must first know the "frets" and "stops" of the instrument of his own being, his body, his emotions, his impulses, his moods and his reactions toward life and experience, before he is able to assert his dominion and power. He must know himself and be able to control self before he can control others.

Conscious life begins at birth, and the three forms of conscious activity arise thereafter. The first in conscious life is attention to the light; second, the power of shifting or fixing the gaze; third, the recognition of the mother as to the source of nutrition. This is the simplest form of conscious activity called comparison. This consciousness comes at about the age of two or three months, and it is safe to say that this is the age to begin to teach the child to recognize his perceptive senses.

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Every mother knows that when her child is crying just for the sake of crying, that the quickest way to quiet it is to direct its attention to something that it has not seen before. Even this small example of how the mind may be diverted, shows how easy it would be to teach the child the greatest lesson in life, and it could begin at six weeks of age, but the mother puts away this method of training when she folds the baby's swaddling clothes to put them by for the next child.

The five perceptive senses are so many channels by which the receiving, perceiving self acts upon the material world through the reports received through the medium of the senses. The original sense was doubtless touch, which was extended into taste, then to smell, then to seeing and hearing.

Seeing is not of the eye, nor hearing of the ear. Back of these is the perceiving self which uses them usually and often transcends them and brings in reports to the mind of things not apprehended by the five senses. This perceiving self is the spiritual self, and it is from this source that all inspiration, talent, imagination and genius comes. However, it must be understood that the body is the clothing of the spirit and the five perceptive senses are the avenues through which we contact the objective world, and through which we receive our knowledge and impressions. Therefore, it is an apparent necessity for each individual to develop his five senses to their very highest endowment.

The sense of touch, says Noah Porter, is the most positive of all the senses in the character of its sensations. In many respects it is worthy to be called the leading sense." And Demosthenes has said, "All the senses are modifications of the sense of touch." Distributed all over the body are "pressure spots" arranged in chains, as it were. These spots have different degrees of sensation or sensitiveness, and their number and sensitiveness in any particular large area determines the ability to discriminating touch, which that area possesses.

All the areas of the skin seem, to ordinary observation, alike sensitive to pressure, as such, said Dr. Ladd, although hard pressure upon them all is by no means alike painful. Recent experiments have shown that clear-cut and definite sensations of pressure are only occasioned by exciting certain minute areas of the skin, which, as I have said before, are called "pressure spots." Temperature sensations also originate through the stimulation of minute areas of the skin, and these

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are for two different kinds of temperature, heat and cold. There are, therefore, "heat spots" and "cold spots."

Like every other fact in psychology tests, the arrangement of these is different with different individuals. Both kinds of temperature spots have also different degrees of intensity in different localities. The same object feels cool to one spot and ice-cold to another. The temperature spots and the pressure spots do not seem to ever coincide. Facts regarding both classes of sensations may be brought out by studying the effect of touching different areas of the skin with fine points of cork, wood or metal.

The sense experience of every individual is, so far as range of quality in each of the senses is concerned, peculiar to that individual. Some persons have "no ear" for music, they are "tone deaf," cannot distinguish semi-tones. Others can hear two hundred distinctions of pitch between successive tones in some parts of the ordinary scale. Some are "color blind" Such unfortunates have been divided into two groups, the "red-blind" and the "green blind" or violet-blind."

Experiments have shown that among school children, the power to distinguish fine differences in shades of red, grows in general, pretty uniformly with the age. Similar differences in smells, tastes, and muscular and skin sensations exist. This all shows the need for early training of the perceptive senses.

The bones of the body turn in sockets, they are moved by muscles which are tied to them by sinews and tendons. From the muscles we get sensations of pressure and pain; from the sinews, a new sensation, that of strain; and from the joints and bone-sockets, the familiar sensation of pressure. The body is not solid; it is pierced by the alimentary canal, whose duty is to take in food and get rid of waste. From the upper part of this canal we have three sensations. The extreme back of the mouth and top of the throat give us thirst; the tube running from the mouth to the stomach, nausea or sickness; the stomach itself, hunger. Lung sensations manifest themselves in "bracing" and "stuffy" feelings, blood-vessel sensations, in "tingling," itching and "pins and needles;" and the bladder sensations, in the stir up of the internal organs that comes, e. g. with the emotion of fear.

By reviewing any text-book on physiology or psychology you will find that the sensations of Touch are brought about through pressure, strain and the internal organs. Touch is perceptive and very subtle, likewise elusive of direct definition.

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The cultured person is peculiarly affected by the touch of another. Touch tells many stories of individual characteristics.

How we touch an object tells the degree of interest or attention, liking or loathing, shrinking or boldness, fineness or grossness. What we allow to touch us reveals the estimate we place upon ourselves. Watch an individual pay his bills; see how he takes his change. Watch him touch his food. Observe how he touches his own or another's body; observe his caress; his touch of disapproval. Observe the touch throughout the gamut of emotions. Observe the same emotions as revealed by the touch of the refined man or woman, and by the touch of the crude and coarse man or woman. Note the tendencies of children and learn to read the things you see.

Practice touch with different imagined situations. Learn to know people by their touch. Learn to read the salesman, the book agent, the dressmaker, the milliner, the maid, the nurse, the hostess at an afternoon tea, the guests. Observe the bridge-players, and most of the poker players. Watch people touch china, fabrics, pictures and children. Watch them take the hand of a companion; note the different manner the different people have in showing different feelings to different folks in different degrees of acquaintance, station or appreciation.

There are very many curious things to be observed in connection with Touch. The degree of feeling arising from touch is usually dependent upon the degree of attention. We do not feel our clothing until we turn our thoughts upon it. Ill-fitting clothing will cause unnatural movement or twitching of nerves and a degree of self-consciousness. Sleepless nights may be due to sleeping-garments that do not fit well. "Strange garments cleave not to their mold but with the aid of use."

When you shake hands with people note their clasp; you will find an index to the character suggested in the handshake. Cultivate the gently-firm grasp. Instantly rebuke the bone-crusher, he has a vice which needs destruction. Is the touch of some hands disagreeable to you? Note in what particular. Be not ruled by that aversion, but seek such hands and resolve to throw off that feeling. This may be useful to you in the control of others.

The effort to control an aversion always develops Will. Determine that nothing with which you are forced to come in contact, nothing which you must touch more or less habitually, shall control the sensations which it produces. Let this aver-

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sion be a type of all tyrannous aversions. Such an aversion may be the inability of a small mind to divert his attention. The really large soul masters irritations and dislikes. Every aversion and prejudice conquered signifies power of will increased.

It must be emphasized that in giving the meaning of perceptive senses we must not shirk the disagreeable things or phases, for unless we know both sides we cannot become discriminative. If we study only the attractive and the desirable we are following the line of least resistance, and in doing so we fall into the negative habit or lazy habit of accepting things without weighing them in the balance. Rejection is as important as acceptance. Exclusion is as necessary as inclusion. Unless we experience the touch of the undesirable how can we cultivate perception? We meet as much of the undesirable and that to be avoided as we do of the attractive and desirable, and what was unattractive yesterday may be beautiful today. It all depends upon the point of view, and the point of view depends upon environment, education, experience and development. We must cultivate the power of discernment, and be able to see the good in the bad and also to see the bad in the good. This may seem paradoxical, but close vision will reveal the fact that there is nothing really bad. It is just good misused. Most of the vice comes from misdirected energy and that comes from misdirected touch.

The result of individual success or failure, beauty or ugliness, perfectness or deformity, altruism or iconoclasm, optimism or pessimism, is traceable to just one thing, and that is, how the individual touched life. At what point did he touch carelessly or too lightly; at what wrong place did he touch it with too much emphasis; at what point too indifferently; why did he refuse to touch it at all?

To touch life in reality leads to the garden of Gethsemane, but Gethsemane leads to Calvary. We must not be afraid to touch life. We must not be afraid to touch any hand. We will understand this as soon as we come to realize that we hold the key to every situation in which we are involved. We leave upon our book of life the impress of our touch. We leave upon the lives we touch the impress of our influence. Our worth to the world as a pattern for emulation will be determined by our ability to educate Self to obedience to the higher law; to develop our power of understanding so that we can put into subjection the unworthy things; to overcome prejudice and to

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use all gently. We touch in self the farthest bound of matter and of spirit; when the last glory here we've found, self only shall ensphere it; for Mind's below the self you see, and Mind's below the flower; and in Love's touch of harmony ALL knowing finds power.

Have you ever studied your hands? Do you know their meaning and what they tell to the observer who can read them, of your character and disposition; your fineness or your grossness, whichever the case may be? It is a physiological and psychological fact that hands, in a general way, indicate the nature of their owner. It is also an established fact that they are the most important factor in establishing indisputable evidence in determining the fate of the criminal at the bar of justice, or in setting free the wrongly accused. We shall try to determine by attentive thinking, if this be true.

Let us assume this theory, that the hand is the mind's executive organ. The theory is obviously true, since no meaningful action of the hand could be without the direction of mind. Everything that involves spirit in bodily action is controlled by mind, and the impulse moves the different organs of the body to respond. The hand is the general; it leads. The lowest types, the nearest to the animal or brute type of man, talk almost more with hands than with tongue. Do not interpret this to mean that only low types do so, but remember that the hand is the mind's executive organ and as the mind develops, so likewise will the development be revealed through the use of the hands. In one it is directed by an untrained mind, in the other by an evolved mind. It becomes obvious then, again without question, that the consequent need is the need of a perfect executor.

The hand is one of the most perfect and obedient of servants. Industry, science, invention, art and all the professions reveal the range of its nobility, according to the soul behind it. To the ditch-digger it may be a claw only; to the painter and sculptor, an instrument of creative power.

A catapult or wound-dresser, a sword-wielder or a swayer of the pen, a food-producer or a mind-revealer, a tool or an instrument of the noblest humanity, the hand is servant and king among the senses; an index of spirit-values; a prophet of all the future.

If, as an instrument of the mind, the hand becomes Mind's chief officer in life, we should train the hand to become a medium by which to cultivate soul and develop Will. In other

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words, all training of sense-organs reacts upon the growing mind. The hand becomes as the mind wills it, also the will becomes like the hand. Whoever puts his soul to the development of will-power, has power to develop the hands. Perhaps a little understanding of the meaning of attitudes of the hand will give an idea of how we may proceed to cultivate the hand from a purposeless revealer of indifferent personality to a beautiful revealer of wondrous power. When you see these attitudes in hands they will show you the mental attitude of their owner. There are four movements of the hand with the palm upward. These are: (1) palm upward, upward action of the forearm in opposition to downward action of the hand; this means acceptance of an object or idea. (2) Palm up and downward action of the forearm or hand in opposition to head; salutation. (3) Palm up, inward action (toward body) of forearm and hand in opposition of forward action of head and body; meaning invitation or speaking things relative to self. (4) Palm up, outward sweep of hand and forearm in opposition to backward action of head; this shows distribution of objects or ideas. There are four movements with palm downward: (1) Palm down, upward action of forearm or hand in opposition to downward action of the head; this is active demonstration covering a comprehensive field of expression. (2) Palm down, downward action of arm and hand in opposition to upward action of head and body; shows domination. (3) Palm down, inward action of hand and arm in opposition to outward action of head or body; reveals timidity or apprehension. (4) Palm down, outward action of arm or hand in direct opposition to head or body (head or body turning from, negative); depicts rejection, defining negatively.

Four movements with Rim of Palm facing upward. (1) Rising hand, generally in opposition to downward action of head; this is the gesture of assertion. (2) Downward action of hand or arm in opposition to rising head; means affirmation, defining positively. (3) Inward action toward the body of arm and hand; outward action of head or body; signifies suspense, reflection, secretiveness. (4) Outward movement of hand and arm in direct opposition to head or body; represents declaration. (N. B.: All these attitudes have been given with opposition movements. They may also have successive movements in the same direction. Use with all these different attitudes—condition attitudes—of the hand as expanded, clenched, relaxed, etc.

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There are nine attitudes of the hand: (1) Thumb relaxed, folding it across the palm, hold it there by force or will, relax the hand and fingers, let the hand hang limp as in death, with all nerve forces inactive in thumb; this pictures physical prostration, somnolence, death, unconsciousness. (A thumb carried close to the palm is never indicative of an energetic person.) (2) Completely relax entire hand. This shows normal repose, calm or indifference of mental state of the individual. (3) Raise thumb high opposite first finger, open hand wide, fingers close together; this shows a very positive attitude; expresses positiveness and zeal. (4) Raise thumb high, drawing it well away from fingers; expand fingers normally; this indicates interest, activity and animation, also tenderness and a desire to caress. (5) Open hand wide, fully extend fingers, raise thumb high and strain it well away from the fingers; this indicates passion beyond control, vehemence and excitement. (6) The same as No. 5, contract ends of fingers and thumb; this shows passion, extreme nervousness, avariciousness, and is also expressive in denunciation and execration. (7) Open hand wide, but contract thumb and fingers into palm; this is the expression of agony of mind, convulsion, violence. Insanity may also take this attitude. (8) Lightly place fingers in the palm of the hand and lightly place the thumb beside the forefinger; this shows confidence, authority, repose in action, calm concentration of mind often used when we reflect. (9) Clenched thumb across the first and second finger; reveals intense concentration of mind; resolution, and passion under control. Combine as many of the hand attitudes with different attitudes of the feet, not mechanically, feel the necessity.

Careful observation will reveal to you all the attitudes here given for your consideration. All men are known by them. Some are only seen in gesture, but gesture soon becomes an attitude. Habit in attitude becomes "bearing" of a man and then it is present to be read. Since this is true it should be the aim of each to educate the hand and to refine it.

The following exercises will, if practiced, correct defects and will make ugly hands beautiful and graceful. (1) "Chicken foot" exercise: 1—Extreme hand and finger expansion; 2—Back of the hand hollowed; 3—Push out with straight arm; 4—Withdraw, or release enough force to let straight (not curved) fingers and thumb come nearer one another; 5—Then push again. Practice until you get the feeling that you are

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stretching rubber bands at the knuckles. This exercise is to vitalize the hand and restore elasticity.

(2) Make energetic change from vital hand to clenched, many times. (3) Lay fingers on level palm; slowly move their tips over the palm, touching all the way from palm to knuckle joints, and as slowly and evenly as possible unfold them; then as slowly and evenly as possible infold them joint by joint until the first joint lies against the palm. (4) Bring thumb and finger tips together, hold thumb and middle and ring fingers still; move index and little fingers back and forth at the same time, slightly diverging (not parallel), several times. Now with those mental fingers out, practice opposition of thumb and the two middle fingers, moving thumb back toward wrist (not out to side) at the same time that fingers move. Do not let the fingers move any faster or further than the thumb. This is the training of the normal hand for grace. (5) Practice hand relaxing between each of the exercises. Remember in practice that we meet and must observe the law of the trinities. Straight lines are mental; curved lines are physical or vital; spiral lines are spiritual. When you notice how a person uses the hands then you will be able to determine whether he is mental, physical or spiritual.

From the savage with his spear, bow, arrow, hook and net, to the hunter seeking shelter through use of hammer, axe, saw, the trowel, nails and building material; and the house-dweller with spade, hoe, shovel, mower, reaper, thresher and mill for the development of agriculture; and the farmer seeking education through pen, ink, paper, printing-press, the laboratory, the microscope and telescope, the library, the school and college; and then on to the processes of government, religion with its altar, book, church, all expressing the philanthropy of soul; one and all and each have recognized the hand as being the executive organ of the body. The educated soul wills art; the hand grasps chisel and mallet, the brush and pallette, the canvas and the museum. The artistic soul wills music; the hand reaches for the reed, the string, the horn, orchestral talent. The hand touches the harp and the angels hold their wings outspread to carry the sound to heaven's gate. The hand draws the bow across the strings of a violin and a soul is heard wailing its Miserere or sighing its love; singing its Hosannas or chanting its dirge; or crooning its lullaby.

The science of palmistry is based on the inner lines of the hand. The delicate curving lines of the finger ends are now

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observed in prison studies for the identification of criminals. "We should all have our finger prints taken," insists Miss Gertrude Meredith Sullender, who is the only woman finger-print expert holding a civil-service position in New York City, says the Literary Digest for July 19th, 1919. "It is unfortunate that the modern use of finger-prints for identification has begun with the detection of criminals. The association is now so close that the taking of a finger-print is regarded as a disgrace, yet no one objects to the taking of a photograph, although every one knows how important the 'rogues gallery' of photographic portraits is in the detective bureau of every police system. Identification is of supreme importance in hundreds of fields far removed from crime and criminals, and it is not too much to say that it is a desirable thing to have on file somewhere, the finger-print of every man, woman and child in the United States. Such a universal finger-print collection would make mistakes of identity impossible." Miss Sullender is right. If this system became universal it would be of great service in cases of the "unidentified dead," the kidnaping of children, of loss of memory, of babies exchanged in hospitals, of forged documents, of masqueraders, and pretenders for romantic or criminal purposes. Consider the value of the finger-print. No man could drop his old life and begin anew; for by their hands ye shall know them. It is scientifically conceded that the little ridges at the tips of the fingers afford the most conclusive system of personal identification known, and that in all human probability they are infallible. They are unchanged from babyhood to death, and have been observed in Egyptian mummies.

Think of the power in the hand; the beauty, the tenderness, the cruelty, the love, the hatred, the passion, the lust and the fineness. Think of every hand you have seen and then study your own. The rough hand that toil has marred may be the noblest hand.

Perhaps some little mother's hands are scarred and twisted because she sacrificed them in saving her child from death in the burning building. The scars are forgotten and only the beauty shines forth.

There are hands we can never forget. The baby hands dimpled and perfect shine through years and hold us close to the yesterdays. The loved ones lead us through the valley of today to the pinnacle of tomorrow. We walk in faith unquestioning because we know the hand that leads us. We are not

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afraid because over all is the open hand of the loving Father ready to take the poorest hand of the least of the sons and daughters of earth and lead them through green pastures, beside the still waters, to the Temple of the Most High, where all we have striven for is waiting for our coming and where desire is crowned with perfect peace.

That Temple of the Most High is within each human being, and within the Temple is God, the Father, in-dwelling, in all and through all. The only way to come into conscious realization of this truth is through the door of self-knowledge. The first step is to know that whatever there is in God is potentially in man. Whatever is in mind is expressed more or less imperfectly in the body. Every thought finds its expression in material form; therefore, it is the great business of every human being to educate and quicken his perceptive senses, for the expression of each separate sense reveals the inner man. The outward form follows the inward thought. One apple tells the general character of the whole tree.

LITTLE PRAYERS

My little human heart cries out,
"God strengthen Thou my soul,
Be near, oh God, fold me about
Bring me within Thy fold.

Set watch, oh God, upon my thoughts,
Keep sweet my heart tonight,
Let only loving thoughts be brought,
To kindle God my Light.

And then, oh God, give Peace to me
And those about me here;
Be near a while, until I see,
Until I no more fear.

Then let me God most grateful be,
That I have overcome,
Let me be thankful I can see
And say "Thy will is done."

—**Louise Ireland**

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A Few New Testament Promises of His Coming

By Joseph G. Hamilton

"What shall, therefore, the Lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard unto others."—St. Mark's, 19:9.

I.

The New Testament Parables, Statements, and Word,
Prove that Jesus expectantly spoke of His Lord,
The Creator of Heavens and Earth, and the Seas,
In His coming again each true prophet agrees.

II.

He by parables taught, and in private explained,
That the Lord, the Almighty, Himself hath ordained
To appear as of old, and that all should discern
That the Lord was on Earth and should also return.

III.

Of his minstry partly, we therefore restate
What our known evangelical records relate,
That he went into many a prominent place
And spoke there of the Kingdom of God and His Grace.

IV.

That the Lord was, and planted a "Vineyard," our Race,
And established a "Tower," a "Hedge," and a "Place
For the Winepress"—by which to attain and decide:
He is Lord of our fathers, their Shepherd and Guide.

V.

To His "Husbandmen," those by His Grace to do right,
He gave charge of the vineyard. But they in their might
Are untrue to their trust, and thus wickedly run;
As is written, and murdered both servants and Son.

VI.

That the Lord went to Heaven; His "Country" afar,
And from thence should return. We thus purposely are,
Through His teachings, reminded of this Great Event,
Though our portion in riot, we formerly spent.

VII.

But He spoke that when trees shall shoot forth then, at hand
Is the Kingdom of God, and yourselves understand,
When ye see this fulfilled, that the Kingdom is nigh.
Yes! And also its King the Supreme, the Most High.

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VIII.

We know this, that the teachings through Jesus proclaim,
Of the Singleness, Oneness, and Fatherly Aim
Of the Lord of the Vineyard, that came to His own,
And is known unto us as He wished to be known.

IX.

And he told the believers, his recognized kin,
That reproof is for righteousness, judgment for sin,
By the Comforter. Which to the friends, doth suffice,
That he spoke of his Lord the Almighty, the Wise.

X.

Thus, they knew when the Spirit of Truth had appeared,
He would speak and show forth whatsoever He heard.
And the Prince of this world, that is judged, of which more
They could know in the future, and should not ignore.

XI.

And he said that the parables truly contain
The same Truth, as in private he chose to explain
To his foremost disciples, the near, the elect.
The decision will be; we accept or reject.

XII.

Thus we learn, although many may otherwise teach:
That the mission of Jesus—the Christ—was to preach
Of the coming of God, and as stated, was sent
"With the standard of signs," of His Mighty Advent.

XIII.

Nor can doubt in his ministry silence his claim
That, in serving his Lord and announcing His Aim,
He brought Tidings and Signs—though uncertain of when
The Most Great, Son of Man, would appear among men.

XIV.

And he spoke to his intimate friends, although few,
Of the Kingdom of God, of whose Glory he knew,
And explained at their homes and to them that could hear,
Of the coming of God, without trembling or fear.

XV.

Yes, he urged them to strive for and welcome the Day
When the Earth be like Heaven, and for it to pray,
And to watch, lest at coming, He finds you asleep,
And to also observe, as "ye sow, ye shall reap."

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XVI.

That the Lord of the Ancients, of times now gone by
Is the Center of Promise, those warnings imply,
That the Savior of mankind, our Shepherd and Guide,
Is the Lord God of Hosts, who in Truth doth provide.

XVII.

If the Master and Lord of the House is not He,
Known as Lord God of Hosts, then who else can He be?
And the Father whom Jesus bore witness unto,
To whom else then to seek, if we run to and fro?

XVIII.

Yes! The prophecies prove, to the friends who inquire,
That the coming of God was the hope and desire
Of the Ancients, the Prophets, and Jesus, whom we
Know, hath told us the Father is Greater than He.

XIX.

It is obvious, then, that the Gospel, or Word,
Proves that Jesus bore witness and spoke to His Lord,
The Creator of Heavens and Earth and the Seas,
In His coming again, each true prophet agrees.

"Don Smith's Ghost," A Story

By Harrison G. Dyar

Don Smith was a good scout, and he died. Yes. He left his physical body behind and entered the Astral Plane. Some people buried the body, for Don Smith had passed on, and nobody else had any use for it. That was only decent and proper, wasn't it? and peace to the soul of Don Smith.

So Don Smith lived in the astral body and he was a good scout. Yes. And he died. Yes, he did. He left his astral body behind and entered the Lower Mental Realm. He did that. But nobody buried the astral body, for astral matter cannot be buried in material ground. So it just lay around.

Now, the astral body of Don Smith that he had left behind was not dead like a physical body, for astral matter does not do that way. It began to dissipate or evaporate, but very slowly. So it drifted around here and there.

Now, this astral body was very like Don Smith himself, his counterpart in the astral, and so, like the original physical Don Smith, only more etherealized, so to say. And so in its

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drifting, it drifted back among the old earthly haunts of Don Smith, and it liked them. You see it could not frequent the former astral haunts of Don Smith, which he had inhabited before he passed to the Lower Mental Plane, because other astrals who had been associates of the astral Don Smith, but who had not themselves passed on to the next Plane, would shoo it away. So it drifted to his former earthly haunts.

Now, Don Smith had been dead forty years and nobody remembered him, and his astral corpse felt decidedly lonesome. It continued to evaporate faster than ever, and was reaching a stage of despair, when it chanced to come across a group of people who were Spiritualists. They were sitting in a circle in a darkened room with one called a medium in the center, singing old hymn-tunes and waiting for something to happen. The cast-off astral of Don Smith approached, and it rested there with pleasure. A great deal of astral matter was being developed by the circle, and this our astral Smith drank in. It ceased to evaporate and even grew a little. Yes, it did that. It grew till it began to feel lively. It wanted to talk, but looking around, it could see no one with whom it had been acquainted when united with the late Don Smith in his physical body. Forty years had wrought a sad change. But the astral wished to talk, and it decided to impersonate some one who was known. It had no conscience in the matter, for how could it be expected to have one? Don Smith had taken his conscience with him when he left this astral, to ascend to the Lower Mental Plane.

And now a happy chance was perceived. There sat the widow of Henry Clayton, yes, Henry who had passed to the Astral Plane shortly before Don Smith had left it. Henry was comfortably disporting himself there, as this astral corpse knew, and there was no danger that he should interfere. It therefore approached the medium and shook her violently.

The audience observed the spasm and became breathless with interest.

"A message for the lady in black."

The Widow Clayton arose trembling and weeping. "Is it from Henry, my dead husband?"

It was, yes; but the astral did not know the late Henry very well, and it could only utter some commonplace remarks. "I am happy. Be comforted. All will come well, and good fortune awaits around the corner."

Yet this was enough for the time. Don Smith's dead astral body was happy. It sucked in contentment and astral

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fluid till you would hardly know it from a real glost instead of the corpse of a corpse that it was, indeed you wouldn't.

And did this astral leave that circle? It did not. It listened about and found out the names of other dead folks who had gone to the Astral Plane and were expected to communicate, and it did that for them. Oh, yes. My, what a set of successful seances that circle did have! For a time, that is; for trouble was brewing. The astral fluid that the dead ghost was fattening on, came from the medium and the circle, and gradually they began to feel its loss. One spent his money digging for a non-existent pot of gold which the medium had advised; another gave up a good job for a fortune that never came, and two went insane. The medium, who had suffered the greatest loss of astral fluid, fell ill of brain-fever and died, so that the circle was given up.

But our dead astral of Don Smith felt very content and strong and self-reliant. Yes. It felt like a real ghost; yet it had no great intelligence nor originality, for its brains were but the semblance of Don Smith's brains, Don Smith who was now in the Lower Mental Plane, carrying his real brains with him. So it went to Don Smith's old house, and finding it deserted, it essayed to live there. So the old house became haunted, and fell into ruin as it is now. And the dead astral began to evaporate again, but did not realize it, on account of the assurance it had acquired at the circle.

And of all this Don Smith knows nothing. When he is ready to descend from the Lower Mental Plane, and takes a new astral body preparatory to reincarnation, let us hope that his former dead astral will have completely dissipated. Otherwise Don Smith is likely to be confronted with a "doppelgauger." Wouldn't that be awful?

SUCCESS!

He has achieved success who has lived well, laughed often and loved much; who has gained the trust of pure women and the love of little children; who has filled his niche and accomplished his task; who has left the world better than he found it; who has never lacked appreciation of earth's beauties or failed to express it; who has always looked for the best in others and given the best he had; whose life was an inspiration, whose memory a benediction.

—B. A. Stanley

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THE SOUL

By George W. Louttit

Part III.

A GLIMPSE OF THE PAST

For millions of years the earth has kept its diary upon the layers of strata that make its crust. But it is a broken record, pages being missing that cover periods of hundreds of thousands of years. And even the few that remain have not been preserved intact, and but few words of those that remain have been read.

The first pages of the earth's diary are blank, for in the beginning the earth was a whirling mass of white-hot vapor, and the whole space of our solar system was filled with a fire mist that hung like clouds. So, of course, all records of this period have been obliterated. This may seem to be in contradiction with the Chamberlin theory that the world was built by accretion. However, all theories as to the origin of the earth are speculative.

Like most planets, the earth moved from west to east in an elliptical orbit, and traveled around our sun as it is now traveling and will continue to travel millions of years hence.

Because of its wonderful attraction, it frequently retarded the heavenly comets in their terrific flights and stole vast bulks of their bodies. Occasionally it waged wars with other planets over these brilliant wanderers in their midst, which were rent into pieces, each piece taking a different path to continue its struggle for existence in a weakened condition.

Bcause of the waste of heat, our earth eventually became a moulten world, with an atmosphere of fire mist that extended but a few hundred miles from its surface. Finally it cooled sufficiently for a crust to form, that rolled and heaved as the fire spent its strength, and its eighty or more elements began their blending.

In time this crust became solid, and being too large for the shrunken nucleus, it began to shrivel, this awful pressure producing an intense heat and steam which broke forth at the weakest points, causing elevations and depressions. The lateral strains augmented by the attractions of the sun and moon in time affected those places that the slow process of terrestrial contraction had not yet reached, which caused more

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elevations and the formation of more basins. During this time the invisible steam became visible vapor, which fell in torrents upon the hot strata, to again and again ascend as vapor. This battle between water and earth continued for a long time, and thunder and lightning tore and shook the earth's crust as if it were a plaything. As these rains in their fall through the atmosphere absorbed its gasses, they became salty as soon as they touched the fire-formed crust of silicates, and the world's oceans became a bitter brine. When water triumphed it rolled into the great depressions of the earth, or ocean beds, and the earth had its first day and its first night.

This chapter or age of the earth's diary covers a period of from one hundred million to four hundred million years, and as it is thirty miles and more down into the bowels of the earth, it is quite probable the most of its work will remain a mystery to man.

The next chapter is known as the Cambrian age, when there was no Africa, China, Eastern Europe, Alaska or Greenland, and America was in its birth. Most of the earth's surface was covered with water, and life consisted of simple seaweed; later the sponge; then the brachiopod, a low form of mollusk; and lastly, the trilobite, resembling the horseshoe-crab, which is supposed to be the highest form of life during this age.

That chapter of strata covering the next million of years is known as the Silurian age, and here we find the fossils of coral and sea-snails; and the giant orthocerus, a slimy, creeping animal with lance-like mandibles, with which it murdered its victims.

This was followed by the Devonian age, during which time great areas of land sank out of sight, and new lands arose, whose shores were fringed with dwarf trees. Also in the seas there appeared a new form of life, that of the fish, which resembled the shark, the sturgeon and the gar-pike.

The next chapter is the Carboniferous age, when ferns, horse tail and ground pines appeared, reaching a height of one hundred and more feet. These giant plants covered the bogs with their rank growth and absorbed and stored the carbon of the air, which today is being given back to us in the form of heat from burning coal. Also there appeared a new form of life, the air-breathing creatures; sluggish, slimy things, mail-clad and noisy, hunting the bayous for fish and seafoods. Some of these creatures had a body and feet similar to that of

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a lizard, with a long neck and head like that of the ostrich; some were shaped like the kangaroo; others were bat-like creatures; but all were amphibians, and were at home whether in the seas or in the jungles.

During this age there was a mighty shaking of the land and waters of the new world, and red-hot lava poured through the crevices, pushing the earth's crusts into the clouds, forming the Appalachian range of mountains.

The amphibians reigned supreme for over a million years, when reptilian monsters made their appearance, some fifty feet long and twenty feet high. Their bones were hollow like those of the bird, their vertebrae resembled those of the mammal, and their jaws those of the ox. Some were shaped like a toad, with head, tail and scales like the alligator, and feet like the bird. These creatures lived upon herbs. Another variety had sharp and lacerating teeth, and for many thousands of years these creatures battled for supremacy, when the sea-serpent made its appearance, its body covered with overlapping bony plates, and having five-toed feet that propelled it through the waters. A skeleton of one of these serpents was recently found in Africa one hundred and four feet long, and the few sea-serpents seen in the southern oceans some years ago were probably the last of these now almost extinct monsters.

Also during this period, turtles, tortoises and real lizards appeared; and the gigantic dinosaurs, some swimming in the seas, some crawling upon the lands, some with bodies shaped like those of the crocodile, others with bodies resembling that of the fowl, some with giraffe-like necks, and others huge bat-like creatures that sailed through the air. The last to appear in this age was a feather-covered creature, with a lizard-like tail, this creature being neither bird nor reptile, yet partaking of the characteristics of both.

At this period of the world's history the area extending from Australia across to South America, including the whole of Africa and the ocean between, was one continent, a part of which was Easter Island, recently reported to have sunk.

In the northern hemisphere, one could have walked from Sweden over to the British Isles, across to Greenland, down to the middle states and from New Orleans, La., to Spain. The Thames emptied into the Arctic Ocean. Siberia and China was a large island, and the New World was assuming its present shape.

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In the strata that composes the next chapter of the earth's diary we find for the first time the fossil remains of birds and flowers.

But the following chapter tells an altogether different story. The earth had reached its maximum orbit and its axis had shifted, and its bowels were writhing with convulsions, and shot into the heavens great masses of lava and dust that obscured the light and heat of the sun, so its crust became cold, and its vapors froze in the heavens, falling and forming great glaciers that killed plant and animal life over vast areas. These glaciers occupied their beds for about twenty-five thousand years, during which time the earth's orbit had gradually receded, and its axis was shifting back, and the area of ground or earth upon which the glaciers rested had sunk some thousands of feet, giving the sun's heat an opportunity to again warm the earth, which melted these vast areas of ice, causing great floods that tore the lands and filled the seas, and parts of the earth's crust sank and parts were built up, and land and sea changed in outline.

After this flood, monster mammals made their appearance, indeed, it was the age of mammals, as the other was the age of reptiles. But most important was the appearance of the anthropoid ape, or Trinal man, who battled with these gigantic reptiles and mammoths for more than seventy-five thousand years, during which time the earth was shifting to its minimum orbit and becoming gradually warmer, and flora became more abundant and gigantic. And then the earth again began to swing to its maximum orbit and change its axis, and as its orbit grew larger and its axis changed, it became colder, and ice fields supplanted forests and prairies, and wiped out vast areas of animal and vegetable life. Ice and snow now reigned for more than two hundred and fifty centuries, during which time the mammoth and other animals took on long hair to protect their bodies from the cold as they grazed at the edge of the great glaciers. Then the earth began to swing back and there was another great flood that tore its way to the oceans, and when the waters had subsided and the earth became warmer, the stag, the giant deer, the bison, wild cattle, the forest horse, boar, wolf, fox, lynx, wildcat and several species of bear appeared, and with them a new race of man, called the Heidelberg race. This race of man is supposed to have reigned for a period of over two hundred thousand years,

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but this chapter of the earth's diary, so far as man is concerned, has been almost obliterated.

The earth again swung to its outer orbit, and heaved and sank, and volcanoes spit forth their fires and lava in the earth, and it again plunged into an ice age, and as it swung back again became warm and there was another flood, after which came the hippopotamus, a new kind of mammoth, the rhinocerous, elephant, tiger, hyena, lion and a new race of man. This new man had a larger brain than his predecessor, and is known as the Piltdown man. Then the Piltdown race was succeeded by the Neanderthal race, whose brain capacity exceeded that of all previous races of man. These last two races flourished for over one thousand centuries, when again glaciers and vast fields of ice began to form upon the earth's surface and wipe out all forms of life that came into their realms. Then came the final great flood, handed down to us by tradition because of its disastrous work. New rivers and new lakes were born, seas changed their outlines and lands were leveled, leaving the continents in about their present shape.

The Piltdown and Neanderthal races disappeared with these glaciers, and a new species of man, similar to ourselves appeared, called the Cro-Magnon race, and with him the stone age began. When the Cro-Magnon race became extinct, a higher type of man appeared called the Brünn race, and upon their extinction the Furfooz-Grenelle race appeared, a higher type of man than the Brünns, and as he used stone, bronze and iron, his age is designated by the last two names.

This marvelous story is told by the fossils found consecutively in the earth's diary, covering a period of from one hundred million to five hundred million years. The deeper we dig into the earth, the lower is found the forms of life, extinct and petrified for millions of years, yet unfolding this story.

Where these prehistoric races of men came from we do not know, but it seems certain that they arrived in Europe with all their mental and physical attributes and tendencies fully developed. However, it is quite probable that they came from Africa, and that the Sahara desert is the original nursery of man.

Inward and outward the earth slowly swings in its orbit. Backward and forward its axis shifts. As one side rises, the other falls, the first as with the Andes and the latter as with

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the coast of Europe; true it is slight and almost imperceptible, but in a hundred thousand years it amounts to thousands of feet. Sometimes its bowels are quiet and then they writhe with convulsions, and wipe out cities, and mountains sink and valleys rise, as recently occurred in Japan. Slowly but surely we are nearing another ice age, and the earth's history will be repeated.

What man will be like a thousand centuries from now, no one can tell, but it is quite likely he will be an entirely different being if the modern way of living continues and improves, though whether or not it is improving is a question. At any rate he will be toothless and hairless. He will probably have lost the senses of smell, taste and touch, and have acquired the sense of clairvoyance. His legs will be very much shorter because of the lack of use. His eyes will be different and his vision impaired. His brain capacity will be larger, and his means of communication will have changed, with that of his ideas of life, beauty, comfort and happiness. But if the deadly gases and microbes now invented and propagated are going to be used in warfare, man and many forms of life will be extinct within a few years, and his spirit will be a wanderer, without hope and in eternal sorrow.

LOOK TO THIS DAY!

For it is Life, the very Life of Life.
In Its brief course lie all the Verities and
Realities of your existence;
The Bliss of Growth;
The Glory of Action;
The Splendor of Beauty;
For Yesterday is but a Dream,
And To-morrow is only a Vision;
But To-day well lived makes every
Yesterday a Dream of Happiness, and
Every To-morrow a Vision of Hope.
Look well, therefore, to This Day!

—From the Sanscrit.



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Our Visit to Greenacre

By the Editor

The Editor and his wife made a short visit to Greenacre, Maine, as the guests of Mr. Siegfried Schopflocher, who is one of the Bahai members of the association now conducting this famous place. We enjoyed ourselves there and discussed certain Bahai matters, of which, perhaps, the readers of REALITY will hear more later. Just now the object is to speak of Greenacre itself and the plans which Mr. William H. Randall is putting into execution there. The impression has gone abroad that the plans of Miss Sarah Farmer, who founded Greenacre as a meeting place for the religions of the world, have been changed, and that Greenacre is now operated as a Bahai "closed shop." This impression we found to be both correct and incorrect. It is correct in that the lectures and entertainments have no longer the character of a meeting of religions. The subjects discussed being educational, scientific, geographic, historical, etc., interspersed with entertainments, musicales and the dance, while the devotional meetings on Sundays are Bahai meetings only. So far rumor is correct; but it is not in any sense a "closed shop." Mr. Randall told us that a large proportion of the Greenacre Community is composed of non-Bahais, and the conduct and plan of the Community is for the purpose of furnishing agreeable country homes to the members and their families with the relaxations and advantages furnished by a combined Chautauqua. Practically all these advantages are confined to the members of the Community and their guests, since there is no town in the vicinity from which to draw an audience, unless we mention Portsmouth, New Hampshire, which can be reached by automobile in a reasonable time.

Greenacre is situated on a series of knolls on the shore of an estuary of a river, so that salt-water bathing is enjoyed, although without surf. Good roads traverse the place, along which the houses of the members are scattered among the trees. A good inn is conducted and also "Fellowship House," where more elaborate rooms are available. The artistic meeting-hall had been, unfortunately, burned to the ground a few days before our arrival, and the meetings were conducted in the parlor and porch of Fellowship House. Everybody has his

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or her automobile, which is almost a necessity, as even a short walk is disagreeable, or was so at the time of our visit, owing to the dusty roads caused by a protracted dry spell.

The program for the season of 1924 is headed "Green Acre Conferences," perhaps out of deference to tradition, for we did not find it of that nature. It is a delightful summer resort with educational advantages and amusements, and we recommend it to those seeking a pleasant outing of this sort. They do not have to be Bahais.

The next entry on the program is: "The Investigation of Reality," (positively no double meaning was intended) after which are quotations from Abdul Baha, the Bagavad-Gita and Jenable Fazel, closing with a list of the meetings and entertainments by dates.

The Bahai atmosphere is dominant. Bahai meetings are held every Sunday at church-time, supplying the religious needs of Bahais. Those not interested can, of course, go elsewhere, but in so doing they would deprive themselves in part of the atmosphere. The Bahai meetings are good, as can easily be known by mentioning the speakers announced, Mr. Mountfort Mills, Mr. W. H. Randall and Jenabe Fazel. We had the pleasure of hearing Mr. Mills and Fazel. These speakers are too well known to need any compliment of ours, and we will mention only one anecdote of Fazel's, not said in "meeting" by the way, but on Mr. Schopflocher's porch. It was appropos of his own name, which the Bahais have lately decided to spell Jinab-i Fadil. Jenabe said that after a meeting he was accosted by a listener, who said: "You speak so much about truth and reality, and why have you changed your name?" Mr. Holley then informed us that the spelling was after a standard transliteration of Oriental letters decided upon at Oxford. But Jenabe went on to say that Jinab-i Fadil is the transliteration of the Arabic pronunciation of his name, whereas he is Persian, and calls it Jenabe Fazel. He explained this to his questioner, he told us, and so REALITY feels justified in retaining the old spelling as we have done.

There is a principle which is a bar against all information, which is proof against all argument, and which cannot fail to keep a man in everlasting ignorance. That principle is condemnation before investigation.

—Herbert Spencer

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Working in the Invisible

By G. A. Kratzer

In his first letter to the Corinthians, St. Paul asks a very important and trenchant question. "What man knoweth the things of a man, save the mind of man which is in him?"

The whole interior world, the whole mental and spiritual universe are potentially within the perceptive range of every human being. In the mental and spiritual realm, no distances are involved. There are no separations except those incidental to ignorance and mental and spiritual blindness.

These are realms in which sense organs and scientific instruments are useless. The facts of these realms are to be perceived directly and intuitively, if they are at all clearly perceived. Such perception of them as one person gains through observing the activities of others is only indirect, only partial, only blurred and indistinct. For really complete knowledge, it is a case of human mind training itself to directly perceive itself and its own operations, first in the realm of conscious or surface activity, and then in the realm of extra-consciousness (including the subconscious and the superconscious) where, at the highest and deepest levels, if it penetrates that far, it will find the whole of God. But, let it be repeated, in anything but the very beginnings of this search, sense organs and outward paraphanalia are useless; and they are worse than useless, if any reliance whatever is placed upon them, because they simply divert the seeking mind from the only road upon which it can find that which it is looking for.

St. Paul very clearly presents the psychology of this seeking and finding in the following words: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them into us by His Spirit; for the Spirit searcheth all things, yea, the deep things of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we describe, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth; comparing spiritual things with spiritual (searching for spiritual things with spiritual faculties). For the natural (spiritually unawakened) man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither (in

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an unawakened condition) can he know them, because they are spiritually discerned. But he that is spiritual understandeth all things, though he himself is understood by no (unspritualized) man."

There are some people who are born without any sense of smell and never gain the use of this faculty. Suppose you tell such an one that the room in which he is, is filled with the perfume of a rose. Your statement has no direct meaning to him; and he is inclined to think that you are "a little off." However, he determines to be open minded, as he thinks, and make a test as to whether there is anything in what you say. So he looks very sharply about the room in every direction, but sees no perfume. Then he gets out his microscope; but still he does not find any. Then he gets a yard stick or a quart measure, thinking perhaps he can measure it. Failing this, he gets a micrometer, which is a more precise and delicate instrument. Still failing, he brings some balances, to see whether he may not be able to weigh the perfume. Being unsuccessful, he brings in a lot of chemical apparatus as a last resort. Again meeting failure, he turns to you, and scornfully declares: "I thought, from the start, that you were telling pure bunk, and now I know it. There is not one scintilla of reliable evidence back of what you are talking about. All this talk about perfumes of flowers is just the product of superstition and diseased imagination."

The above paragraph aptly illustrates the manner in which many men, and especially men of much intellectual training in the natural sciences, go about investigating the deepest and most important phases and facts of their own lives. They are potentially just as well equipped as other people to obey the injunction of Socrates, "Know thyself;" but they never can make much progress in this direction as long as they persist in trying to examine the things of the mind and spirit, by means of their sense organs, through the manifestation of the mind and spirit in the outward world, though something, especially at the beginning of the search, may be found. St. John pertinently inquires, "If a man love not his brother whom he hath seen, how can he love (or know) God, whom he hath not seen?" In other words, even for gaining a knowledge of the unseen realm, the senses must be rightly used as far as they will go; but it is indispensable to recognize that they will not take one very far on the great mental and spiritual journey to find reality.

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In his book, "The Web of Destiny," Max Heindel has excellently summed up the matter as follows:

"Science is to be much commended for the ingenuity, the patience, and the persistense it displays in the invention of instruments wherewith to ferret out the secrets of nature. But while it can thus successfully deal with matter, the secrets of Spirit and of Life are to the savants a closed book. . . . There is only one instrument which is adequate to investigate the things of the Spirit, and that is the Spirit itself. Just as it is necessary to train a man for scientific research in the physical world, so also is a long and slow process required to fit one's self for investigation of the spiritual world. As the man of science must pay the price of his knowledge in months and years of unflinching, unremitting labor, so also the mystic investigator must give years of his life to understand and be capable of investigating by methods of the Spirit."

The way is now prepared for us to understand several things that are usually difficult of comprehension:

Little children quite frequently have an intuitive and emotional perception of the unseen and the spiritual, far in excess of most of their elders. It was on this basis that Jesus declared, "Except ye become as a little child, ye shall in nowise enter the kingdom of God." But children do not intellectually understand what they perceive, and can give no account of it to others. Unfortunately, in the process of giving children such schooling as we give them in the western world, which diverts their attention entirely to the outward, they are apt to lose their primitive power of spiritual perception. Indeed, this has been the tendency of all so-called education and experience with the world in all ages. It was for this reason that Jesus declared, to the people of his own time, as well as of future ages. "Except ye be converted (turned away from your external, sense-using, materialistic way of looking at things) ye can not enter the kingdom of Spirit."

To understand certain usually perplexing facts with regard to mental healing, it is necessary to know that there are several kinds of mental healing, two of which we will speak of in particular:

One kind of mental healing is based on the intensity of mental or spiritual activity operative at the time. This is properly called faith-healing. It seems to matter little as to what is the object of the faith, whether it be God, or a shrine, or the bones of a saint, or some person of repute as a healer

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by any method whatever, or a drug, or any method of treatment whatever in which the patient has unusual confidence. The operative agent in this kind of faith-healing is intense expectancy of the desired result and intense conviction that it will be experienced. Little children, rightly nurtured, and occasionly in spite of very poor nuturing, quite frequently, through their faith in God or in Jesus or the Virgin Mary, bring about most remarkable results in healing, even sometimes duplicating the New Testament miracles; but they have no science, in an intellectual sense, of what they do, and usually their powers of healing can not be depended upon. Many grown people exactly resemble children of this kind in this respect, They can heal when they are in the mood for it, but have no science of operation. They are in the condition described in the Scripture: "The wind bloweth where it listeth, and thou hearest the sound thereof, but can'st not tell whence it cometh, or whither it goeth. So is everyone that is born of the Spirit." When he is born of the Spirit, he has no science of the Spirit; but when he grows up spiritually, he has a science, and knows what he is about.

This enables us to understand the difference between faith-healing and genuine spiritually scientific healing. In the latter, every aspect of the law of God bearing upon the case, and the relation of the patient to every aspect of the law of God, in obedience or disobedience, are clearly understood, and procedure indicated by this understanding is taken. There is no attempt to heal the patient without understanding his case, and without insisting, first of all, that he shall come into intelligent obedience to the divine Law on every plane of his living. He is first of all educated to know what he should do, and is then induced to do it. A healing on this basis is usually slower than on the basis of faith healing, but when it is accomplished, it endures, whereas healing as the result of unintelligent faith, however miraculous, often does not prove permanent, because disobedience to law has not been uncovered and obedience substituted. No spiritual healing can prove permanent unless there is underlying obedience on every plane. It is the writer's conviction that nine-tenths of the mental healing accomplished among Christian Scientists, New Thought people, and various of the Christian sects, is very largely of the faith-healing type. There are very few who have understanding enough to be genuine spiritually scientific healers; and those who are, do not by any means work miracles, in many cases, in the suddenness

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with which they bring about results. However, they operate with great certainty, if patients are willing to proceed somewhat slowly, scientifically and obediently to their instructions.

It is quite commonly known that Christian Science practitioners are not near as uniformly successful in healing as in the early days of the movement. Even the same individuals who, when they first became healers, succeeded with practically every case that they undertook found that, after the lapse of ten or twenty years, they could not begin to heal as they did at the very first; and it has been a subject of much speculation as to why the general law, that "practice makes perfect," did not and does not operate in mental practice, at least more generally. Metaphysical workers who have taken up the work recently often have the same experience. They do not succeed as well as the time goes on as they did at the very first.

The answer to the question thus raised is not far to seek. When practitioners begin, they operate under nothing more than a general, though intense faith in God. Most of them start in the work as the result of having been marvellously healed themselves; and they commence in the implicit expectation that God will invariably do for others, through their ministration, what had been so wonderfully done for them. As long as they can preserve this intense, implicit expectancy and confidence, they get results accordingly. "According to their faith, so is it unto them." But once let them fail a few times, due perhaps to the unusual obduracy of a few particular patients, and their expectancy and confidence are largely broken. When this is gone, they have little to fall back upon, though most of them continue for years to go through the same old form and take people's good money for accomplishing nothing. They are not to be blamed in one sense, because they persist in threshing out the same old straw, and close their ears to anyone who might teach them, outside the lines to which they have been accustomed, and which are sanctioned by the church to which they belong.

As a matter of fact, the only way in which such people can ever again become successful healers, is to go through the long, slow process of gaining an understanding of God and divine law which is not merely a glittering generality, but which is gained by learning how God's law expresses, and what it requires on every plane of human life, physical (so-called), mental, social and spiritual, so as to proceed in dealing with the sinful and the sick, not by the unintelligent faith which was

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once so efficacious, but on the basis of detailed, scientific understanding, so that they are really acquainted with the infinite Power with which they deal, and know how it is to be intelligently applied. When practice is begun and established on this basis, the law that "practice makes perfect" will operate with scientific certainty. However, there is no "short cut" into the kingdom of God in any sense of permanent achievement, though some "cuts" are much shorter than others. Spiritual education by any orderly process of understanding, all true science on every plane of human life is the shortest and the only reliable means. There is no merely physical science. All true science, whether it deals with so-called matter, or with mind, is spiritual.

The Bahai Message

By Aseyeh Allen Dyar

(Read at the Buddhist Church, 1881 Pine Street, San Francisco, California.)

In speaking to you of the Bahai Movement, this is the name that I like best. We call it also the Bahai Revelation or Bahaism, and it was formerly known as the Babi Religion; but all these names express former aspects of the Movement or the Cause, rather than its present and future application. It is therefore of the Bahai Movement that I shall speak.

The word Baha is from the Persian, meaning Glory, in the sense of celestial and spiritual glory, the aspiration to the Supreme, to God. It is a religious conception, partaking of the general character of other religious movements, not contradicting any, rather including all. Its principal function is that of reconciliation and unification. Many different forms of religious worship are before us. They are all based upon the same conception, that of one God, Creator, Ultimate Cause, or Law—call it what you will. The will of this God or the necessity of this Law compels the moral conduct of men. There is no difference in this conception, this fundamental idea, in all the religions or sects of the world. Each has its own forms, each its own avenue of approach, to this ultimate ideal, and there would be no harm in these multitudinous converging paths, suited to the needs of different men and different nations, except that the differences lead to conflict. Man knows

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so little, even with his greatest enlightenment, that he does not know how little he knows. And so each thinks that his particular path upward toward divinity is the right path—and so it is, for it leads to Divinity; but he also makes the further and quite mistaken deduction that because his path is right, all others are wrong. And what kind of a man would he be who, knowing himself on the right path and all others wrong, did not try to correct those others, to "save" them from the error of their ways? Surely that would be but a selfish and heedless one who could let humanity go wrong, to ultimate loss or destruction, while himself contented and in security. No, he must convert the world; he must begin the grand crusade; he must save mankind whether they will or no; all must journey to salvation by his own little narrow and crooked path, or his broad and direct one, but by his path and his alone.

And so begins the conflict of sects and religions. Sect is the same as religion, only one is on a larger scale than the other. In these United States, I am accustomed to speak to Christian audiences, and sectarianism must be the theme. To you, as Buddhists, I am privileged to address members of another of the great religions than Christianity. Here the conflict—no, I will not use that word in these enlightened days—but perhaps the word "rivalry" will express my meaning, for surely at least rivalry exists where Christianity and Buddhism come into mass contact—here the rivalry exists also. Knowing Christian sentiment as I do, it must be admitted that Christtians generally and the missionaries in particular, do not feel that Buddhists are as sure of salvation as themselves, to put it mildly; and it would be quite contrary to human nature to suppose that the same sentiment did not exist on the other side, of the Buddhists toward the Christians.

Now these conflicts—and conflicts have been numerous in the past, and they still exist—this rivalry, are things to be deplored. What are these children of God doing? They all recognize the one source, whatever their ideas of His nature and characteristics, or by whatever name they may call Him, and they all submit to the same moral law, whether they call it His Will, or a moral law, or the necessary behavior of the individuals of a gregarious species to secure survival in the struggle for existence. But yet they quarrel about it. They do not dispute the essence of God, and they do not dispute His rule of conduct; they do dispute their conceptions of God and His attributes, ultimate ideals, final facts, things that mankind shall

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learn last of all, if mankind ever learns them. They dispute these things of which none of them know anything, and are perhaps incapable of comprehension if it were told them, and they dispute the method of fulfilling God's law, and how His worship shall be conducted, whether we shall address God directly, or through a saint, prophet, or Messiah, or not address Him at all, which foot comes after which, and shall we face to Mecca or to Rome? Does it not all seem petty and trivial?

But it is not petty and trivial. If a man has a way to God, he will not look for another or a shorter; it is too important to get to God to experiment with another way if he has found one, not if he is zealous to get to God. And if he be not zealous, but indifferent or careless, that is a defect in him and a great and serious loss. And so it resolves itself to this: The more zealous and true a man is, the more firmly will he adhere to the way to God that he has found, though it be ever so winding and long, and the more ardently will he wish others to follow in his way. What is the solution? Shall we decry the ardor and the zeal of men in order that they may in indifference and ease consider the different ways to God, and select the best? Is it not rather likely that after we have quenched ardor and zeal in this pilgrim, he will wonder whether after all it is worth while to further tread the path to God, or to enjoy longer, perhaps indefinitely, the unedifying but gaudy pleasures of the world, the flesh and the devil? Breadth and tolerance too often lead to indifference and self-satisfaction. No, it is not an easy thing to teach men that all paths lead to God, and at the same time impress upon them the importance of the matter, and the need of haste. There is force in the cry: "Here is the path to salvation! All others are false, and lead to destruction. Hasten before you have gone hopelessly astray!" But if we say: "Behold, there are many ways to God!" the pilgrim is too prone to say to himself: "I shall arrive by whatever path I take, and so there is no hurry. I will start tomorrow, or perhaps the next day, after I have plucked yet another bouquet of these roses of Mammon."

This is the task to which the Bahai Movement has devoted itself: To reconcile all the children of God, and yet not diminish their zeal and their faith. How is it to be done? Indeed, I do not know. It is an herculean task; Bahais are few and pretend to no superlative enlightenment. But this we do know, that if we clearly perceive the object in view, and if that object be great enough, the ways and the means will be developed

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unto us. For if it be a righteous and soul-stirring cause to lead some men by one path to God, though the way be strewn with hardship and end in martyrdom, yet in glory, how much greater the cause, how much more compelling the ideal, to lead all men to God by all paths, in unison and harmony, the pace ever accelerating through emulation, never blocked by rivalry, zeal added to zeal, enthusiasm to enthusiasm, glory illumined by glory! How shall we do it? Perhaps we shall not know just how it was done even after it has been accomplished. Here stands the ideal of the Bahai Cause.

But there is yet a newer problem and a greater one. The labors of the men of science have built up a body of facts, and patient analysis of these has led to certain conclusions, small and incomplete perhaps, but sufficient to show that the theological ideas on which the great world religions were founded are false. So the scientist cries: "Religion is false; away with it," while the theologian replies: "Science is mere guessing; give me the Word of God." Thus the old and the new seem hopelessly deadlocked. Who shall reconcile religion and science? Why, this too is the task of the Bahai Movement!

Let us consider. Does science deny an ultimate cause of all things? No, some ultimate cause seems necessary, although science does not pretend to say what it is. Science will not call it "God," but what does that matter? Religionists do not say "God," not all of them. Some say "Allah," or "Krishna," or "Buddha" or "Jehovah." There is no fundamental difference here. Scientists do not claim to know anything about God; religionists think that they do. Is this a subject for quarrel? The moral law as deduced by science does not differ from the Word of God as enunciated by the prophets. The revealed Word of God corresponds with His written Word which science has read in His creation. Are we to dispute about the method by which we have acquired our information, so long as the message be the same? The Bahai Movement sees no essential contradiction between religion and science. It is true that some pet theories of creed and church seems negatived by modern science; but sooner or later all theories and all creeds must be tested in the crucible of fact. All religions must be proved, and verified, and weeded out, before the universal religion of mankind can appear or be possible. The truth of God shall stand, and religionists should assist scientists in this investigation, and not attempt to drag the wheels of progress. That re-

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ligion and science should go hand in hand, this is the greatest goal of the Bahai Movement.

Can this Message be given without personality? Assuredly it can. Shall I so give it to you? As assuredly, no; for personality leads us all. We need a personality, a concrete point, to fix our ideals upon, a leader to guide, a counsellor to support. Personality compels and vivifies, while generalities too often leave us cold. And so of the personalities of the Bahai Cause I would speak.

Unlike the origin of most religions, the Bahai Movement is not the product of a single individual. It arose gradually and developed by distinct stages. The beginning was a protest against Mohammedan orthodoxy and formalism, when one, Ali Mohammed, surnamed Bab, which means Door (to the hidden mysteries) announced himself as the forerunner of "One whom God should manifest," who would lead them into greater truth. Bab proved his mission by the writing of verses. Mohammed had said that whoever could produce verses like those of the Koran as revealed by God, was himself a prophet and the mouthpiece of God. Such verses Bab wrote, and on the strength of this proof many believed on and followed him. His teaching was mystical, aimed at the reform of Islam, and he was hailed as the return of the Twelfth Imam. This aroused the ire of the Mohammedan clergy who finally secured his execution by a firing squad at the hands of the government.

Mirza Houssein Ali, surnamed Baha Ullah, which means the Glory of God, who had been one of the followers of Bab, announced himself as "the one whom God would manifest," and became the leader of the Babis. Baha Ullah addressed himself to all the world, summoning men to do right and justice and enjoining all mankind to harmonize as one family and nation, to abolish war and religious strife. "Ye are all children of the same God; make no barriers between ye, neither of race, religion nor nationality." Such was the burden of his message. Baha Ullah was of course arrested through the instigation of the Mohammedan clergy; but on account of his rank—he came of a family connected with the government of Persia—and through the intercession of the Russian Ambassador, he was not executed, but was exiled to Adrionople, and afterward to the prison city of Acca on the Meditteranean Sea, under the jurisdiction of Turkey. Acca was at that time a pestilential place, and the Persian authorities fondly believed that Baha Ullah and those who accompanied him would soon succumb to

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disease, and be comfortably disposed of. However, he lived for more than thirty years, in spite of hardships purposely inflicted, and continued to promulgate his doctrine from behind prison walls. Many came from great distances, making the pilgrimage simply for the sight of his face at the window for a moment, and went home rejoiced. He died in 1892.

Baha Ullah had been accompanied in exile by his family and a retinue of Bahais, and at his death appointed his eldest son, Abbas, surnamed Abdul Baha, meaning the Servant of God. In this appointment he said: "Turn to this one, and whatever he shall say, it is as if I said it." Abdul Baha always showed great loyalty to his father, and supported his teachings; but he was able nevertheless, by judicious selection, to evolve a more liberal and up-to-date philosophy than was possible for Baha Ullah to do in the times and under the conditions in which he labored. In Bab we see the seed, in Baha Ullah the vigorous plant, and in Abdul Baha the fruition of this slowly unfolding Bahai Movement.

Thus to Bahais today, Abdul Baha is the leader, the patron saint. So lately has he left us that we can scarce believe he is not with us still. His soul is marching on! Him we have known and loved, and this, to us, is the inspiring personality that encourages us. He is the inspiration of the Bahai spirit of unity and universal love.

And yet more. This position of inspired leader that Abdul Baha holds in this universal religion, the Bahai Movement, he holds and should hold in all the separate religions which are converging toward unity in God. You know that I am taking the personal view. We do not have to do it, in this Bahai Message. It can be presented impersonally and the principles will suffice. They do suffice. But for those of us who love personality, and who of us does not? Abdul Baha is our leader. He is with us in spirit today. I have read in the writings of Buddhist scholars that in the fullness of time another Buddha would appear, to lead men to higher paths of knowledge, and nearness to God. The Buddha is here! You need wait no longer.



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DIABETES

By Harry H. Luntz

Up to the present time the medical profession has defined the disease diabetes mellitus as a chronic malady, where glucose (sugar from starch) is found in the urine.

It is with uncertainty that the physician can tell when and how diabetes sets in. The initial symptoms of the trouble are usually hidden in obscurity. What is known as acute traumatic diabetes is probably the condition that affords the student the chance to note the earliest stages of the disease. This is the situation where the person, formerly in good health, receives some shock; he then perceives by test that sugar has appeared in his urine. In certain cases the sugar will disappear after a short while; again the presence of sugar (glycosuria) remains permanent and it becomes a certain case of diabetes. In the first case the patient is suffering from transitory neurogeneous glycosuria. In this condition it is of the utmost importance for the physician to keep the patient under supervision and examine for sugar continuously and diligently. It is also important that for the sake of preventing any outbreak of true diabetes that the patient exclude a goodly portion of carbohydrate (starch) food and sweets from his diet.

The ordinary early symptoms of diabetes are: Irritation or inflammation of the skin, neuralgic pains, weakening of the eyes, cramp in the calf-muscles during the night, excessive thirst, mental depression, nervous excitation, weakening of sexual powers, body wasting, etc. The doctor will probably treat the symptoms only, so his efforts will be in vain. A urine test will show the disease as virulent as ever and the diabetic becomes a picture of despair.

In passing to the treatment of diabetes these three questions are alone of importance:

1. To reduce the condition of glycosuria, e. g., systematic regulation of diet to diminish presence of acetone bodies.
2. Improvement of hygenic conditions surrounding patient.
3. Use of drugs and baths.

In treating the patient, if the physician has succeeded in creating a condition where sugar has disappeared from the urine for some time, it is then noted that the assimilative power of the patient for carbohydrates (starches, sweets) has increased. This is almost always a good sign.

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Again it is noted that if no measures have been taken against the glycosuria, the patient's assimilative power for consuming carbohydrates has visibly decreased. This decrease of assimilative power is a serious sign that the patient has not heeded the strict dietetic precautions.

Experience teaches us of diabetes that of all agents which work against glycosuria, the diminishing of carbohydrates in diet is the most valuable. But this is the easiest part of the cure. There are several other things to be taken into account, e. g., formation of acetones, the manner that the digestive tract takes the radical diet, the condition of the nerves. Certain things in the diet may bring about unpleasant results. It is only these things that may be let down for a brief interval. But in all cases this fact must be noted and seriously regarded.

The aim of the physician at all times is to lessen the amount of sugar in the urine.

In curing diabetes and bringing about permanent results, it is necessary to go about the task systematically. It is quite simple to bring about temporary results. One of the methods used by the medical profession of the present day is to put the patient on a fast for several days with nothing but whiskey. This will cause the sugar to disappear for a short while, but will only be temporary.

Again it is the custom of doctors and dieticians to advise heavy protein meals (meat, fish, eggs) just excluding carbohydrates. This advice is a bad error and will only cause degeneration of digestive tract.

Drugs

The fate of the use of drugs in diabetes, as therapeutic science grows older and wiser, is recognized and accepted by modern scientists. Upon investigation of medical records and notes, it becomes clear that the question of solving diabetes has in no way been helped by resort to drugs. Some of the drugs used are: opium and its derivatives—poisonous, dangerous and conducive to constipation; salicic acid, bromides, coal-tar preparations, arsenic, nitro-glycerin, strychnin, bromides and saccharine, instead of sugar. These are all quite poisonous and heart depressants. I would advise honey in small quantities instead of saccharine.

Treatment

In treating this trouble the person must realize that the cardinal point is in cleaning the blood and strengthening the

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digestive system so that the body can oxidize the sugar that is being taken in from carbohydrates. It is quite useless to attempt to treat the kidneys. The passing of the sugar through the kidneys merely starts inflammation of that organ. It is necessary in bringing about a cure to remove the hidden causes.

1. Overeating by diabetics is one thing that prevents them from getting well. Too much food prevents assimilation and the sooner comes the finish of the diabetic.

2. It is absolutely necessary for the patient to eat only of the plainest and freshest foods. Omit all irritants, spices and condiments such as vinegar, pepper, salt, alcohol, tobacco, tea, coffee, cocoa and mustard.

3. White flour and all varieties of sugar are to be avoided.

4. In eating anything it is of utmost importance for the patient to chew all food thoroughly and patiently.

5. Avoid all vegetables that tend to give gases, e. g., beans, lentils, peas, cabbage.

6. It is a fallacy to omit all fruits from the diet with the exception of raisins, dates, figs, grapes and acid fruits. All others may be eaten.

7. Substitute buttermilk, fermalac, clabbered milk instead of fresh milk.

8. Diabetics may have starches in moderation, these should be thoroughly cooked and chewed well.

9. Do not eat gluten breads as they are very starchy.

Before following the prescribed diets below, the patient should fast from three to five days, the exact duration to be determined by the strength and will-power of the patient. Plenty of fresh, cool water should be taken.

One article to be picked from each list:

Breakfast—Apples, oranges, berries, peaches, canteloupe, baked apple, bananas, stewed prunes or prunes soaked in water, cottage cheese, buttermilk, Metchnikoff Cult B. Milk, clabbered milk.

Lunch—Whole wheat, zweibach with butter, baked potatoes with butter, graham crackers with butter, oatmeal with butter, muffins with butter, egg custard, cucumbers, cooked carrots, one vegetable, raw or cooked.

Dinner—Boiled chicken or fish, or two eggs or meats (with natural sauce), asparagus, cooked cabbage, spinach, Brussels sprouts, stewed onions, sliced tomatoes, turnips. A salad of raw vegetables or raw fruits.

If the patient feels acute pain or suffering it becomes nec-

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essary to cut out all food. If he is not feeling hungry, postpone the meal until the appetite comes back.

The question of drinking is important. The patient should never wash down his food with liquid. Water should not be taken during the meal. The healthful way to drink the soured milks is to mix the saliva with every mouthful taken in.

Physical Cares

The diabetics should be in the open air as much as possible. During sleeping period the window should be open. Circumstances are such that necessitates keeping the circulation of the skin and lungs in perfect condition. The body is unable to oxidize all the sugar ingested.

It is important that the feet be kept warm. A hot water bag in bed or woolen socks instead of cotton are valuable.

Warm baths should be taken, followed by a brisk rubbing with a Turkish towel.

Diabetics are easily susceptible to blood poisoning. It is essential that scratches or bruises be treated with care and kept clean.

Exercise is an important measure in keeping up a healthy circulation. Various forms of calesthenics should be indulged in.

Keep the digestive system in perfect order. If the changed diet has brought about a constipated condition at the beginning, the patient should make use of the enema, only enough to cause a mild bowel movement. Various herbs under professional guidances such as dandelion, fiax-seed, culver's roots, California bark, are quite helpful for this condition.

Diabetic Coma

Diabetic Coma is often the finale of the patient's life. It is the result usually of mistakes in the advanced stages of the disease. There is very little to be done, but the following notes indicate the only correct treatment:

1. If the body is excessively acid, give three times a day one-third teaspoonful bicarbonate of soda in a little water.
2. Keep bowels open by enemas.
3. Keep body well covered and comfortable.
4. If heart and kidneys are in fair condition, a warm bath may be taken. When the patient is greatly weakened, it is dangerous to move him about.
5. If hot baths cannot be given, then hot packs should be substituted. Wring out several cloths in hot water and apply to skin. Cover patient with blankets and await perspiration.
6. Do not give food, liquid or solid.

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The True Import of Divine Law

By Charles Hine Hubbard

The principle of mathematics is addition. The act of division and subtraction is based upon addition, for without it these forms of mathematics, as well as other forms, in fact, all forms, could not exist.

Likewise the principle of language is addition for by the addition of letters into words and words into sentences, language is formed. This also applies to the speaking of a language as well.

Thus the ordinary methods we commonly use in our everyday life and affairs consist of a continual summing up, an addition. Life itself is addition; people are continuously added to people, and thorughout all Nature the same process continues.

Thus we may take the rather cryptic statement: Seek ye first the Kingdom of Heaven and its righteousness and all things shall be added.

Here we note the idea of addition enters into the matter of consciously realizing the Kingdom of Heaven as a very important factor. What will be added, may naturally be inquired, after that the Kingdom of Heaven and its righteousness is found?

Those things, or realizations, of all that is perfectly true of the reality of the Kingdom of Heaven and its righteousness. They shall be added—to our consciousness as known, demonstrated facts, after that we have sought and we have found.

Just the same as though we seek the answer to a problem in mathematics. We, when we begin seeking the answer, do not know it, and we can only know it through progressing through the entire steps necessary to solve the problem, knowing at each step we take that we are right—that is, that we are using the right principle throughout our problem. Thus when we are seeking the Kingdom of Heaven and its righteousness or Right Uses, each step we take upon and towards its realization must have in it the right motives, the right attitude, the right desire in order for us to ultimately arrive at the sum total (addition) realization of the Kingdom of Heaven and its righteousness. For the Kingdom of Heaven is in realization, as Christ said: Within us—within our consciousness. And it is the sum-total, the added smaller righteous realizations, that comprises our full realization. This once gained,

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then naturally all that is perfectly true of the Kingdom of Heaven becomes established unto us as demonstrated fact. Thus it is proven how that "all things are added."

And in this there is a Law involved, briefly, that all things must be added. In other words, there cannot be an deviation from this illuminating one principle. And here is where the word **must** is absolute power. The addition **must** be effected, **must** be in evidence, **must** fully manifest. There can be no other recourse for it is based upon Absolute Law. Surely, then, when the Kingdom of Heaven is found all things **must** be added. For it is Divine Law.

And where, primarily, do all these things of the Kingdom of Heaven become added? In our consciousness, nowhere else. For that is the function of our consciousness so to do, to **add.** In fact we are doing it all the time, practically, yet to truly add we must seek first the Kingdom of Heaven and its righteousness. This word **must** is a mighty one when in direct connection with Divine Law, as is the case when demonstrating the righteousness of the Kingdom of Heaven. And so, only those who are seekers in the right spirit become able to use the power and force of the Divine Law which is omnipotent, and the Law is plain: Seek ye first the Kingdom of Heaven and its righteousness and all things shall be added unto you. That is, the added power which is divine in its manifestations. Thus unrighteousness cannot find the Kingdom of Heaven, so the unrighteous are never, can never be in possession of the Divine Power that is fully manifested in those who have found the Kingdom of Heaven and its Right Use of the divine power, was added to them as a natural event in the course of their progression into the divine, all of which was followed by conscious full realization—the total summing-up of all their righteous endeavors.

That, my dear Friends, in the natural course of Mankind's development there must necessarily obtain the situation of many people or souls having found the Kingdom of Heaven is most reasonable to believe. And though all such necessarily live upon a plane that is much higher, because really divine, than the ordinary planes of Life does not mean that they are at all unmindful of the needs of those who are struggling to attain the same plane upon which they live—the divine plane—nor yet does it in any sense imply that they scorn the lesser planes of life, for all Life is One and all of them have fully experienced all such planes and thus are enabled to manifest

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upon all planes of life with a complete understanding of the merits of that plane. And thus, too, they are able to correctly inform others what to do and how to do upon any particular plane of life, and thus they serve divinely, as servants of the Most High God, which is the destiny of all who live as a conscious realization manifestation.

Thus all such Attainers of the Divine know instantly the plane of life upon which individuals manifest—in other words they cannot be deceived by any false claims of superiority occasionally given out by various individuals. Thus it is indeed wise to seek out those who KNOW life upon all its various planes, and, through practicing diligently and sincerely the Truths they give, thus prove for one's self the authenticity of the Teacher contacted and the worth of his wisdom.

There are abroad in the world today as prophesied, many False Teachers, manifesting so seemingly true that they almost deceive the Elect. All of them invariably speak along the same lines, have the same strain of thought, which gropes around in a sort of vacuum, trying, finally, to deduce some weird hypothesis out of it all, some conclusion that falls always, however, rather flat, and ends abruptly where it started, so to speak. They mean well, in a manner, but their main desire is the plaudit of the people, they require that the people shall look up to them and bow down to them, shall hail them as wonderful men and women, and follow them whithersoever they lead. In other words, they desire to be deified by their followers to that extent and purpose that he or she thus deified shall become an arbitrary ruler over them. Such manifestations of merely an inspiring and aspiring personal life-plane is not the divine plane of life. The divine plane does not have need of deification by others, it is already, eternally deified, if we desire to call it such. Moreover, it does not have need of anything, for in itself it is the all true sufficiency. Thus whatever people may say of it, from the lower planes of life, does not affect in the least the Absoluteness of it, for the divine plane is above all ordinary manifestations and yet is contained within all ordinary manifestations, it is so close to us, this Divine Realm, this Kingdom of Heaven. Thus also, all those upon the divine plane are not at all desirous of being accorded the often mercenary right to arbitrarily rule over others. They know what true ruling means, consists of in its fullest, truest sense, and instead of manifesting as imperial arbitrary rulers, they manifest as Servants, as becomes the truly divine. It must here be fully un-

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derstood that the Plan of Life, or what is called Salvation, consists of a plan that is controlled by Divine Law, and that all its different steps are fully known by those who are upon the divine plane, and so they know the course or Path that all must take, or follow, in order to truly arrive at the Great Goal. Thus, they are all truly filling their different Stations along the Path, so to speak, acting in accordance with Divine Law, the Divine Plan, and it is the only plank that can be followed in order to arrive at the Ultimate Goal. Knowing all these things, the divine await the manifestation of the divine law in all things and act accordingly. They do not peremptorily launch forth some wild scheme for Salvation, nor erect any suppositional theories of what should be done—they wait, as stated, for the divine law to bring into complete evidence those perfectly ready for MORE LIGHT, and when they appear the proper light is ready to shine and by the power of divine law. Now, all of this is not arbitrary, not in the least, but it must be understood that it is established divine law, and a good law, a kind law, a love law, having its inception with God. Could we really attribute any other action than this most intelligent, wise action as shown by this Plan, to a wise All Powerful God? A God of Love? We must surely know that the Supreme Intelligence has formed a certain, well defined Plan for the enlightenment of all people, and we too must surely know that we must follow it. Therefore we have been asked to do this in: Seek first the Kingdom of Heaven and its righteousness and all things shall be added unto you. You can glean from this invitation, admonition and law, that there is already existent a plan, which to learn of fully, we must seek for the Kingdom of Heaven and its righteousness. And from this also we can assuredly glean that there IS a Heaven and that there IS the ideal righteousness that we would fully know and fully live and experience. The prime point is that we **must** recognize these facts, these truths and go about seeking individually their divine unfoldment in ourselves. We can also surely know that all the reforms which have been instituted as man-made plans of salvation, have not accomplished the feat of showing the way to Heaven and its righteousness, which proves, perfectly, that there is but ONE Way, and that one way lies in the individual and collective heart of Man, placed there for a perfect unfoldment by a God of Love. We may delay its unfoldment, up to a certain point, but the full force of the Divine Law will sometime step in, as it were, and take charge of the

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matter fully, to the salutary end that people will not wilfully neglect the wonderful heritage which is theirs to know and to have, and thus be truly saved from foolish errors. For, if this universe is ruled by a God of love, which it most assuredly is, it must truly follow that the power of love will manifest fully all its glorious fundamentals of helpfulness, acting thus, as Love should, as the Protector of all mankind, especially those who have been erroneously misled by false fancies, conclusions, and, False Teachers.

Love is the fulfillment of the Divine Law, for it is God. Thus, Love is the Path that leads only to Love, to God. And, God is within us. Thus we must seek within us for the Heaven that is our sublime heritage to know, have, be and fully experience, and for the God of our hearts—the True God of Ineffable Love, Whom we should, and sometime will, love with all our hearts, minds and souls, for he is Good—good to all of us and is even the Goodness that is in us all.

Let us be mindful, then, of the one fact that Heaven, that God, that all we know that is divine is perfectly capable of attainment, that through our sincere, sacred, holy, clean, pure, simple and humble, yet powerful efforts we shall secure the blessings in store for us, never forgetting, and always expecting that when we have need of help to better fit ourselves for acceptance into the Kingdom, it will never fail to come. For, is not God, or Love, the Ruler of this Universe?

So always be of good cheer. Nothing really matters, as our Hindu friends say, except the Lord. For He is very wonderful, for the power that is in his heaven surpasses every ordinary wonder, and we all can know that it is the true brightness and happiness and love of the Lord and his heaven that ever inspired us, by and through Divine Law, to ultimately enter into Oneness with all his Glories, prepared for us from the foundation of the world.



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Promise Yourself

To be strong that nothing can disturb your peace of mind.

To talk health, happiness and prosperity to every person you meet.

To make all your friends feel that there is something in them.

To look on the sunny side of everything and make your optimism come true.

To think only of the best, to work only for the best, and to expect only the best.

To be just as enthusiastic about the success of others as you are about your own.

To forget the mistakes of the past and press on to the greater achievements of the future.

To wear a cheerful countenance at all times and to have a smile ready for every living creature you meet.

To give so much time to the improvement of yourself that you have no time to criticise others.

To be too large for worry, too noble for anger, too strong for fear, and too happy to permit the presence of trouble.

To think well of yourself and to proclaim this fact to the world—not in loud words, but in great deeds.

To live in the faith that the world is on your side so long as you are true to the best that is in you.

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TOLERANCE

By David B. Bush

Perhaps my faith is like my race,
An accident of birth
Determined only by the place
Where first I came to earth.
So for the faiths of every land,
Though many they may be,
If some I cannot understand,
Lord, give me charity.

The faith my fathers died to keep,
The quest for God and life,
Took them o'er mountains high and steep;
Through struggle, stress and strife,
They served their God as they knew how,
In fashion strange to me;
But if I cannot take their vow,
Lord, give me charity!

And if my neighbors go to church
To learn a different creed;
For God in other ways to search,
And seek the help they need;
Although their forms to me seem odd,
Their ways too far to see,
If through their prayers they come to God,
Lord, give me charity!

Had I been born 'neath China's skies,
To ancestors I'd pray;
Had India met my op'ning eyes
I'd bow to Brahma's sway.
The creed I hold derives its plan
From where I chance to be,
So when I judge my fellow man,
Lord, give me charity.



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—ABDUL BAHA.

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Editorials

A MODERN MARTYR

Bishop William Montgomery Brown of the Protestant Episcopal Church of Cleveland, Ohio, is on trial for heresy before an ecclesiastical court. As we write these lines, it is predicted that he will be convicted and expelled as a heretic. This Bishop is an old man, long in the service of his Church, and he loves it. Its ideals, its associations and its ritual all appeal to him. It has been his life, and fain would he die in its bosom. But this solace is likely to be denied to him, for the Bishop has thought. He has studied his Bible and his creed during his long service, and weighed the words carefully. But he has also considered modern science and he has read Darwin. Before reading, he was of those who derided; but after reading Darwin he no longer derided. No one who has read Darwin afterward derides, for Darwin's simple putting together of one proved fact after another shows clearly to any normal mind the origin of man, a truth which Darwin himself states so modestly and doubtfully. After this the good Bishop perceived that the story of creation and the origin of man as given in the Bible could not be true, and great was his perturbation of mind. At last the solution was made clear to him. As Jesus spoke in parables, as the Bishop himself even, was wont to illustrate his discourse by story, so were these Biblical accounts parables, stories, allegories, illustrating the great truths they contained in a way to strike home to the reader a vivid picture. With this solution he was content, and with a clear conscience he could remain with his church, helping in the onward march of its progress and enjoying its solace and consolation.

Now many a man, having reached this stage, would have kept his thoughts to himself and so have avoided trouble with the Episcopate. But Bishop Brown was not thus prudent. He thought that he had found a great truth, a truth reconciling Holy Writ with modern discoveries, and he must speak of this. In this way, he thought, theological advancement and breadth could be accomplished. But his words came to the ears of a

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Church government already sensitive from the outcropping of modernism on every hand, and his trial for heresy was ordered.

Now Bishop Brown was not the man to laugh at them for the old fossils they are, to snap his fingers in their faces and to go his own way. No, he loved the Church, and he loved the men who composed it, and he wished to stay. He was no traitor to Church or tradition and he knew it. No heretic he, but one who would explain the Church, modernize the Church, save the Church, for a fossilized Church cannot any more continue to exist than can the Ichthyosaurus. And so he defended himself.

He demanded that a questionnaire be sent to all Bishops and ministers of the Church to find out how much was generally believed of the literal truth of Biblical account. Is there a personal, corporeal, anthropomorphic God who made the earth out of nothing in six days and had to rest? Did the whale actually swallow Jonah, and could a man remain inside of a fish that long and come out alive? So his questions ran; but it was all swept aside. What other people thought was irrelevant to the case, they said.

Then he demanded to know what doctrine of the church he had violated. Was there no liberty of thought or of interpretation? He challenged them to state the doctrine of the Church, and predicted that no two of them could state it alike. This they refused to do. The Church has no doctrine aside from the Bible, which must be literally accepted. Thus his condemnation is assured.

Shall the advance of mankind into new avenues of truth claim no modern martyrs? Indeed, we claim this one. He was not bodily maimed and torn, but his highest ideals, his heartfelt emotions, his almost dying wishes have been crushed and destroyed. Bishop William Montgomery Brown is a martyr, and the Protestant Episcopal Church is his executioner.

THE ELIMINATION OF PREJUDICE

We refer to the caption formerly carried on the cover of REALITY. We have lately replaced this by a more comprehensive caption, and some of our friends have been set to wondering what it portended, whether perhaps we had become addicted to prejudice ourselves and did not care any more about its elimination. We hasten to assure our friends that their fears are unfounded. We are unutterably opposed to prejudice,

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as indeed our stand in harmonizing religion with science proves, for science scorns nothing more than prejudice. As well might one think that in selecting the Seventh Bahai Principle to adorn our cover, we thereby rejected the other eleven.

The facts are as follows. The Bahai Principles were given on the inside front cover when the present editorship took charge, and this one was placed also on the outside. Presumably they were to be varied, first one and then another displayed outside while the whole were given within. But as a matter of division of labor, the arrangement of the cover was left to the business management, and it was continued unchanged from month to month as a matter of uniformity. However, a certain review of REALITY was brought to the attention of the editor, in which the reviewer said that the magazine stood for the elimination of prejudice—which it does—but he did not say that it stood for any other Bahai principles, and we saw that the caption was misleading to this reviewer and presumably to others as well. We stand for the spirit of the Bahai Principles taken as a whole, and we do not stand for the letter or the text, for as one wiser than we remarked centuries ago, "the letter killeth, while the spirit giveth life." Therefore we did not wish to be judged by a text, however excellent in itself, but by our whole platform, and therefore we selected a caption which will fairly cover it. The omission of our former caption has no other significance.

EDITORIAL CORRESPONDENCE

Mr. Edward J. Irvine has been previously introduced to the readers of REALITY, and it will be recalled that he is a "red" Bahai. Mr. Irvine favors the "dictatorship of the proletariat," and we asked him how was it that since he wished to be governed by the least intelligent and least informed men that could be found, he did not come out for a government by apes, as being in a still less advanced state than the human proletariat. His answer follows:

Dear Dr. Dyar: East Falls Church, Virginia.

I received your letter and was very glad to hear from you, but, why should you place an honest monkey below the average man? The majority of people are fools, and the working class constitute the majority; most of them have nothing on their brains but their hats. I am unalterably opposed to equality, the same as you are. I recognize the black race as inferior to

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the white, and would not object to a white clan, providing it committed no unjust acts.

But, what of my opportunites in life? I have written books, but cannot publish them because I have no money; I cannot get married because I could not support a wife. My past was an inferno; my present is a slough of despond; what of the future?

"If I cannot bend heaven, I will rouse hell!" as Virgil said. I believe that communism is inevitable, due to the ever increasing concentration of wealth in the hands of a few, and other contradictions in the capitalist system. To quote Marx and Engels:

"Hitherto every form of society has been based on the antagonism of oppressing and oppressed classes. But in order to oppress a class, certain conditions must be assured to it under which it can, at least, continue its slavish existence. The serf, in the period of serfdom, raised himself to membership in the commune, just as the petty bourgeois, under the yoke of feudal absolutism, managed to develop into a bourgeois. The modern laborer, on the contrary, instead of rising with the progress of industry, sinks deeper and deeper below the conditions of existence of his own class. He becomes a pauper, and pauperism develops more rapidly than population and wealth. And here it becomes evident that the bourgeoisie is unfit any longer to be the ruling class in society, and to impose its conditions of existence upon society as an over-riding law. It is unfit to rule, because it is incompetent to assure an existence to its slave within its slavery, because it cannot help letting him sink into such a state that it has to feed him, instead of being fed by him. Society can no longer live under this bourgeoisie, in other words, its existence is no longer compatible with society."

I created Reformed Bahaism to dull the edge of class conflict, to perpetuate religion by injecting economic justice into it; but, neither capitalist nor communist wanted it, so, let them have civil war through their own choosing!

Bishop Brown (who was lately tried for heresey), has this to say in his book, "Communism and Christianism": "The discovery that the itch is caused by a parasite was an epoch making character, because it led to the discovery that many, if not most of the diseases by which mankind and also animal kind are afflicted are of a parasitical character. This is as true of

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the social organism as of the physical. Capitalism is the tape worm of society."

Brown was over sixty years of age before he became converted to communism, thus, I still have hopes that you will do the same. You have the scientific mind necessary for Marxism, and inasmuch as "Darwinism leads direct to socialism," half of your intellectual journey is over.

Trotsky says: "Terrible will be the crash of the governments when the people, deafened by the thunder of the cannon, realize the meaning of the events now taking place in all their truth and frightfulness.

The revolutionary reaction of the masses will be all the more powerful the more prodigious the cataclysm which history is now bringing upon them.

Capitalism has created the material of a new Socialist economic system. Imperialism has led the capitalist nations into historic chaos. The War of 1914 shows the way out of this chaos by violently urging the proletariat on to the path of Revolution."

Sincerely your friend,
E. J. IRVINE

EDITORIAL REPLY

Our correspondent admits that men are not all alike, that some men are intrinsically better than others, some races superior to others, and therefore he is ripe to accept the eugenical view that the species, man, being in a state of variability, is in an excellent condition to be improved by selective breeding. Furthermore, natural selection having practically ceased to operate owing to the conditions produced by civilization, this improvement can only be effected by artificial selection. It is clear, therefore, that eugenics is the highest philosophy of mankind, and will be the coming practice, if mankind is to develop as mankind is capable of developing. In comparison therewith all other philosophies are foolishness. However, we will attempt to point out some of the fallacies in the Marxian argument by which our correspondent seems to be deceived. The subject has assumed a tragic importance, since these arguments of Marx and his school have led those in control of the great country of Russia to run amuck with civilization, a catastrophe which, perhaps, has no parallel in history.

That the evolution of human society has passed through the class stage is doubtless true; but it has already passed this

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stage, and therefore the Marxian idea that this is an integral part of human progress, that society is founded on the class system, is a false idea. Marx's sight was directed backward, not forward. He looked in the wrong direction, and he could not vision the actual direction which progress was taking and would take.

In America, our ancestors founded a republic, not on a class foundation but on the idea of citizenship equality. The system has succeeded and is spreading. It is capitalistic, if you please, in the sense of the recognition of private property. There are only two other forms of society to be considered, that in which property is partly public and only a small part private (socialism), and that in which all property is public (communism).

Taking the capitalistic republic as the present best form of government, classes theoretically do not exist. Nevertheless they do to a certain extent practically exist. We have the very rich, who are few, the middle class or small capitalists, the bourgeoisie, who are numerous, and the wage-workers or proletariat, who are also numerous. But there is no fixed distinction between these. Any bourgeois can become rich if he has the ability, and any laborer who saves his wages and banks or invests them, becomes thereby a bourgeois. Abraham Lincoln was a poor boy, and so were many of our bankers and railroad presidents. The system rewards thrift and ability and penalizes sloth and inefficiency. These facts wholly vitiate the basis of Marx's argument. His argument is good, given the premises; but the premises are false.

That the bourgeoisie impose their will upon society, oppressing the proletariat, is no longer true, if it once was. The proletariat has its vote; England has had its labor government, and no catastrophe has followed either event. Communism has not been established, not because there was no opportunity, but because the system was not desired. Only in Russia has it been put in practice by a group of fanatical theorists, misled by the Marxian mirage. Communism never has succeeded and it never can. "What is everybody's business is nobody's business," as the old adage says, and communism penalizes effort and ability while promoting laziness and inefficiency. Under communism mankind is handicapped and we believe that the good sense of the people will prevent the spread of the system. It will not be the republican governments which will fall in a terrible crash, as Trotsky prophesies, but the false and cruel

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structure which he has been himself so largely instrumental in raising in Russia.

Editor REALITY Magazine
New York City
Dear Sir:

I have read with interest the many good articles in your August issue, and was especially interested and enjoyed reading the letters in the Editorial Correspondence. But one point in your answer to the C. F. Haanel letter struck me as very weak and lame. I refer to the illustration of the "life" of the clock. You say, "But to assume that some outside force or "Spirit" keeps the clock going and is the "life" of the clock, seems to us an unnecessary assumption." You surely do not assume that clock can start itself or make itself? You must admit that first of all the clock "had to be made" by something outside of itself. Then, after it has been wound up, by outside force, it requires the act of something to "start it going." So in both of these preliminary operations, it (the clock) depended upon "outside force" to "start" it going. After it had been started, of course it would run without "outside force" until its energies were expended or it "died down." That is the point which Mr. Haanel brought out, that every form of life had to depend upon an "outside force" to start it going—in other words to "give it LIFE." I could not refrain from calling your attention to this 'weakness' in your reply to Mr. Haanel.

Wishing you continued success in your work and magazine, I beg to remain,

Fraternally yours,
F. A. HARVEY

EDITORIAL REJOINDER

The "weakness" in our argument which Mr. Harvey kindly points out, and which Mr. Haanel also notices in the preceding discussion, is due, we think, to the fact that our simile of the clock is too easily stretched to cover points not referred to. Our argument was that while the clock is going, it is not necessary to assume any outside force or spirit that keeps it going. It is evidently going on account of its own construction and not by some outside agency. We thought the argument to be that "spirit" is the cause of life, and that if "spirit" were withdrawn, life would cease. The question of the construction, winding, and starting of the clock does not come within the

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range of the simile. A clock is made, wound, started and runs till it runs down. How life was first made is still a subject for research; but it has been going ever since and it does not run down. The simile, therefore, should not be stretched to cover points where there is no similarity. We find life "going," and we do not have to consider its origin or its end. What is life? What keeps it going? My friends reply, "Spirit." I think it is going from its own essential construction—like the clock, while the clock is going. Really, we think the simile serviceable to cover the point intended.

Lest any misconception arise, we would say that we are here taking the biological conception of "life," rather than an individualistic one. In using the word "life," we mean life as a whole, not the life of any particular individual. The individual is a necessary link in the life-chain; but after he has passed on this life to the next generation, his passing out is a matter of no concern to the general life itself.

Dr. Harrison G. Dyar,
Editor Reality,
My dear Dr. Dyar:

In the August number of Reality you say, "Our own answer to the question: "What is the ultimate principle?" must be, from present information, the electron. These units, aggregated into different systems, form the elements. From the elements in more complex combination, the chemical substances are made. The inorganic substances are relatively simple combinations of bases and acids. The organic substances are more complexly compounded, and these substances, or some of them, when arranged in a mechanism called a cell are capable of certain processes, assimilation excretion, growth, sensation, reproduction. The organism works in a self-sustaining system, and we say that it is alive. There is, however, no fundamental difference here. If the organism "goes," it is alive. If it stops it is dead, without there being any difference in its chemical composition in the two states. A clock is composed of metal parts, and it can run or come to a stop. But to assume that some outside force of "spirit" keeps the clock going and is the "life" of the clock, seems to us an unnecessary assumption. The living organism is more complex, but scarcely different in principle."

The analogy of the clock is a particularly happy one, it seems to me, because the clock certainly will not continue to go

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unless some outside force or "spirit" keeps the clock going. This force or "spirit" is usually applied by winding the clock, and the metal parts of which the clock is composed will not move until this force or energy or "spirit" is applied.

But to return to the electron which you say is the ultimate principle or substance which shall serve as the explanation of all existing things and thus preserve the doctrine of monism.

Let us not forget that "Monism is the doctrine which refers the explanation of all existence, activities and development of the Universe, including physical, psychical or spiritual beings to one ultimate principle or substance."

You say that this principle or substance is the electron. The electron is therefore omnipresent, because it must compose the principle or substance of all physical, psychical or spiritual beings in existence. Fortunately science has demonstrated this to be true. Electrons have been found in hermetically sealed vacuum tubes, and radio messages have been distinctly heard through 150 feet of solid rock.

It must therefore be admitted that electrons are omnipresent.

You state that the organization of electrons constitute living matter, and that reason, thought and understanding are the reaction of brain cells so that the electron must not only be omnipresent but must possess mind, in which case mind is also omnipresent.

This omnipresent mind would, therefore, constitute the aggregate of all electrons in existence, and would necessarily have attributes not possessed by the individual electron, just as a drop of water might be the same in kind and quality as the entire ocean but the ocean possesses many characteristics which the individual drop does not.

Is it therefore not possible that the Universal substance by which and of which everything has been created and is continually being recreated, might well be termed spirit or mind. even though we term the smallest individual unit an electron.

Admitting then for the moment that the electron is the ultimate principle, the proper classification of the electron remains to be determined. Is the electron material or spiritual substance? Let us see.

Matter is "The form of being or substance that is characterized by extension, inertia, weight, etc., or in general by the properties cognized through the senses."

Spirit is "The principle of life and vital energy."

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Under which of these two classifications shall we place the electron?

We are told that it would require 500,000,000 atoms placed side by side to measure one linear inch; that about 125 septillion atoms are required to form an inch of lead, and that we cannot come anywhere near even seeing an atom through a powerful microscope.

The atom is, however, as large as our solar systems compared to the electrons of which it is composed. The diameter of an electron is to the diameter of an atom as the diameter of our Earth is to the diameter of the orbit in which it moves around the sun.

It is clear, therefore, that matter is capable of a degree of refinement almost beyond the human mind to calculate, and that the building up of matter from electrons is simply the process of individualizing intelligent energy.

If mind or spirit seem objectionable from a materialistic point of view, perhaps the word ether may not be objectionable as indicating the aggregate of electrons, even though we retain the word electron for the unit.

Stockwell says: "The basis of life and consciousness lies back of the atoms, and may be found in the universal ether." Hemstreet says: "Mind in the ether is no more unnatural than mind in flesh and blood." Stockwell says: "The ether is coming to be apprehended as an immaterial superphysical substance, filling all space, carrying in its infinite, throbbing bosom the specks of aggregated dynamic force called worlds. It embodies the ultimate spiritual principle, and represents the unity of those forces which spring, as their source, all phenomena, physical, mental and spiritual, as they are known to man."

Dolbear, in his great work on the ether, says: "Besides the function of energy and motion, the ether has other inherent properties, out of which could emerge, under proper circumstances, other phenomena such as life or mind or whatever may be in the substratum."

The most modern and all-inclusive evolution hypothesis may be deduced from the strong indication that electrons, the primal active and minutest component of atoms, always were, and that they contain potentiality of original life. This theory would seem to entirely obviate the imagined need of special creation of things from a "void," or from nothing.

The electronic theory of the evolutionary integration of matter and distribution of force is, in essence, the basis of

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what may be called ultra-modernism in both religion and science.

The radio, projecting even the faintest sounds through 3,000 or more miles of space, is man's most marvelous practical achievement resulting from positive knowledge of the exact operation of some phases of the laws governing this recently discovered universal force.

The sun is not only the source of electrical energy but it is the source of life itself. No life of any kind could exist upon this planet without the energizing and vitalizing magnetism derived from the sun.

Electrons are, therefore, the solar fluid or ethereal atmosphere. This solar fluid is not only the source of life but is the medium for the transmission of the potencies orginating in the other planets of which our solar system is composed.

Each planet is also an electro vital dynamo, but the nature of the vibratory emanations which they send depend upon the nature of the planet. Thus we find that not only the sun but that Venus, Mars, Saturn, the moon and all other planets radiate their own peculiar characteristics.

This then, is the laboratory in which nature is forever combining the forces which result in the infinite diversity which we find on every side.

But let us remember that this is a discussion concerning the nature of God. God is not only the created but the Creator, and the general conception of God has been that of a Supreme Being which governs the Universe; the Supreme Mind which not only created the electrons but directs the organization of electrons into the myriad of forms which we see about us.

Professor Joseph A. Leighton of the Ohio State University says in "Religion and the Mind of Today": "But the imposing march of natural science, its theoretical victories and practical triumphs, must not blind us to the intellectual error and moral emptiness that result from the endeavor to extract from the study of the physical order alone ethical principles and religious uplift. From no worship of nature alone can be drawn the moral power and insight to save society.

"We must look to the rational conscience within us, to the needs of the social order in which we are inalienable members, and to the moral order of history, as the threefold revelation of the Divine purpose and destiny of man as an ethical and spiritual being."

Yours sincerely,

CHARLES F. HAANEL

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EDITORIAL COMMENT

We wonder why Mr. Haanel wishes to continue to argue with us, but since it is so, we are glad to present his interesting observations to our readers.

Now what is the trouble? It is the old question of mind and matter. Matter we have some idea of and at present it is reduced to the electron. But Mr. Haanel is not quite satisfied with this. He says that the electron must possess mind, be intelligent, possibly conscious. Why so? If its characters are all-inclusive, and its combinations and recombinations capable of producing all the phenomena that we observe, why add a mystical quality called mind?

We think that the conception of mind as a substance is fallaceous. To us, mind is not a substance, but a process. We may liken it to a waterfall. There is the fall, of a definite shape and showing peculiar characters, no two falls alike, yet all made of water and nothing else. So we think of mind as a process, reactions between brain cells, probably electronic, but there is nothing there but brain cells and their reactions.

If we are to press the analogy to include our conception of God, He becomes the process of the evolution of the electron, the general functioning of the universe, whatever that may be. That is, if God is the Mind of the universe. If God is to be defined as the primal cause of the universe, we know little enough about that. Such things seem rather futile to speculate about, and we are rather inclined to return to the ideas which we presented in the April issue of REALITY, with which this discussion began.

Before closing, we will pause to disagree with the statement of Professor Joseph A. Leighton as quoted by Mr. Haanel that science is not sufficient, or the study of nature, to deduce the moral and spiritual laws of mankind. We believe that the converse is true. They are absolutely sufficient.

"Consort with all the people with love and fragrance. Fellowship is the cause of unity, and unity is the source of order in the world. Blessed are they who are kind and serve with love."—**Baha Ullah.**



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The Nth Observation

By Ronald V. Garratt

I have read the editorial by Dr. Harrison G. Dyar in the June issue of REALITY with interest. I always read his editorials with interest. But, it is more vivid at the moment. For the reason that he is a man of singular scholarship and breadth of mind. I write this under my own name so that I may not appear to hide my light under the bushel of anonymity. I beg to disagree with the views expressed in this editorial. Yet, while I do so I cannot help realizing how correctly he diagnoses the case against many who profess affiliation with cults of advanced thought. I have been a sinner thus, and well know it. By dint of hard knocks and varied vicissitudes I am being leavened, for which I send a fervent prayer of gratitude to the author of all our being. Ego inflation is not absent among the students of these philosophies, and as I have watched my own shortcomings I watch those of others sadly yet not without a certain merriment. For, well I know the inflated ego must appear to God as the Lilliput strutting his six inches of conceit among the six footers of God's country on Haymarket Square, the Strand, Fifth Avenue, Boylston Street or in Brookline. But, we must all realize that introspection is good for the mind, body and estate of man or woman, yet like all other good things can be carried to painful extremes just as egotism can be carried to ludicrous excess.

I have always looked upon Dr. Dyar as the personification of wisdom and tolerance. In this editorial he appears neither. If he holds to the vision presented to his readers in the June issue of REALITY, then, either he lacks vision or has let it slip from him. If Dr. Dyar believes in God, and I know he does, then, he must necessarily believe in that ultimate something which in itself is the very intangible essence he assumes to denounce. For, be it understood, "this soul stuff" breathes of the higher, better qualities of one's being. Again, let it be noted, if carried to excess the philosophy which dwells upon it becomes ludicrous and fit for the ash pan. The extremes and evils of astrology, Christian Science, Theosophy and kindred philosophies and religions form a menace to sane thinking, sane living. Granted. Yet, properly understood they may carry one forward to much usefulness of purpose and purity of character. I would eliminate Christian Science from these philosophies, since to me it partakes of the very extreme one should avoid.

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Yes, our ancestors were God fearing people. Let us rest here a few moments to follow the course of the editor's reasoning. He says, "when the motive is sufficient people do not think of discomforts and inconveniences. Women will slave and suffer gladly for those they love. If it were generally understood that for the patriotic American the large family was of prime importance we would hear little enough of the term, 'economic pressure'." The learned doctor then berates the present trend of psychology, in which there may be a modicum of reason. He dwells upon the rosy side of the shield of the ancient and honorable system of large families, and laments the predisposition today to limit reproduction.

Thank Heaven for the changed psychology. Yes, our ancestors were a God fearing people. So was Alva of Spain, the inquisitor of the Netherlands. He feared that unless he massacred the Hollandais the escutcheon of the Romish church would be befouled. He succeeded well in besmirching it. So was Pope Innocent III who massacred 20,000 Albigenses on the pretext that a few of their number had murdered one of his papal delegates and inquisitors. Yes, he feared the righteous, calm strength of a truly God fearing people. So were the inquisitors of all ages in the history of the Roman Catholic Church. They feared that bereft of the iron hand of the thumbscrew, of the limb-twister, or the whipping post, and of the many refined tortures of the chambers of horror the influence of the church would vanish, its power broken. Well might one say, give me the love of humanity rather than the fear of God.

Abundance of procreation may be well enough in New England. It may be highly patriotic indeed among the fast disappearing clans descended from the early Pilgrims. It may be well, however, to consider whether or not the author of all things decides these momentous questions without reference to human reason or desire, or whether or not he instills into the mind just those factors which are both requisite and necessary for the body as for the soul. It may be reasonably assumed that the great Creator has inspired a well considered, well organized, well administered plan of evolution, in the course of which ancient races disappear, and make room for new blood. It is true that chaos marks the ruth of the world today. The United States partakes of that chaos. There was chaos in the beginning of creation. All matter was in liquid form, and subject to innumerable changes and vicissitudes before the planet EARTH was finally made ready for humankind. Out of chaos

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arose a certain plan of well ordered creation and evolution. And, likewise, out of the chaos of mind now sweeping the world will arise a new kingdom, a new race. What that new kingdom may be or how that new race may evolve none of us knows. But, undoubtedly all is in the melting pot, in the making.

Dr. Dyar has touched only the rosy side of abundant reproduction. With the new Englander who is in a position to preserve comfort, station in life, and all that goes to make home while abundantly reproducing all is well. I know, and Dr. Dyar knows the ruth of abundant procreation among the less comfortable families of all industrial centers. I do not need to ask him if he has witnessed the misery of the mothers and the half witted minds of many of their children in the heart of the poorer quarters of all great industrial centers the world over. What shall be said of such conditions where millions of children grow in brutishness because their parents have assumed the functions of the rabbit and the guinea pig?

None of the so-called new ideas is new in any sense of the term. It happens only to be new to people who have accepted the doctrine of Heaven and Hell. Theosophy as Dr. Dyar well knows is as old as the hills, and is the outpouring of all that is best in old religions which has come down to mankind today. It is not the religion or philosophy which is at fault, but some among those who accept it. And, let it not be forgotten, the Christianity of today has its egotists no less than the so-called cults, and the Puritan of New England of yesterday was on occasion the personification of egotism, so much so that he created a very hell for all about him.

Many of those who have read REALITY with interest for years past will continue to do so. It is evident the magazine has come to the turning of the ways. This was significantly indicated in an editorial of two or three months ago, and as I read that editorial I realized that the editorial of June, 1924, would inevitably follow. The magazine has shareholders the world over, and some among them would sooner see REALITY die game than yield to the insistent demand of sections of public opinion which refuse to acknowledge the inevitable march of world evolution. They have financial stakes in the magazine, but they would not fear to risk the loss of these financial stakes in the possible dissolution of the magazine. For, that body politic which dies fighting for its principles lives anew

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perhaps in other ways, and its influence for good can never pass out. It lives on forever no matter what the seeming.

EDITORIAL COMMEMT

The Editor feels encouraged by the tone of our correspondent's remarks. We will strive to uphold advanced standards, and we thank you, Mr. Garratt.

In regard to our correspondent's disapproval of our advocacy of large families for the old New England stock, we fear that we have not made ourselves perfectly plain. The matter stands this way: To breed a better race of men than the one now existing, on Eugenic lines, it is necessary to devise some means whereby the parents of the next generation will be the best men and women of this generation. This is generally approached from the negative side, namely, to discourage the reproduction of the worst elements in the population and leave the best to shift for themselves. But now the anomalous situation confronts us that the best elements in the population are not producing, the birth rate being scarcely sufficient to maintain the stock among them. If now we cut off the reproduction of the mediocre and bad elements, we will be faced by a progressive decline in the total population. Such a decline is a serious danger, not because the world is under-populated, but because the decline proceeds in geometrical ratio, and in a few generations Americans will face extinction. Therefore, the important thing is to encourage the reproduction of our best stocks even more vigorously than we repress that of the worst. Othewise two alternatives face us: Extinction of our race, or its degeneration to a bestial state. The reason that we are faced with these two dire alternatives lies in the insufficient reproduction of our best stock, and we submit that this is an emergency over which we may be pardoned for losing our tolerance and our wisdom, too, as Mr. Garratt says we have done. We wonder the very stones do not get excited and cry out. But who cares? Nobody, apparently, so long as they have plenty to eat and an automobile to ride in.

Everybody, everywhere, has been taught to watch and wait for opportunity, and this watching and waiting has proved to be the abuse of ambition and the curse of courage.—**F. D. Van Amburgh.**

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Perfective Laws of Personal Development

By Luella F. Phelan

THE PERCEPTIVE SENSES—TASTE

What we call "taste" in ordinary conversation is, to quote Dr. Titchenor, "for the most part a mixture of smell and taste. The reason why we cannot taste things when we have a cold in the head, is that the nasal passages are blocked, so we cannot smell. A good deal of our daily food is absolutely tasteless. At different parts of the tongue and the back of the mouth we find little bottle-shaped pits, called taste breakers. The mouth of the bottle receives the taste stimulus (sweet and sour substance) inside the bottle are the taste cells, from which the nerve runs through the bottom of the bottle to the brain."

The brain is something like a wireless system. The outer covering of gray matter is a mass of fine fibers which catch the vibrations of thought and transmit them to the proper centers for classification and distribution. This shows how thought is connected up with the body, so that any idea may be made to reach and influence any part of the body. Each cell of the body is intelligent within itself, but there is an instrument of contact and communication—this is the nervous system. This may be regarded as a great telephone system with a central office which receives and sends reports. There is a main office and there are various sub-stations performing a limited action. Every cell of the body is reached by a wire directly or indirectly from the main office. Every cell has a sending line to the main office. Keep your telephone system in repair by educating the perceptive senses to such perfection that there are no dead wires, nor any danger of a short circuit.

As regards the knowledge gained of the qualities of bodies, perceptions of taste resembles those of smell. But in tasting any substance, it is actively rolled about in the mouth; thus the substance is also known by the skin and muscles, as located in the mouth, and as hard or soft, fluid or solid, and also to some extent as having such a size and shape, or as so many in number. The more highly civilized peoples are more discriminating in tastes; the very reverse of the ordinary rule for perceptions of smell. They use perfumes mostly for mere pleasure and not to give them any knowledge of things; but the case is not the same with the delicacy and acuteness of tastes. Tea-

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tasters and wine merchants, for instance, become exceedingly accurate judges of the "crop" or the "vintage," and it is said that certain Roman epicures professed to know by taste where fish was caught, and on what leg a partridge had slept just before being killed. (Some keen perception that of the epicure.)

Men in general are becoming more and more particular in their tastes.

"The budding nerves upon the tongue
Links brain with realms unseen;
Mind leaps the void around it flung
And stands a king all kings among
Equal, Serene."

What an individual has a taste for reveals the fact of a discriminating mind in taste—or the reverse. A cultivated mind in taste, or the reverse, and the fact of an uncontrolled or controlled will in the habits of taste. When a taste becomes a habit then it is an appetite. An appetite indulged beyond control is handed down to posterity and is called heredity, that in turn becomes a giant for some Innocent to wrestle with and overcome—do not doubt that it can be overcome.

What we know of the different tastes are complex experiences, made up of odors, motor experiences, pressure and pain sensations, visual elements and a far more limited number of taste elements than we ordinarily suppose. The odor is the significant element in such tastes as egg, milk, fruit, wine, onion, chocolate, coffee and tea. It is said that tea and coffee are, indeed, undistinguished from quinine, when the odor elements are excluded, and are differentiated from each other only by the slight astringency of tea—that is by the peculiar pressure-experience, the "puckering" which it excites.

The number of tastes seem to be four; sweet, sour, salt and bitter. But of the physical stimuli of taste sensations we know even less than of the indefinitely localized physiological organ. Chemically distinct substances may even arouse the same sensational quality; for example, both sugar and acetate of lead give a sweet taste. Only one general statement may be hazarded; the taste stimulus is always in liquid form. If the tip of the tongue be carefully dried, a crystal of sugar placed upon it will seem tasteless, until the tongue again becomes moist enough to dissolve it. The tongue tastes, it also feels. The sensation of touch is often confused with that of taste. During a very heavy cold the tongue feels much but tastes very little. Cold food is lacking in the taste of warmer. The sensa-

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tion produced by very cold water is largely that of feeling. Luke-warm coffee is not enjoyable because the aroma of its steam and the cold of ice are absent.

Sweeten equally two glasses of water. Let someone while you are not looking, place in one glass a quantity of quinine or other bitter substance. Now taste and note which glass contains the drug by observing the greater sweetness of the water in which it has been placed. The quantity of bitter may be increased until additional sweetness can be perceived. If the water begins to taste bitter before increased sweetness is perceived, the experiment has failed but do not be discouraged. Repeat until success is reached. It can be reached—according to the experience of psychologists who have made the report. There are many tricks of taste that would afford interest and bring many surprises, but enough has been said of physical taste as perception.

Let us consider a few phases of taste as applied to the more ideal side of life. First from the standpoint of literature. Literary creed demands careful observance of the basic principles controlling the construction of literature, and it is interesting to follow the law of the Trinities to the field of literature. To quote no less authority than Edgar Allen Poe in his essay on "The Poetic Principle," as definition of Taste in writing. Poe takes direct issue with the didactic idea that poetry is intended to enforce truth. He divides the mental world into "Pure Intellect, Taste and Moral Sense," stating that the "Intellect concerns itself with Truth, Taste informs us of the Beautiful, and Moral Sense is regardful of Deity." Of this latter he said, "while consciousness teaches us the obligation, and Reason the expediency, Taste contents herself with displaying the charms; waging war upon vice, solely on the ground of her deformity—her disproportion—her animosity to the fitting, to the appropriate, to the harmonious, in a word, to Beauty. An immortal instinct deep within the spirit of man, is thus, plainly, a sense of the beautiful." Poe defines poetry as the rhythmical creation of beauty and says, "Its sole arbiter is Taste."

In the art of vocal expression—or the speech art—forms of literature can, of course, be selected for the student, to meet the needs, yet ordinarily the work chosen should be the student's own; at any rate, the arrangement of it. His own Taste must guide him. Only by the development of taste for the best in literature, can there be growth and progress in the study

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and delivery of vocal expression. The same principle governs music and painting.

Selection is the revealer of taste; therefore we must be very careful and mindful of what we select. This applies to material for a story, a poem, a song, or a picture. If we must be judged by the taste we display—and accept my word for it that we are—it is obvious that we should strive to express a taste for the intellectual, the emotional, the imaginative, and cultivate each to the highest point by simplicity, correctness, clearness, strength, propriety, concreteness, subtlety, charm, melody and harmony, whether it be in literature, music, painting, dress, friends, or the fine art of life which is the greatest of all the fine arts. These are the qualities necessary to the unfoldment of self into an appreciation of the esthetic. The esthetic quality simply stated, means the beauty of the substance, and we have not come into the broad vision until we can see beauty even in the most commonplace things in life. Remember the rose is the aspiration of the clod.

Taste physical, mental, or moral, is in a sense like heaven. It is not reached by a single bound, it is unfolded and developed naturally and is modified and changed by association and environment.

In the first stages of development in any of the arts and in life, as measured by Shakespeare's "Seven Ages of Man," we grow from the infant to the lean and slippered age and the interim is filled with alternating success and disappointments. We know that in our first stages of development there were things, which if measured by absolute art standards, did not serve and were therefore unlovely. However there is a law of compensation which works with unfailing precision, and what seemed unlovely and without purpose, doubtless, yes assuredly, served a high purpose in our development, for it must be remembered and accentuated that there is no waste in the great economy of Nature.

Every endeavor is worthwhile and nothing is valueless. We must grow into perfection of Taste; we must grow from first perception of taste to a discriminating taste, and from that to the cultivation of perfect taste. This cannot be brought about by a natural predilection for the refined things of life, but must be accomplished by unswerving obedience to the laws governing the special art toward which we are inclined. Obedience to these laws demands a willingness to labor in the face of discouragement until the technique is mastered and is lost

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in the spirit of the art. This is the only avenue through which perfect taste in literature, music, sculpture or any of the arts, is reached.

The road to attainment of the highest and best winds up hill all the way, but the burden of labor grows lighter as we become conscious that we are acquiring the thing for which we make the sacrifice. Life is unfoldment and accretion and we cannot acquire larger life nor perfect art until we are ready for it. What is bread for one is husks for another; what is musk for one is perfume for another; it all depends upon the rate of vibration; it is all a matter of taste, and taste is a very complex perception.

We must not anticipate the evolution of nature by setting up criteria which the undeveloped mind is not yet ready to fulfill, lest we paralyze the mind and deflect it from the desired accomplishment. All excellence is contained in and grows out of life. From a display of Taste to the revelation of the ratio of values is an easy gradation. The principle of the ratio of values is fundamental in art and life. The habit of wise selection and the power to discriminate between the non-essentials and the things worthwhile makes life and art significant. Necessity is the criterion of beauty, and whatever is necessary to the fulfillment of right ends is beautiful. Whatever is unnecessary to right ends is unlovely and the appreciation and acceptance of this principle, together with its application to daily living determines the quality of the individual and his tastes. Whether it be crude and vulgar, or refined and esthetic, Taste is the coin-mark that stamps the individuality of the man.

ON MOTHER'S DAY

A heart beats through the universe,
  Wafting perfume; a voice calls soft
  To souls of men; one light, aloft,
Penetrates e'en the grave and hearse.

Oh, Heaven of childhood (mother-spirit)!
  Let every harpsicord proclaim
  "Madonna" (white, immortal name)!
May every living creature hear it.

Edward James Irvine.

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"The Heaven That Bends Above Us" A Story

By Harrison G. Dyar

It was a time of sore pestilence, and at every caravansary or native hut along the way men lay dying. A Christian and a Mohammedan had been placed side by side under a palm-tree, and their bearers had hastily departed. There came to both at the same time temporary surcease from delirium, and the men regarded each other.

The Christian spoke: "Death is upon us, fellow man, and for my part, I am resigned, for the power of Christ, the Savior, shall give me salvation. But thou art a heathen, and naught but hell is in store for thee. Repent now while there is time; acknowledge the power of the Cross, and thou shalt rise with me to the gates of heaven."

The Mohammedan made a feeble gesture of negation. "I have had the same feeling for thee, Oh Christian. Know that none but the true follower of the Prophet Mohammed shall know the joys of paradise. Be advised, misbelieving brother, for the Angel of Death stays his hand but that we may finish this conversation."

Each shook his head, turned away his face and died.

The soul of the Christian immediately arose and winged its way aloft. It ascended, past the groups of glittering stars, until it beheld the pearly gates of heaven. It knocked, and at once the benevolent face of Saint Peter, with flowing snowy beard and crowned by a halo, looked forth and bade it welcome. "Come in, good soul. You died as you have lived, in the faith of the Savior, and your place in heaven has been prepared for you."

"This is wonderful," said the soul of the Christian. "Hard as I have worked and staunch as has been my faith, I did not expect this easy entry. Where is the Austere Judge, the trepidation of the hours of doom? While I have always felt sure of salvation, I had expected that my sins would be examined into. I cannot plead a perfect saintliness all the days of my life."

Saint Peter waved his hand in an eloquent gesture. "These methods are no longer pursued here. We keep an accurate account of each professing Christian, and if his average is sufficiently high, he is granted immediate entry."

"And if his average is not high enough?"

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"Then he does not get in." There was sinister meaning in Saint Peter's tone.

The soul of the Christian shuddered. "I am indeed fortunate. Still there is something that I do not understand. The Roman Catholics allow a man a further chance than this you speak of. He may repent and be redeemed from Purgatory. But I suppose this is merely a false fancy of the Papists."

"My friend," said Saint Peter, "this is the Protestant Heaven at which you have arrived."

"The Protestant Heaven!" cried the soul. "Is there more than one heaven?"

"There are many," Saint Peter replied. "Come with me and look over the wall and I will show you. See, here is a powerful telescope mounted. Look through it and you will see that all these glowing lights that you have taken to be stars are heavens of this and that faith. Look, be not afraid."

The soul of the Christian looked. His gaze wandered here and there. At last he paused, fixed on a special object.

"What interests you there?" Saint Peter asked.

"I see one whom I know, a heathen Mohammendan who died with me. He is leaning upon another wall, looking this way, and on either side of him is a beautiful maiden, and they caress and fondle him. What strange sight is this? I do not understand."

Saint Peter did not reply. His form seemed to dilate and grow nebulous. The walls of heaven, the telescope, the pearly gates and golden streets faded like mist before the sun, or like the gorgeous hues of the sunset gradually dimming into night. The cold void of space pervaded all. The suns and the nebulae shone apart in distant self-sustained glory, while the soul of the Christian was alone in the emptiness of absolute infiinity.

But only for a moment. Gradually it began to join with the Over-Soul, its consciousness to merge into the Super-consciousness, and its individuality was over.

Beware of prejudice; light is good in whatsoever lamp it is burning. A rose is beautiful in whatsoever garden it may bloom. A star has the same radiance whether it shines from the East or from the West.—**Words of Abdul Baha.**



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The Christian Bible

By Franklin A. Thomas

An article appeared in the Boston Post, December 15, 1923, under "Boston Federation of Churches, (News)." In this article Dr. Robert Watson, Minister of the First Presbyterian Church, Boston, said in part: "The Bible is the most accurate testimony concerning God to be found in the world. Men are turning to the Bible as never before, and the proofs of this are many.

"More Bibles are published today than ever before in the history of the world and all are for use. No publisher is putting ornamental family Bibles on the market.

"Many of the leading educational institutions in America, originally founded by the Church, but later eliminating from their curriculum the study of the Bible, are now insisting that no one be given a certificate of graduation without having passed a prescribed course in the study of the Scriptures."

"Christianity is being advertised as never before. The Bible has reached the billboards. Such advertising is proving most effective. We do not like billboards, but while they are here, we are glad that they are put to such good use."

"The papal authorities have decided that it is advisable for all the people connected with the Roman Catholic church, to be allowed the free use of the Scripture, and they are reading the Bible in greater numbers than ever before, in the authorized Douay edition."

"As a Christmas present to Christians in Russia, the Chicago Federation of Churches has sent 1,000,000 Bibles to that great land."

The Boston Globe of October 29, 1923, relates that Dr. J. C. Massee, Pastor, Tremont Temple, "flung a defi last night against 'New Sciences,' which he thinks have too much control of people's thoughts.

Dr. Massee aimed his chief attack against 'scientific thinking,' the method of thought by which persons come to their own conclusions through observation and education in observed facts. He thinks that it is better to get the truth about anything by reading what the Bible has to say about it, than to seek the truth by observation. To Dr. Massee, the Bible is the word of God, and therefore, a much better guide to truth than observation made in laboratories.

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"Specifically, Dr. Massee attacked Socialism, Internationalism, Christian Science, Hindu Cults, Fortune-telling and Spiritualism. 'People say,' said Dr. Massee, 'That every man's religion is worthy of respect. Is it, when there can be but one true religion? Should not the man be spoken to, when a warning may save him from the flames of Hell?'

"He asked his audience how many of them had been persuaded to attend by newspaper advertisements of the sermon, and several hundred raised their hands."

Dr. Massee's glowingly headlined advertisement in all newspapers, announcing his subject as "New Science," was responsible for the hundreds who attended the lecture, as it was proven at the meeting. It might be safe to judge that these people hoped to hear something of "New Sciences," rather than a tirade against them.

Of the many atrocities committed in the name of the Bible, we will quote one, under the orders of a Christian judge. The even score of persons executed at Salem for the crime of practicing witchcraft, are not easily forgotten. These cases are still very much alive. Yes, I shudder to think of it, and do grievously regret that our fair land was ever the scene of such crime.

It was brought about by three or four children who pretended to be bewitched. They said their torments were put upon them mysteriously by persons helped by the devil, and whose actions were visible to none but the children tormented by them.

The arrest, imprisonment, or execution of all the witches was on the evidence of these tormented children.

When they "cried out" against a person, he or she was doomed. It is said they were countenanced, if not encouraged, by Samuel Parris, the minister of the place, who used them to gratify his private enmeties.

Longfellow tells us:

"Be not too swift in casting the first stone,
Nor think New England bears the guilt alone.
This sudden burst of wickedness and crime
Was but the common madness of the time.
When, in all lands that lie within the sound
Of Sabbath bells, a witch was burned or drowned."

This judge and minister believed in the Bible, just as Dr. Massee does. Dr. Massee did not say what part of the Bible to read to get the truth about anything. The Bible says one

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thing in one chapter and denies it in the next. To right and correct all the mistakes in the Bible, it would require another volume as large as the Bible.

Dr. Massee does not want anyone to use their brains to think or reason with, but to get the truth from such a book that is nothing more or less than a conglomeration of ignorant writers' ravings.

Sir William Blackstone says: "To deny the possibility, nay, actual existence of witchcraft and sorcery, is at once flatly to contradict the revealed word of God in various passages both of the Old and New Testament."

This God that is supposed to have inspired the account of Saul's interview with the witch of Endor, was as thorough a believer in witchcraft as the most superstitious person of the Middle Ages.

The Bible is printed with type made by man, on paper made by man, and bound in a volume by man. In its mechanical construction and appearance it does not differ from other books.

The contents of this book consists of thoughts; human thoughts, every one bearing unmistakable evidence of having emanated from the human mind. There is not a thought expressed in the Bible, the meaning of which can be comprehended, that is beyond the power of man to conceive. If it contains thoughts, the meaning of which cannot be comprehended, they are not a revelation, and are self-evidently human.

There are many Bibles. The whole world is divided into various religious systems. The adherents of each system have their sacred book, or Bible. Brahmins have the Vedas and Puranas; Buddhists have the Tripitaka; Zoroastrians the Zend Avesta; Confucians, the Five Kings; Mohammedans, the Koran; and Christians, the Holy Bible. The adherents to each, claim that their book is a revelation from God, that others are spurious. Now, if the Christian Bible were a revelation—if it were God's only revelation, as affirmed, would He allow these suprious books to be imposed upon mankind, and delude the greater portion of His children?

Bibles are manufactured and sold. But all are sold at a profit. The publishers, and the booksellers, or Bible agents, derive pecuniary gain from their publication and sale. It may be urged that the Bible can be obtained for the asking, that millions of copies are gratuitously distributed. But this is done in the interest of Christian propaganda. Nearly all religious,

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political and social organizations, to promote their work, make a free distribution of their literature.

The printing and selling of Bibles is as much a part of the publishing business as the printing and selling of novels. One of the leading publishing houses of this country, is that of the American Bible Society. Wealthy and deluded Christians have been successfully importuned to contribute millions to this society. Directly or indirectly, the clergy reap the harvest, leaving the gleanings to the lay employees, many of whom labor at starvation wages.

Not only is the Bible printed and sold like other books, but its so-called divine teachings themselves, are used as merchandise. There are in Christendom, half a million priests and preachers. These priests and preachers are supported by the people. Even the humble laborer, and the poor servant girl are obliged to contribute a portion of their hard-earned money to this purpose. In this country alone, over two thousand million dollars are expended annually for their support.

Dr. Isaac Watts says: "The greatest part of the Christian world can hardly give any reason why they believe the Bible to be the word of God, but because they have always believed it, and they were taught so from their infancy." Really, the entire Chirstian world—pope, bishop, priest and layman, the learned and the unlearned, can give no other valid reason.

Yet millions of people of recognized sanity and intelligence, profess to believe, and many of them do sincerely believe, that a book called the Bible, is divine. How do we account for this? It is simply the result of centuries of religious education.

The overwhelming majority of the human race necessarily accept their opinions from authority. Whether they do so avowedly, like the Catholics, or unconsciously like most Protestants, is immaterial. They have neither time nor opportunity to examine themselves. They are taught certain doctrines on disputed questions, as if they were unquestionable truths, when they are incapable of judging for themselves, and every influence is employed to deepen the impression. This is the origin of their belief.

If all the world's inhabitants but one, accepted the Bible, and there was one who could not honestly accept it, its rejection by one human being would prove that it is not from an all-powerful and all-just God. For an all-powerful God who failed to reach and convince even one of His children, would not be an

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all-just God. Has the Bible been given to all the world? Do all accept it? Three-fourths of the human race reject it; millions have never heard of it.

Here is an argument advanced by Napoleon Bonaparte. Napoleon rejected the Bible. He said that if it had been given to man at the creation, he might have accepted it, but that its late appearance proved to him that it was of human origin. There are millions who take the same view as Bonaparte. Among them are a great many ministers. For the life of me, I do not see how anyone with the slightest conception of justice, could possibly take any other stand.

The Parable of the Tree

By Harrison G. Dyar

A Child went out into the Field of the World and beheld a Great Tree. Its trunk stood a hundred feet in the air, and at the top were great branches full of leaves. The Child sat, wondering what was this tree and how it came to be there.

After a time, an Old Man approached, with long white beard and leaning upon a stick. "What are you doing, Child?" said he.

"I am gazing upon this Tree, wondering what it is and how it came here."

"I will tell you," replied the Old Man. "A Big Fellow named God made it and stuck it up there where you see it."

The Child was glad and thanked the Old Man in these words: "Now I understand the tree, for while I have not seen this Big Fellow of whom you speak, I know that so grave and reverend an Old Man as yourself would not lie."

So the Old Man departed, and the Child sat long in admiration of the handiwork of God.

Thus came the Doctrine of Special Creation.

Yet after a time another Fellow came along, with spectacles on nose, a glass in one hand and a little net in the other, and he said: "Hello, Kid, why are you sitting idle?"

And the Child replied: "I am admiring this Tree, that a Big Fellow named God made and stuck up here."

Then the Other Fellow laughed, and he said: "How do you get that way? Did you see God put the tree here? Listen, now: There is no such Fellow, for I can tell you how the tree came here. It grew up from a seed dropped in this place by a

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bird or a squirrel. If you doubt it, you can see hereabout little trees now growing to big ones, and if you pick a seed from this very tree, you can plant it and see a tiny sprout next year. The tree is only a question of time from the seed. See, the proof is all about."

At this the Child marvelled greatly, but he could not doubt the evidence all about that the Other Fellow had shown him, and he believed that the tree must have grown from a seed dropped here many years ago.

Thus came the Doctrine of Evolution.

Moral. Thus we see that all that we really know are the facts observed through the senses, and that our religions and our philosophies, that we consider so basic and so vital are nothing more nor less than attempts to explain these facts, and may have no necessary connection with reality.

Exordium. Let us be modest and undictatorial about our religions and our philosophies. The facts will speak for themselves if we will be quiet long enough to give them a chance.

LITTLE PRAYERS

I am come that ye might have light,
  And more abundantly,
I am the Shepherd, fear not strife,
  Believe and trust in Me.

You are my sheep and known of me,
  E'en as the Father knows,
And I'll lay down my life for thee,
  That Life through you may flow,

The Father loveth me so well,
  This power great is mine,
That I may offer up my all
  And take it yet again.

—Louise Ireland



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Authorship of the Writings Attributed to Baha Ullah

By A. J. Stenstrand

I will try to show, not by my own words, but by the utterances of the true manisfestation Himself, that the writings which are attributed to Baha are not his writings, but the writings of Sobi Ezel.

We will first take the "Book of Hykl." This book is supposed by both the Ezelists and Bahaists to have been written in Adrionople at the time when the "schism" took place between the two parties, and this book, therefore, is the proof of the true manifestation, which the "Point" foretold. Now if we can find in the "Book of Hykl" evidence enough to show the fact of who wrote it, the difficulty will be solved, and the truth established.

"The Book of Hykl," pages 11-12: "O people of the Beyan! Show forth that which ye have that I may know by what proof ye have believed in the manifestation of the Command of God in the past, and today (when the schism took place) by what evidence do ye magnify yourselves. By the One who hath created Me from the Light of His Beauty, I have never found among the neglectful, one of such negligence, or among the ignorant, one of such ignorance as ye are (People of the Beyan). Ye take as an evidence for your belief in God the Tablets which ye have in your possession, but when the Signs came down and the Lamp gave Light, ye denied the One through whose Pen all matters were decreed in a Preserved Tablet. Do ye read the signs (verses) and deny their Originator and Revealer? Thus hath God seized your sight as a punishment for your actions, were ye of those who perceive. Do ye write the verses at even-tide and dawn, and from the One who caused them to descend ye conceal yourselves?"

In this paragraph the writer asks the people of the Beyan how it is that they formerly believed in the manifestation, and why they reject him now and are puffed up with pride. This cannot be the saying of Baha, for he did not have any ground for complaint in Adrionople, but on the contrary, that was the place where he gained the greatest victory. And furthermore he says: "Ye write the verses in the evening and morning and are veiled from him who revealed them." The people were so blind and heedless that they could not see who was the autho-

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of the Epistles and Tablets that were in their hands, and which they were reciting morning and evening, but were veiled from him. This cannot mean Baha, for there was no veiling about his declaration to be a manifestation, but on the contrary, it was done so openly that the most ignorant savage understood that he claimed to be something great, which he never proved to be by his actions and deeds, which are plainly put forth in the history.

"The Book of Hykl," page 23: "O thou Pen of Eternity (i. e. Ezel)! Do not grieve for that which hath befallen Thee, for God shall send forth people who will see with their eyes and remember what did befall Thee."

Here again we have a clear sentence with the Name of the Author, mentioning the terrible distress in which the invaders had put Him. God promises Him victory in the future, in spite of those people—his own kindred—who had denied and rejected Him.

Further on God says to the Author of "Hykl": (page 23) "Beware, not to occupy thyself in mentioning those from whom thou dost not find but the scents of violent hatred, who were overtaken by the love of authority in such wise that they would destroy themselves in order to elevate their mention and perpetuate their names. God hath recorded these to be worshippers of names, in a preserved tablet." Again: "Beware that ye shed not blood! Draw the sword of the tongue from the sheath of utterance, for therewith thou shalt subdue the cities of hearts. Verily, We have taken away the command to slay from your midst."

Here again we have a sentence that does not agree well with the actions and deeds of Baha and his chosen disciples, as recorded in history. Some try to justify Baha by saying that those murderous deeds were not approved by him. This excuse does not justify him, for the true sayings are: "Such a master, such a servant," or "As the teacher is, so are his disciples." "Ye shall know them by their fruits." We cannot discover in the history that Baha tried to cut off any of his chosen disciples who performed these horrible deeds, but on the contrary, he bestowed on them greater names and honor in his kingdom which he had established, proving beyond doubt that he was well pleased with their deeds and actions. The "Point of the Beyan" (The Bab) says in this connection: "No one is to be slain for unbelief; for the slaying of a soul is outside the relig-

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ion of God. And if any one commands (or sanctions) it, he is not and has not been of the Beyan, and no sin can be greater for him than this."

"The Book of Hykl," page 22: "Verily We were patient and truly We command the servants to practice endurance and forebearance. We went out from among those people and settled in another house in order that the fire of violent hatred might be quenched in his breast and he be of those who are guided."

Here we learn that the one who moved out and "settled in another house" in Adrionople is the author of "Surat-ul-Hykl." See Traveller's Narrative, page 359: "Another plot was laid against Sobi Ezel's life, and it was arranged that Muhammad Ali, the barber, should cut his throat while shaving him in the bath. On the approach of the barber, however, Sobi Ezel divined his design, refused to allow him to come near, and on leaving the bath, instantly took another lodging in Adrionople, and separated himself entirely from Mirza Huseyn Ali (Baha Ullah) and his followers." Sobi Ezel is the one who moved out, and is therefore the author of "Surat-ul-Hykl."

In the "Epistle to the Shah" we have the following wording: "O King of the earth, hear the voice of this servant . . . . Remember the grace of God toward thee when thou wast in prison with sundry others, and He brought thee out thence, and succored thee with the hosts of the Invisible and the Visible, until the king sent thee to Irak (Bagdad) after that We had disclosed to him that thou wast not of the seditious."

In this passage we learn that this epistle was not addressed to the King of Persia as is commonly understood, but that it was addressed to Baha, who was "in prison with sundry others" for conspiring against the life of the king of Persia. After it was disclosed that Baha was "not of the seditious," the king of Persia sent him to Bagdad. It is well known from the history that Baha was in prison in Terehan, and afterward sent to Bagdad. This epistle was addressed to the "King of the Earth," and not to the King of Persia, and it is well known who claimed to be "King of the earth (i. e. Baha).

Again, further in the same Epistle: "O, King (of the Earth), if thou woulds't hear the cry of the Supreme Pen and the murmur of the Dove of Eternity (i. e. Ezel) on the branches of the Lote-tree, beyond which there is no passing in praise of God."

So we see that this "Epistle" was written by Sobi Ezel and addressed to Baha and his followers, and afterward taken by

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Baha and fixed up to suit him and then sent to the Shah of Persia as Baha's writing.

EDITORIAL COMMENT

It is said that there are some forty volumes of Baha Ullah's writings in Acca in the custody of Mohammed Ali, untranslated. The few that are translated and known to westerners are the following:

The Book of Ighan (Certainty).
Epistles to the Kings.
The Hidden Words.
The Seven Valleys.
"Surat-ul-Hykl" (Discourse on the Human Temple).
Several short epistles and prayers, including the "Book of the Covenant" (Baha Ullah's will).

The "Epistles to the Kings" consists of several parts: (1) To the Czar of Russia, (2) To Pope Pius IX, (3) To the Emperor of Austria, (4) To the President of the United States, (5) To Napoleon the Third, (6) To the Shah of Persia, (7) To the Minister of the Sultan, (8) To Queen Victoria.

Of these the Epistle to the Shah of Persia is much the longest, and contains specific complaints of the injustices the Babis were suffering. The initial paragraph, or exordium, is explained by Mr. Stenstrand as the work of Sobi Ezel. Without wishing to detract from the force of Mr. Stenstrand's argument, it does not appear to us that the rest of the writing bears the same interpretation. Most of it, to be sure, is impersonal; but there are some particular references, such as "The rulers of authority and power are about to send us forth from this land Edirne (Adrionople) unto the City of Acca." It was Baha Ullah who was sent to Acca. Sobi Ezel was sent to Cypress.

Mr. Stenstrand's attack upon the accepted authorship of the "Surat-ul-Hykl" is more detailed; but we think we will refrain from further comment. We promised Mr. Stenstrand to give Sobi Ezel a hearing in REALITY, and we may leave the matter to those whom it may interest, hoping to hear from Bahai authorities who are better posted on these historical subjects than ourselves.

It is but fair to state that the accusations of criminal intent on the part of Baha Ullah toward Sobi Ezel rest entirely

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on the account of Professor E. G. Browne, and this account was taken wholly from the personal statement of Sobi Ezel himself. They may, therefore, be based on nothing more than Sobi Ezel's personal fears; and they are nicely balanced by the accounts given by partizans of Baha Ullah of sundry attempts on the life of Baha Ullah, said to have been made by Sobi Ezel. For ourselves, it does not matter much whether we accept both accounts or reject both. But we are not inclined to take side with one to the detriment of the other. Neither gentleman was actually injured, and probably neither actually intended to injure the other. It is not a matter of importance. We are concerned rather with the spiritual teachings given out.

LOVE

By Marie Prince-Moore

This is a big word. It hath within itself, 4 letters only, but within its heart, it hath the vibration, as the controlling force in the world of man.

In the Garden of Eden—man was created last—a symbol of Supreme earth-power—even after the beasts, the birds, and the reptiles. Love was the expression of man's creation—with this power, the beasts were powerless to injure and destroy.

There is no better weapon for man on earth—than LOVE, and no stronger staff. But LOVE is not selfish—it gives all it hath and strives to seek more, to give. It is not that force, which expects a return—but it carries within itself the power of return, because of its gigantic waves of unseen power.

LOVE does not make any demands, but commands all of the earth to respect, obey and serve him. LOVE serves with a master mind—and mind is served in return, by these allies of truth.

A house divided, must fall. LOVE cannot be divided with error, it must be wholly and purely expressed within its own domain and borders of truth.

LOVE gives, and asks nothing in return—but it receives all, for Love's sake.

When you love some one dearly, you wish to make them happy, even if at a sacrifice to yourself. This is LOVE—even to give life itself, for the one you love.

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A mother goes into travail of birth for the love of the infant-soul; she enters that vast Silence, that borders on eternity.

LOVE appreciates, and LOVE expresses, or it is not LOVE.

LOVE, the purest emotion the soul can vibrate, can heal the most putrid, and lift the damned into the radiance of Truth.

There is an old adage—"One bad apple can spoil a barrel of good ones," and I can say, One pure light can kindle the spark in the breast of a Community's heart, that hitherto knew only sin and degradation and darkness.

A little spring may release a great door, but we must always know where the spring is, and how to manipulate it.

LOVE worketh all miracles. That which is accomplished which seemed impossible, is always called a miracle. There is no obstacle that LOVE cannot surmount—even death—for LOVE hath Life Eternal.

Harmony, Music and LOVE make a Soul-Trinity of Expression. Heaven on Earth, and Peace absolute.

The voice of the breeze as it whispers through the trees fans the lover's cheek—and gives him the kiss, so fair, that he deems it, Angel lips have touched him, standing there.

LOVE can keep an army at bay. One must learn how to manipulate LOVE, and where to find it.

LOVE was, from the beginning of the World, and the ending.

The Alpha and Omega of all Time.

GOD is LOVE.

THE QUIET ROOM

And so I find it well to come
For deeper rest to this still room;

For here the habit of the soul
Feels less the outer world's control

And from the Silence multiplied
By these still forms on every side,

The world that time and sense has known
Falls off and leaves us God alone.

—Whittier

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THE SOUL

By George W. Loutitt

Part IV.

A GLIMPSE OF THE PAST (Continued)

The story of the gradual rise of life with the ages is not only found in the rocks but in the embryo. In the beginning the embryos of all living creatures are so much alike that they are indistinguishable, then they gradually begin to take on the characteristics of their ancestry. All embryos, including that of man, begin with the simple cell, and are first nourished by absorption as were the first forms of life.

The human foetus unfolds the history of our ancestry in many ways. In its early stage, its heart resembles the heart of the worm-like ancestors of the fish; then it has two ventricles resembling that of the fish; then three like that of the reptile; and towards birth it has the four chambers.

Its first kidney resembles the kidney of the worm, then it develops a kidney resembling that of the amphibian, both of which disappear when the true kidney is formed.

About the middle of its embryonic life it has pointed ears like that of the monkey. At that stage it has slits in the side of its neck corresponding to the gills of fish.

It also has a tail, the rudimentary remains of which can be seen in any human skeleton.

Some people still have muscles that move the ears, and some have Darwin's point, the point at the top of the ear possessed by cats and insect eaters.

Most men have twelve ribs, but occasionally one is born with thirteen like our fossil ancestors.

The pineal gland in the brain of man is the vestige of the third eye that ancient reptiles had at the top of their heads, and in the corner of the eye the vestige of the eyelid possessed by this reptile, and still possessed by birds.

The vermiform appendix, or "blind gut," is the vestige of the second stomach used by our animal ancestors when they fed on grass and barks.

The ductless adrenal glands on the top of our kidneys are the vestiges of our bird and animal ancestors that bristled their hair and feathers when about to fight, so as to make them appear more formidable.

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The bony external ear passage is as highly developed in the Eastern monkey and the anthropoid ape as in man. The wisdom teeth, the occasional reappearance of a bony canal at the lower end of the humerus, etc., are all vestiges of our ancestry.

Every embryo or foetus passes through the stages of its ancestry, then stops at the stage of its immediate parent, and that of the human being is no exception.

In the embryo of the snake are undeveloped legs which disappear when the snake is fully developed. The python and whale have undeveloped legs that can be found by dissection. The foot of the horse has the vestigeal organs of its ancestry.

Anatomy proves that the body of man and the body of the anthropoid ape are almost alike. They have the same number of bones; the same number of muscles that control the same movements; the same inner structure; the same group of ganglionic cells that make up the brain; the same teeth set in the same order in the jaws; the same heptic, salivary and gastric glands; and the same reproductive organs. Indeed, it is not uncommon for the offspring to revert to a leading characteristic of its primal ancestor, and this frequently occurs in man, and cases are quite common where the bodies of both men and women are covered with hair that is almost the same as that possessed by the primal ancestors of man.

All vertebraes agree in essential features, that is, they have a firm internal skeleton, the principal parts of which are the skull and vertebral column. The skeleton of man is an enlarged duplicate of the skeleton of the frog and salamander, even to the bones of the front and hind feet.

All authorities agree that the offspring inherit the characteristics of its ancestry. This applies to all forms of life. In about one-fourth of the offspring the character of the mother predominates, in the other fourth the characteristics of the father, and in the remaining half some of the characteristics of both, or of neither, and when the latter is a radical departure they are commonly termed "sports." However, the similarity of structure in the vertebraes may be explained upon the theory that it is the best that could be devised to meet the respective needs. The hand of man is as convenient a tool as is possible to devise, and equally well can it serve the purposes of the ape, frog and salamander.

True, the thumb of man is more fully developed than that of the ape or gorilla; however, in the frog, that phalange that takes the place of the thumb in man is as much developed as

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that in man, if not more so. This is equally true of the feet. No better tool could be devised, hence their similarity.

During the infancy of the earth its temperature was so high that no chemical compound could exist, but as the earth cooled, its eighty elements, of which it is composed, began to come together in chemical union, and that during this long period, land, seas and air were formed as I have told in the preceding chapter. During this formation there were different degrees of temperature, different relations of moisture, different electrical conditions, and an atmosphere containing more carbonic acid than now. So the chemical conditions were quite different from what they are now. Some of these compounds made in the beginning have changed very little, others have changed many times and are still changing. When the earth had sufficiently cooled a certain compound was made that assimilated food and grew, and became a living matter, which is called protoplasm, which is the physical basis of life. In the beginning this protoplasmic substance was without cells or parts, and was scattered over the earth, subsisting upon its complex carbon compounds, finally dividing, one part developing chlorophyll (the green that beautifies the world), thus enabling it to live upon inorganic matter, which, by the sun's energy, it manufactured into an organic compound. As there was an abundance of inorganic matter, such as carbonic acid, water, nitrates and sunlight, it did not acquire the power of motion, and thus developed into the vegetable world. The other half or part being unable to manufacture chlorophyll, had to become a parasite, so acquired the power of motion and developed into the animal world.

The cellular theory now generally accepted by modern scientists is based upon the theory that before the Cambrian age, more than fifteen million years ago, that protoplasm separated into small groups, and because each part became independent of the other there was developed the simplest form of life—the animal of one cell, which is a colony of beings capable of subdivision and growth. As these different groups of cells were independent of each other they drifted apart, encountering different environments and conditions that eventually changed their structure and manner of living.

The cell is a very interesting form of life, composite and apparently of wonderful intelligence. It has a centrosome and nuclei, the centrosome being in charge of the workers or nuclei, some of which are skilled chemists, others are builders,

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and others reproductive, and are shifted from one place to the other as circumstances may require. When the centrosome makes a division it sees that each division has its proportionate working force and part of itself to direct the subdivision of the new body.

These molecules were the beginning of life and make up the bodies of all animal and vegetable life. Being a colony of beings organized to work for the mutual benefit of all and with power of division and subdivision they can propagate more rapidly than any other form of life.

This division of the cell that drifted into the vegetable world invented, constructed and had artificial devices that enabled it to gather and direct the energy and heat of the sun and mould matter and direct the action of matter. It knew that the light or ether waves of the sun differed in that some produced heat, some light, and some electricity, which was produced by a vibration of ether or a disturbance of the molecules of matter set in motion by the heat of the sun. It knew that the more violent the disturbance of the molecules of matter the greater the heat, which it directed and used in connection with the raw materials of the earth, thus producing starch for food.

With all his intelligence man has never been able to discover the secret of the plant cell in producing chlorophyll, nor can he duplicate any of its other work.

When the original cells subdivided and the divisions went their separate ways, encountering different conditions and environments, in adapting themselves to their new surroundings, they changed their forms and gradually drifted apart and, because of this fact, life has assumed its different forms.

Although growth is a continuous change of chemical and physical forces, and life directs the process, yet life is something different from protoplasm. We can analyze protoplasm, which is sometimes almost a solid, then again a liquid, but life cannot be analyzed, therefore many scientists content themselves by calling it the "unknowable," although admitting it has a directing, chemical and mechanical intelligence.

The callous that develops upon our hands in doing certain work shows us how our bodies change to meet changed conditions. The loss of a sense frequently develops some other. Plant lice that are dried out change into winged insects. The ptarmigan and rabbit of the north has a white coat in winter and a black, brown or gray coat in summer, the change

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being for the purpose of not making them so conspicuous to their enemies, and the same with the chameleon and common tree frog.

Breeders of cattle, horses and fowl in a remarkably short time develop marked characteristics in the offspring, which greatly differ from the original parent.

The common ancestor of the dog is the wolf, yet by breeding and the encountering of different conditions and environments, many dogs, except in general structure, bear no resemblance at all to the original parent.

Prior to the Oligocene age existed the ancestral stock of old world primates. Because of differences they separated, perhaps for the reason that they fought among themselves, being forced to do so in the struggle for existence. Naturally, the victors retained the land where food was the most abundant and living the most agreeable. What the victors did not want the vanquished had to steal or went without. The unequal distribution for successive generations gradually affected the offspring, the one becoming large and fat, and the other small and puny. So, in the Oligocene age, instead of one species, we find two, the ancestral anthropoids of Egypt and the small monkeys of Egypt. Later the ancestral anthropoids of Egypt split among themselves, one division going to Europe, another to Asia and Europe, the conquerors remaining in the primeval home. These three branches each encountered different conditions and environments, different methods of obtaining a livelihood, different lands and fauna, different foods and climates, thus developing different characteristics. So one branch became the primitive gibbon of Europe, another the primitive anthropoid of Asia and Europe, and the last and most intelligent, the unknown Pliocene ancestors of man. The gibbon of Asia is a direct descendant of this primitive gibbon of Europe and has an unbroken line, while the primitive anthropoids of Asia and Europe made another split into three branches, the descendants of one branch being the chimpanzee of Africa; of the second branch, the gorilla of Africa; and of the third, the orang of Asia.

This primitive man of unknown ancestral stock has presented an unbroken line of intellectual advancement for about one hundred and seventy-five thousand years, and the whole of the human race is probably his descendants.

This statement is not so unreasonable as some would have us believe, if comparisons are impartially made. The United

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States is a comparatively new country. The whites of the Ozarks in Arkansas and of the Blue Ridge mountains are mostly descendants of Revolutionary stock. For a period of perhaps not exceeding fifty years they had little intercourse with the outside world, yet during that short time, they have developed distinctive dialects and figures. If so great a divergence in the descendants of our Revolutionary forefathers is brought about in so short a time, we can readily understand the wide divergence there would be in the descendants of primeval man covering a period of one hundred thousand years and more, especially in view of the fact that the only means of communication was by foot through morasses and jungles that were almost impassible.

All forms of life must wage war to exist, and the lower the form of life the greater are the numbers of its progeny and the greater their destruction. One reason of this is that the higher forms of life exist upon the lower forms, and in addition to this there is a fierce struggle between individuals of the same species because they are exposed to the same dangers and require the same kind of food.

Individuals of the same species have different individualities, and under the law of adaptation gradually change their bodily structure, which changes are inherited by the offspring, and in time become a prominent characteristic of the species. The features that are most useful are preserved and those that are not used dwindle away and eventually become lost. This divergence in many generations gives rise to a new species.

Inbreeding produces weakness, which, however, is not true of the fox, which as a rule takes for its mate one of its brothers or sisters of the same litter, and when once mated death alone breaks the tie and no other takes the dead one's place. Some breeders, however, are succeeding in breaking the fox of this characteristic. The gar-pike, sturgeon and shark have kept their strains almost pure for millions of years. Necessarily in the beginning there must have been considerable inbreeding which has continued ever since, yet they are the kings of waters. The gar-pike rules the rivers, the sturgeon rules the lakes and the shark rules the seas.

The crossing of one species with another results in barrenness. The mule is the offspring of the jack and mare, but the mule is sterile, and cannot perpetuate its kind.

In the vegetable world, one pit variety of tree can be grafted upon another pit variety; and one seed variety upon

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another seed variety; but the seed and pit varieties cannot be crossed.

Briefly, we find the following to be established facts:

1st. That all animals vary and no two are alike. This is also true of all other forms of life. No two people are exactly alike, nor any two flowers, nor any two fish; there is always a divergence or difference of some sort.

2nd. All forms of life multiply so rapidly that all cannot possibly live, which need not be the case with man if he would use his intelligence in a practical manner.

3rd. That all forms of life are in a constant struggle for existence.

4th. That those born with the feature that favors them in this struggle will live to perpetuate their kind.

The exception to this conclusion is when epidemics of diseases wipe out all beings of a certain species; also, in the far past when there were terrific electrical disturbances, and when the atmosphere underwent a complete change, certain forms of life of which we have no record perished. Undoubtedly the glaciers, which were followed by floods, also destroyed many species that left no progeny to perpetuate their kind.

5th. That favorable variation will pass to the offspring through inheritance and be preserved to the species.

6th. That by continual variation and the struggle for existence the different species have arisen, in which natural selection plays an important part.

Twenty-six hundred years before Darwin discovered these facts, Aeschylus and his followers, Horace and Aristotle, were proclaiming them, but because they were in conflict with the established or orthodox beliefs, it was dangerous to make any investigation along these lines, and so the world really lost twenty-five centuries of progress.

In some ways the Mosaic order of creation corresponds with that of the evolutionist, by beginning with the fish and ending with man. And in considering our question the books of Moses should not be ignored, for they are among the oldest of the world's traditions reduced to writing, and it indeed would be marvelous if they were handed down to us in their original form.

The Phoenecians boasted of a civilization that existed for thirty thousand years, which brings us back to the fourth glacial or Pleistocene age, and it is quite probable that the tradition of the great flood came from these people, who suf-

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fered terribly from its ravages. The Indians and other primitive people also have traditions of this awful cataclysm.

The fossil remains that we have found prove that in the historic past, certain animals, birds and reptiles grew to gigantic size. The fact that no remains of giant men have been found do not prove that man also did not attain a gigantic size, and the traditions of Moses may be right, when he tells of men who were giants that lived to be eight hundred and nine hundred years old.

The great past is almost a blank. Occasionally we find a fragment of some form of life in a certain strata, of a bygone age. The earth's crust has been pushed upward, has fallen, and has been tossed about many times, and it is indeed marvelous that any trace of its existence has been left. These fossil remains show a general tendency in the rise of life, although there are certain stages or periods where they show it has deteriorated.

These races of men I have referred to appeared suddenly in Europe and Asia, endowed with all their faculties and attributes, and disappeared as suddenly as they appeared. In their age the Sahara and deserts of Arabia were green with vegetation, and these now barren wastes were the nurseries of man, and here man rapidly developed into a civilized being, and reached the highest civilization man has so far achieved, and I am not alone of this belief, for June 16th, 1922, the following dispatch appeared in many of our daily newspapers:

"LOS ANGELES, June 16.—Noah's Ark, built to save human and animal life from the flood of ancient Biblical times, is still extant for all to see, 30,000 years after its construction. This is the belief of Dr. E. C. Getzinger, Egyptologist, now based, he declares, on recent discoveries, following 35 years of research work, some of the results of which he described in an address before the Friday Morning Club of Los Angeles.

"Dr. Getzinger is convinced that the ark of Noah was not a ship; that it was the great pyramid of Cheops in Egypt. Recent discoveries prove that the pyramids—'Noah's ark,' and others were under the sea for thousands of years, Dr. Getzinger said. Near the top of each of the pyramids, at the same level, is a high water line where a deep niche has been cut into the rock by the lashing of a long forgotten surf—the surf of the flood which inundated the ancient Biblical world, he declared. Dr. Getzinger said research showed the inner

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passages of the pyramids to be thickly crusted with salt, which chemical analysis proved was sea salt.

"Dr. Getzinger is convinced the pyramids were built thousands of years before the reign of the Pharaohs. The latter, to whom they have been accredited, merely repaired them and caused a casing of stones to be built over them, he said.

"And he also is convinced that the pyramids stand today a living monument to an old and noble philosophy, a civilization greater than any human race has since attained.

"Obviously, since modern science cannot account for the means used to transport any place the great stone slabs used in the construction of the pyramids, that an ancient race must have possessed knowledge and power lost to us at the present day, Dr. Getzinger argued. His explanation of the feat performed by those ancient engineers is that they were of a race infinitely more spiritual than modern man, that their power lay in greater understanding of the universe and its laws.

"For instance, Dr. Getzinger said his researches indicate that these ancients, prior to thirty thousand years ago, had no language, needed no language. They had a gift of transference of thought, a higher, finer comprehension of what we call telepathy, and as language was born into the world for the use of human beings, this spirituality was gradually lost to us.

"In like manner, Dr. Getzinger continued, they understood the power of light to lessen the weight of mass objects—a fact which modern experiments are even now making evident.

"Some knowledge of this kind, Dr. Getzinger thinks, made possible the handling of those huge blocks of limestone and granite of which the pyramids are constructed."

Excluding the past five thousand years, we have not one whole page out of a book thirty miles thick. Thousands and thousands of whole chapters are missing, and of the few chapters that remain, we have but an occasional fragment of one of its many billions of missing leaves.

We do know, however, that this world has passed through some awful cataclysms, and that they appeared at regular periods, and it is quite probable we will have another glacial period and another great flood, and that the contour of land and sea will again be changed. Our books and writings will disappear as mist in the air. In a few centuries, all our cities, buildings and works will be changed beyond recognition by the elements. Our metals will be turned to rust or have lost their

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forms. Stone and cement will be crushed and ground into dust. Indeed, there will be nothing to tell the story that we ever existed, unless, perchance, some human skull or bone be found, when the wise men of the future will collect about it and speculate as we have been speculating over the few bones we have found.

Some Valuable Information

By Dr. Harris H. Luntz

THE LAW OF NUTRITION

It is important to realize that the more physical exercise we take the more starchy food we should eat. Starch foods are obtained principally in such foods as rice, potatoes, peas, cheese, butter, macaroni, various nuts, lentils, dried fruits.

Mental workers should not attempt to consume as much as those who labor physically. The result of eating too much—dyspepsia.

Avoid so-called appetizers. Learn to distinguish between unnatural appetite and real healthy hunger.

Vegetable oils and fats produce heat and body fuel. Their function is to build up the nerves. The time of the year when fats should be eaten is in the cold months. Those living in warm climates should eat little of fats and more of fruits. Where the temperature is high, a light cooling diet is preferable.

Youths or those of the adolescent age require much phosphates. White bread is entirely lacking in these valuable materials. Phosphates are found in abundance in brown wheatmeal or whole wheat breads. Also when brown meal is mixed with white, the digestive organs are aided in assimilation comfortably, at the same time the necessary phosphates are furnished.

For indigestion, biliousness, chronic or otherwise, fasting has proved a valuable cure. The theory is to abstain from all eating (drinking allowed) until the body has been purified from foreign encumbrance and there is a keen zest for even a crust of bread. After the fast, the sufferer should eat sparely and of light foods (no meats), until the stomach accustoms itself to the change.

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Diversion is as important to health as food and water. An interest in life and occasional amusement relieves mental strain and business anxiety.

The last meal of the day should not be taken after 7 P. M. at night. The heaviest meal of the day should be the mid-day one.

One of the greatest and best means of promoting health is to practise moderation in all things.

* * * *

Conclusion and Health Summary—Fourteen Rules of Health

1. Drink a glass of cool (not iced) water as soon as you arise.
2. Eat very sparingly when exhausted, excited or angry.
3. Eat absolutely nothing between meals. If you have a craving for food, drink a glass of water slowly.
4. Eat only enough to satisfy hunger and chew your food to a pulp. It is not what you eat but what you digest thoroughly that nourishes.
5. Always drink something warm after meals.
6. Whenever possible, do not concentrate on mental work, reading or writing within a half hour after a full meal.
7. Avoid so-called appetizers. Learn to distinguish between unnatural appetite and real healthy hunger.
8. Sip slowly a glass of fresh water two hours after each meal.
9. Take a little physical exercise for three minutes between meals.
10. When you can, after each meal lie face downward for ten minutes with a pillow under your abdomen.
11. Take long walks between 11 and 12 o'clock, especially when the sun is shining.
12. Take a hot foot-bath every other night for ten minutes.
13. Knead and slap the abdomen night and morning about two minutes, very gently at the beginning. At first the parts may be very tender.
14. Do not sleep with bed room windows closed. Be sure there is plenty of fresh air in your bed chamber.



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Confirmation Sermon

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

"We went through fire and through water, but the Lord has brought us into a wealthy place."—PSALM 66, 12th verse.

Like so many other passages of scripture this beautiful text has been variously rendered. "Thou hast brought us into a large place; thou hast brought us into a place of abundance; thou hast brought us into a place of liberty;" and the stately translation which we have quoted: "Thou hast brought us into a wealthy place."

But 'neath all these different translations the idea is perfectly evident that here we have outlined the law of spiritual attainment through fire, through water to liberty. Now, from one point of view it is all a very simple matter, and what calls us here this morning is rather commonplace. By the law of averages there is not a day goes by in the United States when not more than one church is dedicated. Why, then, do we take to ourselves this importance? Because it is our own. That is the reason. It seems so easy to build and to dedicate a church, and it is. The easiest thing in the world is to build a church, either physical or spiritual, provided you are willing to pay the price, and the price is the ability and the resolution to go through fire, to go through water, and to trust that the law of evolution will bring you to a wealthy place if you keep going long enough.

Now, this is no new undertaking with the people of All Souls Church. For about a dozen years we have been praying, sometimes inwardly, sometimes audibly, for a place of worship and service adequate to the growing needs and the principles of liberal faith. And at first that seems easy. You have the heat and the enthusiasm of your new vision, and you have it all figured out that all you need is money, and it is usually easy to get money. And then after you have gotten the money or the promise of the money you discover that a great enterprise requires brains; that it requires the heart-blood, and when you count up the cost you have to go through the water of indifference. "After all, is it worth while? Why, there are so many churches in the city and they are not filled; what do we want another one for? This money that we have collected let us turn over to some approved and accredited benevolence, and let us turn back into the land of Egypt." The great things in life are not accomplished that way. No man putting his

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hand on the plow and looking back is fit for the Kingdom of Heaven. The Kingdom of Heaven has always been and always will be ahead of that. It was not in Palestine two thousand years ago; it is no more likely to be in America in the next century. Through fire, through water, through spiritual liberty! That certainly has been the way of history. It is so easy for your Columbus to dream of his new world, and we think it must be beautiful to be a Columbus, to discover a new world, but think of the vicissitudes of indifference, of chagrin, of disappointment that lie between an old world and a new. Turn wherever you will, the great achievements have been made by men and women who knew the cost before they ever entered the adventure, or if they knew it not, soon enough discovered that the way to success lies not simply through the mount of exultation with its beatitude and its parable, but it takes you through the lowly and cramped valley of Golgotha at Calvary. The great things of life come high. It is only through fire, through water that we emerge at last into wealthy places.

And certainly, too, this has been the way of personal experience. The mark of the inexperienced person is that he over-estimates the ease with which the natural order of things can be changed. Ignorance in this case is bliss, and he fancies it will be a very simple matter for one with vision to see some high ideal and pursuit, but he soon learns the rest of the world is precisely like himself, very tenacious of the ground already conquered, and naturally hesitant about undertaking new voyages of discovery, and particularly is this true both as regards the way of history and the way of personal experience in the realm of religion.

It is doubtless well that progress in religion should be the slowest of all kinds of progress. It is doubtless well that before any faith can gain a real hearing its promulgators must suffer crucifixion, torment and death, and must prove their ability to arise from the dead and reign supreme. And one feels tempted to say this because at first thought it seems to one who looks at the larger faith from the outside, and, therethere-fore thinks that he has a more true perspective, to remind ourselves that a liberally-minded person is not so much a result of a particular event as he illustrates a certain spirit of pursuit; that there is really no liberal person, but there are many persons who are on the way to become liberal. None of us

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have yet achieved it, and yet none of us are quite discouraged, for we see it ahead of us.

Now, to a mere neophyte it seems that a liberal religion is the easiest thing in the world to bring about, either in the world of other people's hearts or in the realm of one's own personal experience. He is likely to say to himself: "Well, to be liberal you must be able to criticise the Bible with more or less scholarship and appearance of ability, if not pedantry; you must be able to find fault reasonably well and volubly with other churches; you must be able to discard nearly everything that a religious heart holds dear, and if you do that long enough and loud enough and live long enough you will become liberal."

One might just as well say that if a ship is to become seaworthy all it has to do is to furl its sails, to throw over its ballast, to lighten its freight, and to make perfection more perfect drop its pilot and let its ship become the plaything of the winds and of the waves. Now, there is a great deal of liberality so-called of that kind, empty, bobbing about on the surface of things, very proud, and vociferously proud of the things that they have cast overboard.

But no person yet has ever grown into a liberal atmosphere of religion by that method of approach or by that way of pursuit. Through fire, through water into the large places of the heart. And what need there is in every man's life for these larger spaces, how sometimes the very largeness and complexity of the world drives us to cover, as it were, in our own little niche and corner in which we live, move and have our being, so that while we live in a cosmos, physically yet mentally and spiritually we get our mail at some provincial village. I suppose it is true that a person does not become liberal until he has experienced in his own nature what is true in the quest of every other person. Now, that is a large order. What is it that makes the great majestic Roman Catholic Church so strong? What have they I need? I, by no means, become liberal simply because I langh at them and call them names or ruthlessly push them out of my life. I am worse than they, having all their defects with none of their virtues, unless by a power of spiritual assimulation I can seize the vital element in their faith and claim it for my own. And I take that simply as a symbol. It is true of every religion of the world; it is true of every denomination of every religion in the world. To become a liberal does not mean that we are cut off from

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other faiths and other denominations, but that on the highway of spiritual experience we have traveled with other people sympathetically until we have heard their story and have caught their spirit.

That is what it means to become a liberal, and it is a large order. It is a high commission that we have sworn to ourselves, to have for ourselves a large place where theological rancor, where denominational controversy, where fundamentalism and modernism as mutually exclusive theories of interpretation have no place, but to come out into the large open spaces of emancipated and spiritually initiated men and women.

Now, I take it that I am interpreting your thought right when I say that this is what we want in this church. This always has been and is to be a free church, but freedom is not gained by announcing that we are free. Freedom is gained by fellowship with the truth by our enthusiasm for it, by our sacrifice for it, and our ability and resolution to live it. Think what a large place of this nature would mean to every one of us, a place where without theological inferences you should bring your children on a Sunday morning to make public acknowledgement that they are yours, to thank the great God for the natural, therefore the Divine way, of ushering these young souls into the world, to dedicate them here in the presence of sympathetic friends to the service of God on earth. How it opens out and enlarges the heart to realize that this is one of the large places where the soul can announce and enjoy its freedom. Here young men and young women will come up these aisles of quiet to make their vows for the long, long journey; here we shall bring our dead and dedicate them to the ever-loving God; here from time to time we shall come to hear the word of truth as it may best be preached, and to yield ourselves to its spell and to its power. Something like that is what a large, liberal church should do, and it gets its charter not from the things it denies, but from the things that it can absorb and assimilate, and if we can generate that atmosphere of generosity and good humor and inclusiveness which our spirit begets, if that atmosphere permeates this house of prayer, not in vain shall we have builded.

Unless it seems to you that this is very moderate and lest anyone should assume that it is merely a personal note, may I remind you of what happened nearly fifty years ago upon a similar occasion when the great and good Dr. Bellows, of New York, preached the sermon of dedication upon the

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occasion of the consecration of our old church at Fourteenth and L streets, and some there are here who remember the occasion, and can still hear the voice of that good man. These were his closing words: In 1878, observe that, in 1878, before there was any modernist or fundamentalist controversy this prophet of the spirit lifted the whole subject upon the high plane that we are contemplating merely:

"May this church stand, openly and while its walls shall endure, the church of those who honor and practice: First, the widest and most searching use of God's greatest gift and his own image, Reason, in the pursuit and interpretation of all that is called religion, whether in sacred Scriptures, in written creeds, or in the opinions of men; secondly, for unlimited faith in the wisdom and goodness, the patience and generosity of the Being who framed nature and inspired history, and who created man, the crowning work of time and of His providence; that is, for reverence of human nature as the reflection of God's wisdom; and, thirdly, for the boldest and most emphatic teaching of the supreme urgency of character, of the prevalence of righteousness and virtue in individual souls, in corporate bodies, in states and nations, as the ground and substance of salvation, the end of Christianity, and the glory of God in creation."

So we are but claiming our own and are re-reading our charter of liberty when I ask you to join with us in continuing our pursuit through fire, through water into the large land of spiritual liberty.

A childless church is already a dead church, however slow it may be to acknowledge the fact. The spirit of youth constantly renewed in religion is the only guarantee of the perpetuity of spiritual religion and the ultimate attainment of spiritual liberty. It is, therefore, with peculiar satisfaction that on behalf of All Souls Church we receive now into our church family these young men and young women who, of their own accord, and after sufficient deliberation, have decided that for them the future lies with the spiritual religion of our simple Unitarian gospel. These churches accept the religion of Jesus Christ holding, in accordance with His teaching, that practical religion is summed up in love to God and love to man, and to these young women and these young men this seems the way of pursuit for their future years. Therefore, it is with peculiar satisfaction that we receive you into our spiritual family.

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Similarly we will now receive into our church family the senior class and others who at this time desire to avail themselves of the opportunity of assuring us of their co-operation and fellowship. I regret only, dear friends, that your company is so goodly that I have no right to take the time of others this moment to give you my hand of welcome. I simply extend to you the assurance on behalf of this church that it is a great joy to have you thus come into our spiritual home. Each year, by the inevitable law of nature and by that deadly average which we are not yet able to break, twenty-five workers of our church family join the invisible, and, therefore, to hold our own in the realm of the spirit and in a world like this at least twenty-five must come forward and say: "Until the day dawns, the shadows fall, I will do their work." And whatever better evidence of loyalty and devotion of these people could we have that when called not twenty-five of you, but fifty came?

IDEALS

By Gwendolyn Norton

I have my ambtions, yes, but before them are my ideals. Ambition is as nothing unless the desire for height of fame and wealth is preceded by the desire for height of character.

I do not wish to be merely good, to be just that is no virtue. I want character, I wish my mind to be strong, to be pure, to harbor clear, clean-cut, big thoughts. I wish my soul to be beautiful, not beautiful from sheer goodness, but beautiful from the radiance of a light within, the light from a flame kindled and kept alive by true thinking, by cherishing lofty aspirations and by seeking only the fine things in life. I wish that flame to burn so brightly and so steadily that its radiance will be shed on all around me—so that when this body of mine withers, grows old, dies, that light will remain undimmed, perhaps burn all the stronger, and people will remember me by the light of my soul.

Jesus Saith: "And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd."—**John 10:16.**

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Is Dr. H. G. Dyar A Bahai?

By Joseph G. Hamilton

I imagine that the question: Is Dr. H. G. Dyar (the Editor of Reality) a Bahai? is well worthy of consideration, as the faces of the publishers appear in Reality, June number.

Concerning "newspapers" and "the writers (editors, et al) thereof," Baha Ullah said in "Tablet of Tarazat"—"The Sixth Taraz:"

"Newspapers are as a mirror, which is endowed with hearing, sight and speech; they are a wonderful phenomenon and a great matter. But it behooveth the writers (editors, et al) thereof to be sanctified from the prejudice of egotism and desire, and to be adorned with the ornament of Equity and Justice; they must inquire into matters as much as possible, in order that they may be informed of the real facts, and commit the same to writing."

Concerning "Personality" Dr. Dyar has said, in Reality, that he adheres to the standard of "Abdul Baha"—that "There is no personality in the Bahai Cause"—and has in Reality, June number, stated his own reasons, viz: "Religion must not be based upon any prophet, no matter how great he may be. Else will religion not conquer the world," etc. Also he has made plain that, "no interest was aroused (in Washington) in this scientific circle, by Dr. Kheiralla's mystical and involved presentation."

It also must be admitted by every one who has read his Editorial Notes, and Articles, etc., that Dr. Dyar has pointed out the stand taken by both "the Greatest Branch" and "the Mightiest Branch," towards the Personality and Teachings of Baha Ullah. Also, that he has stated the attitudes of the parties that, after the departure of Baha Ullah have endeavored to spread the "Message," both as to their behavior towards each other, and to the uninitiated. He has also stated the worth of the Bahai principles, and furthermore gives space for "believers" to write concerning the Bahai Cause.

Dr. Dyar has, in Reality, discussed the position of "Shoghi Rabbani," or "the Guardian of the Cause," also. If possible, let the readers know how the Arabic word from which "Guardian of the Cause" is translated, is pronounced, and whether he (Shoghi) has chosen that title for himself, or if the authority for the title came from Baha Ullah or His Utterances, or if the believers have chosen it for him.

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The real title of "Abdul Baha," is "the Greatest Branch"—who chose for himself the title "Abdul Baha" which means "Servant of Light," and as Dr. Dyar adheres to "Abdul Baha," or the sayings of Abdul Baha, he is a **Bahai**, and not a **Behai**.

EDITORIAL COMMENT

The suggestion that two parties be recognized in the Bahai Movement under the names Behai and Bahai has been previously suggested to us, but we could not see any advantage to be gained by such a course. The difference in spelling is without significance. The Persian word is BHAI, there being only a short indefinite vowel between the B and H, pronounced much as we do in saying the word "but" rapidly. Doctor Kheiralla rendered this as a short e, while later translators have rendered it as a short a. The difference being thus trivial and the words too similar to avoid confusion, we think that other names would be preferable if a distinction is to be made.

For ourselves, we do not desire a distinction. To name two parties in this connection is to indicate that each depends upon a different leader. The greatest achievement of Abdul Baha was to eliminate personality as a basis of religion. If the appeal to Omnipotence is desired to be made through a Mediator, any one will do, and this wholly without prejudice. The direct appeal, however, is preferable, especially as souls advance, much as our friend Mr. G. A. Kratzer describes the condition of the "future race" to be when a new universal religion shall have replaced the present antagonistic world-religions. Mr. Kratzer agrees with Abdul Baha, we believe, and since we hold this general view ourselves, further division into sects or parties seems to us less desirable than to forget these things and promote a general integration. This can be done if personality is laid aside, and we are quite willing ourselves to lay the personality of Abdul Baha aside if that will help the matter. To have a name, to be called something, is necessary in this world, much as we need labels on preserve-jars to know which one to open. We thank Mr. Hamilton for calling us a Bahai, but we do not care how it is spelled. We cannot see the difference between an a and an e in this connection. We may not agree with Mr. Hamilton on all points of philosophy or of fact, or on any point, but our motive and object is the same, the betterment of the

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human race. Therefore Mr. Hamilton is a Bahai and I am a Behai—or vice versa! What's the difference?

In answer to Mr. Hamilton's question as to the origin of Shoghi Effendi's title "Guardian of the Cause," this title occurs first in Abdul Baha's will. We believe that the "will" is in Persian, but not having seen the original, we depend solely upon the translation made by Shoghi himself. There is no connection with Baha Ullah in the matter, who apparently expected, after the death of his sons, the "Branches," that the affairs of the Cause would be administered by the "Universal House of Justice."

THE COMING AGE

THE COMING AGE

By Martha Shepard Lippincott

Ah! the age is surely coming
When the spiritual shall rule,
And the world is now preparing
In life's great advancing school.
Man shall learn to live for others,
Casting selfishness aside,
Till no more the noble spirit
Shall, with only ego, bide;

But uplifting souls from error,
Teaching them the love of God,
Man shall aim more to live better,
Walk in paths that Jesus trod;
And endeavor to, with others,
Do as they would be done by:
That will be the aim and mission
For which they, in life, will try.

Life will be more consecrated
To the nobler thoughts of love,
Thus developing the soul life,
For the blessed home above:
And when we are helping others,
Blessings, in our hearts, will flow,
While, as we cease to be selfish,
Peace and happiness, we'll know.

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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.

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 16th day of September, 1924.

(Seal) CLARENCE L. HOUSER, Notary Public

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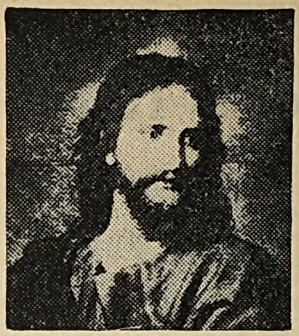
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REALITY

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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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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Editorials

THE AMERICANS

Among the Americans of the old stock, the birth rate is low, and is becoming lower. The stock is no longer increasing, at least that portion of it inhabiting the larger centers, and if the present tendency goes on unchecked, the stock is threatened with extinction. The last stages of the process will be rapid, and a few more generations may see the last of the Americans. Now this would be an extremely regrettable eventuality, for the Americans of the old stock have been shown to be, by a nationally known anthropologist (himself not of this stock), one of the best of the stocks of the white race in existence. America without the Americans would be a dismal picture to look forward to. Yet it is as certain as day and night unless the birth-rate is distinctly and permanently increased.

In order to suggest a remedy for a difficulty, it is necessary to know the cause of that difficulty. What, then, is the cause of the diminution of the American birth-rate?

In the first place, it seems fairly evident that it is not due to any inherent defect in the stock, any sterility, or even any aversion to marriage. The small families are purely voluntary. Individuals of this stock, widely and generally, yet individually, do not choose to have large families, and thus this condition has become established, a condition which has been known as race suicide.

It seems unthinkable that native Americans, patriotic citizens, who stand ready to give treasure and life itself when the country is threatened, who uphold the constitution, who desire progress and the enilghtenment and welfare of the nation, will deliberately plan to destroy the very heart of that nation, to exterminate the American stock, and let the American nation of the future become a nation of foreigners. We do not think that

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there is any such deliberate plan; but here is the result. The condition is upon us, and whether or not Americans planned it, their joint action has produced it. They have behaved in the same manner, followed a false popular psychology, and like sheep once started in the wrong direction, they have blindly fallen into the same ditch.

The most fundamental fallacy in this false psychology, we deem to be the idea that the bearing and rearing of children is a private privilege. Far from that, it is a public duty, the most important and serious public duty that confronts the individual. Were this truth to sink deeply into the mind of the younger generation, we believe that the difficulty would right itself, and that the American birth-rate would give no further cause for alarm. What public-spirited, patriotic young American would wish to neglect his most important public duty, one that he knew to be such, and in which public opinion supported him? Why, surely, none. Would matters of personal convenience, expense, trouble, and the invasion of leisure or prohibition of travel and enjoyment prevent him from this duty? Or would he wish his wife to avoid pain or worry, or to engage in gainful employment and political activity at the expense of her fundamental duties of motherhood? Surely not, not if he saw these duties to be paramount, and essential to the life of the nation as they really are.

A former generation feared a personal God, with Whose dispensations and decrees they durst not interfere. They followed the dictates of nature to a normal result. The present generation has lost hold of the personality of Deity and has not yet grasped the essence, that subtle Essence, more pervading and more real than any imagined personality. It is but an interlude; yet, the fact remains that God has hidden His Face. Personality sits triumphant upon the steed of selfishness. Each one says to himself: "Why should I worry? Let George do it, I will have a small family, with little trouble and less expense, and later I will travel and see the world, and my wife shall go to Congress." Thus he does, and another, and another, and the public opinion of these short-sighted thinkers backs them up and eggs them on, and, presto, the calamity is upon us—the American race, the finest white stock in the world, is about to be extinguished.

How shall we avoid the fell calamity? It is easily done, young people. Get right in your thinking.

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WHAT IS A BAHAI?

In America we are unfortunately falling into a rut, and it is coming to be thought that a Bahai is one who believes something, accepts something or joins something. Even in Chicago, where the flame of liberality has just burst forth from seemingly dead embers, a meeting was recently held to which only "professing Bahais" were invited. I think that we do not know what a Bahai is in America.

Ah, but in India they do. Listen. We read in the "Herald of the East" an account of the fourth All-India Bahai Convention, where Mr. Hashmat Ullah said that there are three classes of Bahais, as follows:

1. Those who accept Baha Ullah's mission and his program.
2. Those who accept his mission, but refuse to accept his program.
3. Those who entirely reject Baha Ullah, but act on his program.

And he adds: "All of them are Bahais."

This is good liberality and good common sense. Personality if you want it, with or without practical works, or practical works alone, and the only thing that you can do to not be a Bahai is neither to believe on the Prophet nor do any practical good for mankind.

So after all those who accept and believe and join, and do nothing else are Bahais. And those who try to do the work of the world, and who do not like organization, control and creed, these are also Bahais. And those who accept set forms and work too, they are also Bahais.

We cannot say which is the best kind, for one cannot choose his kind; he must stay as his disposition makes him. But surely we do not need to rail one at the other, now that we know.

HERALD OF THE EAST

The "Bahai News" of India begins its fourth volume with a change of title as above. "The idea is that the Journal should reach a wider circle of readers and be more serviceable in the spread of the Cause of Baha Ullah. Many people in India fight shy of the name, etc."

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We think this action very well advised. Every appearance of sectarianism should be avoided by Bahais. That this movement is not a new sect or a new religion even, is a matter not easily understood.

Here comes the reporter in haste, pencil and note-book in hand. "What are the tenets of your faith? What do you believe and what do you stand for?"

Perhaps we tell him a few things and he is quickly satisfied, "Oh, yes, I see. Interesting creed your sect has. I'll give your cult a nice write-up. Good bye."

So off he goes, having wholly missed the point. And it is the same with publications. Every reader knows what a sect and a cult is; but he cannot at once grasp the Bahai ideal. We cannot be too careful to avoid misleading the public. So, clear the ship of all useless matter, and if our very banners and symbols offend, cast them too into the sea.

Dr. H. G. Dyar, Editor Reality,
New York City.

My dear Dr. Dyar:

In the June number of REALITY I stated that "God is the Divine Imminence or Creative Principle of the Universe," to which you replied that "Mr. Haanel tells us his conception of God. He says that God is the Supreme Being, that Being is Life and that Life is Spirit."

In your book on the Bahai Revelation you say, "God is an all-pervading Force, Energy, Will, Intelligence? Science will hardly contradict us upon this definition."

I freely admit that this Creative Principle which goes forth, enters into and becomes that which it desires is Force, Energy, Will and Intelligence, and in view of the fact that the visible Universe is the result of the various combinations of this Force, Energy, Will and Intelligence, all of these attributes must be present in varying degrees in every created thing.

May it therefore not be possible that the visible Universe consists of the proper combinations of Force, Energy, and that these combinations are brought about by Will and Intelligence?

In every seed there is a Will and Intelligence that knows how to take from its environment that which it requires to build a suitable body for the organism which it is to animate, and this Will and Intelligence will not only find the material

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necessary for the physical body of the new organism, but it will find the mental, moral and spiritual substance by which the individual will manifest every characteristic of the race or specie to which it belongs.

The cause must be present in the effect; in fact you assert this positively by saying that everything in existence is the result of this first cause in varying combinations.

Force, Energy, Will and Intelligence are invisible. There must, therefore, be an invisible cause behind every objective phenomenon. This again you freely admit because, as heretofore stated, you state that the visible Universe is the result of these various attributes of Omnipotence which you call Force, Energy, Will and Intelligence, and for which I use the shorter and more inclusive term "Divine Imminence."

Substance is "The elemental part of that which is immaterial, the vital part of that which is spiritual or emotional." The substance, then, of every created thing and the vital part of every material thing is immaterial.

It is axiomatic that two things cannot occupy the same space at the same time. You state, however, that God is an all-pervading Force, Eenergy, Will and Intelligence, and you say that science will hardly contradict us upon this definition.

If this "Force, Energy, Will and Intelligence" pervades everything in existence it can hardly be something material, because as we have already found two things cannot occupy the same space at the same time. If, therefore, there is something which does pervade all things, animate and inanimate, it must be a spiritual substance, and you state that this is your idea of God and that Science will not contradict it.

The combination of Will and Intelligence becomes Mind. Mind in motion becomes thought. It requires energy to convert static Mind into dynamic Mind, or thought. This energy is formed by converting food into body, brain and nerves, and the brain is the mechanism by which the conscious thought is produced.

Will and Intelligence, or Mind, therefore, even though it pervades all things, requires Force and Energy to set it in motion. The Force and Energy are material. The will and Intelligence, or Mind, is spiritual, and it is this combination of the material and the spiritual by which every living thing is created. One has no existence without the other.

This Will and Intelligence, or Mind, which pervades all

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things, is what the mechanist overlooks. Even such a scientific observer as Jacques Loeb says:

"We eat, drink and reproduce, not because mankind has reached an agreement that this is desirable, but because, machine-like, we are compelled to do so. We are active because we are compelled to be so by processes in our central nervous system; and as long as human beings are not economic slaves the instinct of successful work, or workmanship, determines the direction of their action."

He recognizes Force, Energy, chemical action, and even instinct, but the Will and Intelligence by which the Energy and Force is directed has received no consideration. All of which indicates the truth of the conclusion of William Kearney Carr in his "Matter and Some of Its Dimensions":

"Strange as it may appear, the scientist will probably be the last to divorce himself from the old preconceived opinion. With him scientific dogmas merit the same superstitious reverence as the Gods of old. With him, what opposes classical teach- is wholly intolerable."

Yours very truly,
CHARLES F. HAANEL

* * * *

EDITORIAL REPLY

It must seem that our idea of God is quite nebulous and hazy in comparison with Mr. Haanel's definite conception which he presents so cogently. He quotes us with a definition of God (written for a certain occasion) which is much like his own; and yet the whole object of the conversations we have been carrying on in REALITY is to dispute this very conception. It is plain that I do not know what God is, while Mr. Haanel does, and yet I do not believe that God is what Mr. Haanel says He is.

Now there is a good answer to this riddle and a good reason for these conditions being as they are, and if I have already said it before, it will do no harm to repeat. We have two contrasted systems of thought, the one deductive, which sets up a general principle in advance and explains everything by it, by force if need be, but explains it. The other, inductive, which correllates facts and endeavors to formulate a general principle which will explain them all. The first method is that of metaphysics of religion, of Mr. Haanel; the second is the method of science and the one your editor is endeavoring to follow.

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Mr. Haanel must start with a definition of God, an exact and comprehensive definition, for by this idea of God he expects to explain and expound everything that is. With ourselves, the conception or knowledge of God represents the final summation of knowledge and the complete fruition of investigation. We do not hope to know anything about God until everything else is known, for the word God represents the summation of knowledge, the integration of the complex of infinity.

Now metaphysics has never discovered anything nor proved anything nor learned anything. All that we know has been gained by the scientific method. Therefore the more definite Mr. Haanel is, and the more he knows about the exact nature and processes of God, the more, I think, does he demonstrate that he is on the road that leads away from knowledge; and the more hazy I am about God, and the more I wobble from one definition to another, the more hope there is for me that I shall finally learn something.

But Mr. Haanel's closing quotation cannot be passed without contradiction. Scientists are not like that, really not. They do not stick to their old theories when new facts have made them untenable. Perhaps they do not accept "spirit" even yet, but "spirit" has not been proved, it has only been argued about. Scientists are quite as much interested to understand the things we call "will," "intelligence," "mind," as are the most ardent metaphysicians; but we do not think that we gain anything by calling them primal forces or qualities with which to explain creation. Rather that obscures the subject. To assume "mind" as the basis of philosophy means that we know what mind is and can use it to explain more complex things. To us, it seems that "mind" is the thing that needs explaining, for what is more complex than this thing, mind, the final product of a long line of organic evolution? To use our ultimate problem as a key to unlock lesser mysteries, has for us no zest. We would take the lesser things and with them attack the problem of mind.

Editor REALITY:

REALITY has been a source of pleasure and comfort to me, and I am an enthusiastic subscriber to the Bahai Principles.

Sincerely yours,

HARRIETTE MERRILL YOUNG

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The Cause, Cure and Prevention of Disease

By Smith Tassin

(An Intervention in the Discussion of Mr. Kratzer and Dr. Dyar in the Issue of July, 1924)

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

The Bahai message affirms unity. Truth, while a diamond of many facets, is one gem. We speak of unity in diversity; in reality it is the opposite, since unity and not diversity is the basic fact. God is One.

The Bahai message affirms agreement between science and religion. This can be only in the common truth. The opposition of science and religion is in method not in aim. Both have for object the ascertainment of truth. In the fulness of time science will attain to worship and religion be objectively demonstrated. In the interim the open mind will ascertain its truth from either source without fear of ultimate disagreement.

After listening for years to "candid and fearless presentation of various points of view" (and discussion is generally stimulating and helpful), the writer has concluded that all philosophies, when logically interpreted, are synonymous. He derives no little pleasure and profit from reconciling in his own mind apparent divergent points of view. To do this one must often read between the lines and listen between the words, as it were, that is, get at what is really in the mind of another irrespective of his manner of expressing it. When we have cleared away misconceptions in the shape of diverse definitions of the same or similar terms we have taken long strides towards final agreement.

It is in this frame of mind that the writer has read, in the July issue of REALITY, "The Cause and Cure of Disease," by Mr. Kratzer, and "The Question of Disease," by Dr. Dyar. The writer has some ideas on the subject himself and is seized with an irrepressible desire to take Dr. Dyar and Mr. Kratzer by the hand and introduce them philosophically to each other. Incidentally he would introduce himself and, to get his own thought across, which is in the nature of a compromise (always, when

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legitimate, an underlying unity), begs leave to present his subject under the title chosen for this article, "The Cause, Cure and Prevention of Disease."

Dr. Dyar approaches his subject from the physical, Mr. Kratzer from the metaphysical point of view. Now, the metaphysical and the physical are intimately and essentially one. At what point in manifestation the metaphysical becomes the physical is exceedingly hard to determine. Mental science is a borderland between the science of the senses and the science of the soul. While "matter," as Mr. Kratzer puts it, "is unreal, in the sense of not being eternal and changeless, as metaphysical reality is," in the sense of being eternally changing it is metaphysically real enough. Which is merely to say that matter, as manifestation, is a metaphysical fact. The doctrine of the conservation of energy as implied in this statement will appeal to Dr. Dyar. Dr. Dyar's scientists will also aid us in their bombardment of the atom. When science resolves a bar of steel into a congeries of atoms, each one a solar system of the infinitely small; when we consider matter in every minutest particle of it—no two particles coming within measurable distance of each other—each tiniest speck in intense and incessant motion; it is easier to follow the metaphysician when he resolves the whole business into energy and force, which is a manifestation of energy, or, as he prefers to state it, into consciousness and will.

The start of things physical, therefore, is in the metaphysical; and, metaphysically speaking, there can be no substance without form (forever changing as appearance must be), no subject without an object, no active without a passive, no positive without a negative, no mind without matter, no God without creation, no reality without an unreality to set it off and define it. There is, therefore, THAT WHICH IS; and that which is a necessary corollary of THAT WHICH IS.

But what has this to do with the cause, cure and prevention of disease? Everything. There is, in Nature, equilibration, a balancing of forces. This is merely to state that God is self-contained, not, as some of the ancients taught, that the universe is governed alternately by good and evil—God and devil—neither strong enough to secure the mastery, though as a partial statement of the truth the concept is apt enough. Man, in his physical estate, as all of nature, as all that is appearance only, changing ever, the diversity in the unity, that which is metaphysically nothing and yet a necessary effect of

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the Cause that is, man in the body is in the field of manifestation, of appearance, of change, in the world of time and space, and so is either integrated or disintegrated, built up or torn down, is either sick or well, happy or miserable, prosperous or in want, according as he is aligned with the constructive or destructive forces. Often for a time an individual will be the center of these contending forces and what the outcome will be will depend, as Mr. Kratzer would say, on "previous incarnations"—what Dr. Dyar, along with the psychoanalysts, would probably term the "long corridor"—on heredity, on present living, on autosuggestions or suggestions telepathically received, and on any combination of these circumstances, or, as the writer would prefer to state it simply, on the balance of positive and negative, active and passive, in the make-up of the individual and of his environment.

Let us not quarrel about terms, they are of relative unimportance anyway, and any words that are mutually understood will do. Let Mr. Kratzer call it the subconsciousness, if he will, and Dr. Dyar that part of the brain, or what functions through it, for the moment unillumined. It is the storehouse of our experiences all the way back to that dim primordial past, the memory and imagination of nature, the realm of reflexes, the organic in the chemistry of life, the connecting link between the soul and the body receiving its impressions from both. That which is expressed must first be impressed and the whole secret of suggestion, from within or without, as a destructive or constructive agent lies right here.

We are now ready to confront Mr. Kratzer's scavengers and Dr. Dyar's bacilli of tuberculosis, typhoid fever, influenza, pneumonia, scarlet fever, mumps, small pox, bubonic plague, yellow fever, lockjaw, malaria, typhus fever, etc., not for getting the parasites tape and hook worm. At this point let us quote a pertinent paragraph from Dr. Dyar:

"The fact is that man is too egotistical. He thinks that he is the only living organism of importance, to whom the rest minister. Each species is in and for itself, and man must take his chance with the rest. **If he is dominant, it is by superior faculty, ability or cunning,** and any other form of life that can get the better of him is perfectly free to do so, be that other form of life large, small or minute."

The bold type, of course, are ours. Will Dr. Dyar also indulge us if we interpret that last bold typed word in its old English sense of knowing? Now, the repository of man's su-

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perior knowledge and ability, whereby he has dominion and power, is precisely in the subconscious or realm of automatic reactions. It is from there we draw the energy that we consciously apply, but for the most part that energy is expended along the grooves formed by habit. Mr. Kratzer's general thesis that all disease is due to the disturbances in the subconscious mind undoubtedly is, not that a man may suggest himself or be suggested into contracting an infectious disease when no germs of that disease are present, though he may well simulate the symptoms, but that no disease of whatever nature can gain entrance or lodgment unless man's subconscious defenses are first broken down. In other words, before we can be made sick in the body, we must first be sinful (aimless, passive, negative, discordant) in the soul. The wages of sin—and sin is laying down on the job, ceasing activity as an integrating force of nature—is disease and death. The disintegrating forces that seize upon our bodies when we no longer protect them by proper activity are themselves but fulfilling their life-cycle. Religion explains the why and science the how of disease. Thus the proponents of the psychological theory and the doctors, with their legions of bacteria, can meet on the same platform.

Mr. Kratzer says, and we heartily agree with him, "There is always a very perfect correspondence between the state of the subconscious mind and the state of the body." Dr. Dyar says, and, whether or not we have ever heard of vis medicatrix naturae, we all know that he speaks truly, "However, people do recover from typhoid fever in many cases, and it has been found that in such cases the system has itself manufactured a specific medicine—called an antitoxin—which conquers the disease." How, we may ask, do the glands secrete anything, toxic or antitoxic, except under subconscious direction? Here, at any rate, is a sound piece of advice: if you would get well and stay well, if you would go unscathed through any epidemic, let your autosuggestive slogan be "Manufacture your own antitoxins!"

But however unreal, in a metaphysical sense, disease may be, as a fact in human experience it is apparent enough. It has always seemed to the writer so futile to deny. In grammar, we are told, two negatives make an affirmative, but we are not taught that that is the correct manner of speech. Why deny disease when it is so much simpler and direct to affirm health? Let us always remember that in the eternal scheme of things—and were it not so we could not be rational creatures

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—the false is as necessary as the true, the evil as the good, the darkness as the light. But if we dwell in truth what need have we to fear falsehood? And if we are of the good why need we consider evil? And if we are of the light what concern of ours is darkness? Faith, then, is the true prophylactic. Remember that incident of the shipwrecked Paul on the island of Melita.

> "And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand.
>
> "And he shook off the beast into the fire, and felt no harm."—The Acts 28:3, 5.

If Paul was thus confirmed in faith because of the Master's teaching

> "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you."
>
> —St. Luke 10:19.

shall we not be similarly fortified against all the ills that life is otherwise heir to?

But is faith scientific? It is the apotheosis of science. Was not Paul's performance on the island of Melita a scientific demonstration? Happily, today, science is no more necessarily materialistic than religion is dogmatic. And the religion of the future will be truly scientific, the science religious. In the unity that is Truth we know and worship.

TO AGNES

She has white magic at her finger-tips,
And brings us visions, gentle, pastel things;
Songs, sung at twilight, seem to wreath her lips.
Her hands are as the pale dove's startled wings;

And she is primrose dawn before hot light
Dispels its charm; and she is dusk; the star,
The first star, is her slave, before the night
Grows dark; and shy, as flowers are.

"Her soul looks out from her enchanted eyes,
In wistful wonder;" and her body's grace
Is slim, like little trees; "and very wise
With innocence, and quiet is her face."

Anonymous

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"Though I Come Back,"—A Story

By Harrison G. Dyar

I was engineer on an extra that day, Thursday it was, and Frank Gaucher was firing for me. I liked to ride with Frank, for I thought of him sort of like a brother. Mary's brother he was, and she would have married me but for that skunk, Dan Moriarty. We were engaged and all that. The day was set and I had spoken to Parson Elderly, when here that Dan came along. He was a handsome cuss and Mary was dazzled, I guess. She went off and married him. But Frank was always on my side, and he used to insist that Mary was sorry, and that Dan and she quarreled over me. I paid no attention to that. If a girl don't know her own mind better than that, forget her, I say. That's what I said then.

Well, we pulled into Cherryville about sunset and there was orders there. I took the siding, and went over to the agent's office. We were expecting to pass number three at Cherryville, but there was no sound down the line and I opened the envelope.

"X027. Proceed at once Grants Siding. Pass 3. Smith."

I jumped back on the cab and told Frank. "We're to pass number three at Grant's Siding. You oughtn't to have let the fire down."

Frank looked as blank as a wall. "Holy smoke," says he, "are you sure that's right? Number three ain't going to wait down there, or I'm a dead man."

"Here's Smith's name to it," I told him. "Stoke her up."

Frank got busy, and pretty soon we pulled out on the main line. The C. M. and S. is single tracked along there, and runs through wooded hills between those stations, with several sharp curves. There is a specially bad one near midway where the highway crosses, and I know I felt a bit scarey myself about taking the line in the face of the express. But orders are orders. I pulled the throttle, and the old engine gained speed.

"Holy smoke," says Frank, "this is my unlucky day."

"What for, Kid?" I said. "This ain't Friday. We can't keep number three waiting."

"She won't wait," he replied in that same grave-yard tone. "Dan Moriarty is on number three. Will he wait—for you?"

It gave me the creepy feeling again, but I wouldn't weaken before Frank. "He's got the same orders as we have," I said and I gave the throttle another notch.

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We came down through Owl's Hollow flying. No moon was up and it was dark as Egypt. The old engine rocked like a ship at sea, and Frank he kept the fire up, as much to steady his nerves as anything else, I guess. The boys back on the caboose must have been getting shaken up some; but I was that nervous to make Grant's Siding I was willing to risk ditching the whole extra.

We came out of the hollow to the first bend of the curve before the highway crossing. I pulled the whistle-cord, but I hardly heard it, the old engine was rattling so. I heard no other sound, and the first I knew his head-light flashed around the curve. We were not a train's length apart, head on at full speed. Our head-lights crossed. He must have seen me as I saw him, Dan Moriarty, leaning out of his cab window, his hand on the throttle, his face white as a ghost in the glare of my light.

I threw the brake-lever and jumped. I suppose he did the same; but it was no use. They came together like an avalanche, and the wreckage piled up three cars high.

The first I knew I was lying on the road. The light from the burning wreck shone on us and I saw there was a bundle at my feet, Dan Moriarty, crushed to a jelly. But he was conscious and he raised his head and looked at me. "I'll get you for this, I'll get you yet. My wife belongs to you, d—— your soul, and now you've killed me. You drove out of Cherryville to kill me and you done it. But I'll get you yet, if I have to come back from hell to do it." His head fell down and he died.

I was in the hospital six months. My fireman was dead and twelve passengers. But the investigation exhonorated me. It was Dan Moriarty who disobeyed orders, not me. They said he didn't get his orders, God knows why. Maybe he never even looked in the box. There's no man at Grant's Siding after dark.

Well, I was no good for the road, and they gave me the post at the crossing to mind the gate. Not two hundred yards from the scene of the wreck it was; but I was glad of any job. It's a quiet place here by the crossing, but not too much so. Traffic's been increasing these latter years.

After that Mary began making up to me. She had his insurance money and was ready to buy a house. The company gave me an allowance for my injuries, though pretty small pay for crossing flagman; but with her house and my money—well, everybody said it was inevitable. I didn't think too much of the girl for her fickleness; but she cried and said she never

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really loved anybody but me and that Dan knew it. I told her not to mention Dan to me again and, well, I married her. We have four children, and now that the boys are getting grown they'll soon be a big help to us. Railroaders, of course, like all of us.

I don't know why I put it that way, unless I'm thinking of Dan Moriarty too. He was a railroader like me, but what use was Dan? He got my girl, but he couldn't hold her, and he threatened me and he never made good. I got the girl back and his insurance money with her, and four children we've had and he never had one. I laugh at Dan. That for Dan Moriarty, futile, vindictive cuss that you are.

Well, while I was snapping my fingers at the memory of Dan Moriarty, the crossing bell rang. Our home is right on the hill above, and I'm glad to respond any time. I don't make the company keep a double shift here, and I think they appreciate that. I put the crossing gate down at nine every night, and if any traffic wants to go over after that they've got to wake some of us with their horns. But this wasn't after five and the sun wasn't near down. It was number two, as I knew, coming down from Cherryville and I heard her whistle in Owl Hollow. I let down the gate, though there was no traffic in sight, and got out my white flag.

But nothing happened. I couldn't hear number two again, and there was no snapping of the rails. Then of a sudden everything went dark. I couldn't think what had happened. I groped my way into the little hut and lit my lantern. It was dark yet and as still as death. No sound of number two, and I stepped out onto the track, my lantern in my hand, and looked up and down. Then of a sudden, a head-light blazed out around the curve from the other side from that number two was coming, from the same way Dan Moriarty was driving number three that night. It flashed through my mind that it was Thursday again; but more than that I tried to stop her. An extra, I thought, or a wild engine, and number two coming out of Owl's Hollow this minute, though I couldn't hear her yet. I waved my lantern like mad—and then I saw another thing. Dan Moriarty was leaning out of the cab, his face white as death in some light that wasn't there. He was grinning like a fiend from hell, his engine wheels were a foot above the ground, and the devil was firing for him on the other side of the cab.

But he never struck me. The pilot of number two it was that hit me from behind, though good old Harry Morton had

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the brakes on so hard that he threw the passengers out of their seats, and he'd whistled again at the turn. In the middle of the track with my lantern in my hand in broad daylight, you say? Well, break it easy to Mary. Good bye, all. It's getting dark again.

The Subconscious and the Subliminal Mind

IS MIND OR MAN MASTER?

By J. C. F. Grumbine

The so called subconscious mind is like a violin! One can play on it most any tune. In fact, because it is seemingly unconscious, one can and does make psychological statements of it, which for the apparent lack of definite knowledge, are accepted as facts. These statements are worked over time and are never seriously weighed by the public. As a matter of fact, the conscious mind of the public, untrained in psychological casuistry, and unskilled in scientific research, absorbs statement after statement made by commercial psychologists of the powers of the subconscious mind, without question and reserve. The subconscious mind, is sometimes called the sympathetic or emotional mind, whatever that may mean, for the conscious mind is both sympathetic or emotional as it is intellectual and one need not invent a subconscious mind to explain the function and phenomena of our emotional nature. It is also called the mind of instincts, impulses, habits, tendencies, biological reactions, complexes of all kinds which have been inherited from our remote ancestry and are present in the stream of life as it runs through or lies dormant in the submerged part of us known as the unconscious. Much of this is bound up in what ordinarily is called memory. It is sometimes called the automatic mind, because it carries on without seemingly conscious control of the conscious mind, the organic functions of respiration, circulation of the blood, digestion, electro-magnetic and nervo-psychic activities and metabolism. It is called the passive mind, because not active consciously, which is amenable to suggestions of good or evil, error or truth, constructive or destructive thought, because it is alleged to be neither moral or im-

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moral, never argues, never knows, never understands, only acts on whatever suggestions one impresses upon it.

All these allegations are claimed for the subconscious mind, so that its function in our daily life becomes almost sovereign and omnipotent and mark you, these operations are supposed to go on without any need of conscious thought or action on the part of any of us! Many public lecturers on Applied Psychology even use this subconscious mind as the means of recreating the body and even the conscious mind and of attaining mentally to superlative heights and physically of obtaining whatever we desire. So saturated is business, education and the professions and trades with these claims of Applied Psychology of "let the subconscious mind do it," that one wonders whether in time any conscious work will ever be done, so emphatically and enthusiastically do these professors of the new mentality exalt and deify the subconscious mind.

Now, it may be asked, what is the so-called subconscious mind? That it exists is evident. That certain results happen which are attributed to this mind is also true. That much more is claimed for it than is scientifically demonstrable is also true. The phrase is of Latin origin and means literally under the mind, meaning of course, under the conscious mind. It implies something going on **below** the threshold of consciousness, and therefore it is assigned as a part of the so-called unconscious mind.

The mind by the New Psychology is diveded into three conditions, the conscious, unconscious and the superconscious. In other words, the Ego or You functions in mind under three conditions of consciousness: First, the Conscious; Second, the Unconscious; Third, the Superconscious. It is our privilege and our right to use all three conditions and while at present we may not be conscious of what all three minds are doing simultaneously (yet such power and experience may be possessed), still we seem to have the ability to be conscious of one or the other conditions as we choose or prefer. As an illustration: One can be conscious of the control of one's respiration, circulation and metabolism and one can consciously improve them and know what they are doing subconsciously. The word unconscious therefore, simply imply that the subconscious mind is doing only what we command it to do, which is the same as saying that we are or were consciously directing its operations.

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It is alleged that the subconscious mind does not know right from wrong or error from truth. This function does not belong to the mind, but to the individual who uses the mind, it being remembered that the mind is not the individual but only a condition, a field in which the individual collectively speaking expresses his intelligence, faculties, senses, powers, thoughts, emotions and actions. The individual decides the moral issue before he uses his mind in this broad sense; as a matter of fact, if the individual is firm on moral issues and in his conscious mind decides affirmatively, the same individual in the subconscious mind cannot be persuaded to act otherwise. As a case at hand, if the individual is a teetoteler, is honest, etc., hypnotism has proven that under hypnosis the individual could not be persuaded to drink, be dishonest, or in any way violate his conscience. So that it cannot be said that the subconscious mind will accept what we suggest, whether right or wrong, unless by our very suggestion we tacitly admit the thought as one that we affirm or deny. Man, himself must be the judge of the moral quality of his thought before he offers a suggestion, as it is not the function of a man's mind to affirm or deny it, when once he accepts or rejects it. He alone is the moral censor of his thought, feeling and action. When this is generally understood, the claims that the subconscious mind acts independently of the ego and conscious mind, will resolve themselves into the facts that whether the mind is conscious, unconscious or subconscious, it acts upon the suggestions, thoughts, emotions, impulses, habits, actions and reactions determined by the individual.

The subconscious mind may be regarded as the subway between the conscious and the unconscious, or it may be said to be the substratum of the conscious mentality, into which the seeds of thought and feeling are planted, which sooner or later, by repetitional action, become habits of behavior, prenatal and congenital, racial tendencies.

The subliminal mind is also a part of the conscious mind, and is a phrase coined by the late Dr. Frederick Meyer, Secretary of the British Psychical Research Society and seems to comprehend, what in the New Psychology and Psychic Science, is known as "Supernormalism."

Supernormalism deals with the finer and rarer expressions of the individual's sentient, natural powers as seeing, hearing and feeling, the feeling including the sense of touch, taste and smell. The extensions of these normal senses, so that they aid

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the individual to apprehend the finer, more subtle, and more spiritual vibrations, are clairvoyance (clear seeing), clairaudience (clear hearing), and clairsentience (clear feeling) and need it be added that when once the individual discovers and makes mental and material use of them, he also discovers that they establish at once contact with the so-called subliminal mind. It is through the subliminal mind that these finer senses operate and reveal their identity. They are but the extension of the self consciousness and the consciousness of the self on planes of expression outward from inward toward the sphere of psychic and spiritual being, where the individual becomes identified with his own divinity.

Two faculties which strongly operate through the subliminal mind and which belong also to the conscious mind or the ego or individual functioning in either mind, are imagination and ideality. In the subliminal state of the consciousness, these two faculties have a wider and higher power, dealing close up, as it were, to the vision of the self as that vision determines the individual's creative ability. If as Du Prel has written in his, "History of Mysticism," that "truth is the agreement of representation with reality," it is by the use of the faculties of imagination and ideality that any representation of reality can be made and when made, that any agreement can be found. Truth as an intuition of the soul shines with clearer precision, accuracy and definiteness in the virgin atmosphere of the subliminal mind, than in the subconscious mind, which is largely the fundamental reflex of the conscious objective mind, and where the conflict between true and false representation is much if not most in evidence. In the subliminal mind, things can be seen as they are, both phenomenally and essentially from without and within! It is from the matrix of this mind that we create and recreate ourselves, change and transform our characters, our bodies, our circumstances, and environments and shape and reshape our destinies. So that instead of giving credit to that condition of the unconscious called the subconscious, credit should be given to the individual operating through the subliminal and conscious mind; that subliminal condition of the unconscious which gives man the tools by which he can and will become master, and which obviate the necessity of submitting blindly to the subconscious mind as though it could do anything constructive or destructive without the tacit consent of the conscious individual who is will, mind, and heart, plus! It is easy to say, "Let George do it," and

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believe that George actually does it, but the subconscious mind does not do it, and the George that is doing anything commendable is the I in yourself!

The question may be asked, what part does the subconscious play in the mind in the making as well as in the reconstruction of both the conscious every day practical and the subconscious mind? The answer is, that as the subconscious mind is automatic and deals with organic and mental operations which temporarily have become fixed and habitual, it relieves the conscious mind of direct and conscious control, as memory relieves the same mind of holding every experience in the immediate self consciousness. This is its important natural function and it only goes on automatically performing its function, when not arrested or interfered with by the individual through the conscious mind. That it is the seat of any of our five or more normal or supernormal senses is doubtful. That it has any intelligence, will or emotion of its own apart from you, the individual ego, is questionable. That it is a law unto itself is a mistaken idea. That it creates is a fallacy. That it receives suggestions and impressions given it by yourself when the clamor of the conscious mind is silenced, and that these suggestions become seeds which grow and bear fruit in the conscious mind is certainly true, for we lay the seeds tenderly into its substance and it nourishes them in that unconscious way of nature which, like the form in the mother's womb, draws from the mother's body, whatever is needed to give fashion to the new life, but each individual whether he believes it or not, unconsciously or consciously controls his subconscious mind or it controls him. He is master of it or he is a slave to it! If the latter, he is swept along in the stream of instincts and habits, which form the substratum of his or racial psychology.

The most germane and vital question is how do these wonderful changes happen in our life and in our bodies, in our affairs and circumstances, in our character and destiny, if not by the mysterious psychology of the subconscious mind!

If it is not subconscious mind operating under the influence of suggestion which restores sanity and health to mind and body and works an almost infinite series of similar miracles in the material world, then what is it?

Frequently, a new understanding, an original appeal, a novel mental approach, cleverness in sales psychology and a spiritual or psychic technique, inspirational conversation, a

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magnetic personality, constructive mental attitudes, a heart or personal interest, may account for ninety per cent of the success and prosperity which has been hitherto connected mysteriously and superficially with the singular action of the subconscious mind, whereas the subconscious mind has had nothing whatever to do with these results. A story was told by a platform lecturer on Sales Psychology of a salesman of the old school who was using old direct methods of appeal in selling a dog. Briefly, this is the story: All day he tried to sell the dog in the country, but met with failure. A friend who was also a salesman but of the new school who exploit the subconscious mind, who knew of his desire to sell the dog and who heard of his failure, told him that he would and could sell the dog. The next day, he went to the first and same farmer, who the day before said that he did not wish to buy a dog and asked (as he observed on the hill of his ranch a flock of sheep), "Are those your sheep?" "Yes," he replied. He noticed that the farmer was old and decrepid. "Do you mean to tell me that you go out yonder every evening and drive the sheep into the corral?" He said, he did. "If you had a nice dog to go out and drive them home, that would be a great saving of time and labor, wouldn't it?" "Yes, he would like a dog that would do that." "By the way, are those your cows up yonder to your right?" "Yes." "Well, if you had a dog that would at the same time corral the sheep, corral the cows, that would be a wonderful help, wouldn't it?" He agreed with the salesman that it would. "I heard that you have a lot of rats in the barn; if you had a dog you surely would get rid of the rats." The farmer was sure of it. "I heard too from a neighbor about a half mile down the road that there was a hold-up the other dark night and considerable money was stolen. If you had a watch dog to protect you, you wouldn't have to be afraid to live here all alone or go out on the pike at night with such a dog?" He saw the point. "Say stranger, where can I buy such a dog?" Needless to say, the dog was sold. This is a splendid story of the new approach and appeal, but in what way can the story be said to be an appeal to the man's subconscious mind? Surely his own common sense and conscious reasoning mind would be approached and convinced by such an irresistible appeal!

Now, as the subliminal mind is the inspirational mind, the mind of original and creative ideas, where, by the use we make of our ideality and imagination just such stories might origi-

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nate, it is really in the subliminal mind where we begin, under the great law of attraction, to change our affairs and thoughts at least, and to produce new, and constructive mental attitudes which we accept in our conscious, practical mind, and then transplant and reflect them into the subconscious, until the spontaneity of inspiration, initiative and impulse become the conventional, constructive, optimistic, courageous, sympathetic, patient and daily habit of our thought and life.

Is not this same subliminal mind or rather the individual advantage of the resources of this kind responsible for the extraordinary results which are usually ascribed to the subconscious?

A simple diagram will help to make this process clear and show the descending creative plan from the individual as he idealizes and then imagines what he hopes to realize by the law of correspondence and attraction in the material world of action and demonstration, or representation of the idea and vision, thus transformed from the subliminal to the conscious mind and thence to the subconscious as an object and body.

DIAGRAM

The Law of Attainment and Obtainment

SELF CONSCIOUSNESS

Subliminal Mind (Ideality)	Subconscious Mind (Imagination)	Conscious Mind (Concentration)
IDEA	IMAGE	OBJECT
VISION	FORM	BODY

Observe that the diagram is called "The Law of Attainment and Obtainment," for one must attain to a certain knowledge, realization and power before he can expect obtainment in the world around him. The self in consciousness functions (in the New Psychology) through the subliminal mind by the use of the faculty of ideality. We become conscious or aware of the idea in a clear, intelligent and definite way. Then in the conscious mind by the use of the faculty of imagination, we fashion a representation of the idea, which is its mental image and this mental image, by suggestion and concentration is transferred to the subconscious. It is centered there and its appearance becomes an object to be desired in the physical world. It follows by the same process that one starts with

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the idea as a vision, the vision becomes a form and the form, the body which, in due course of time, by spiritual and natural law, become a physical demonstration or representation of the idea and vision, thus transformed from the subliminal to the conscious mind and thence to the subconscious as an object and body.

This psychological technique shows how the individual unconsciously operates to produce the extraordinary transformations of mind and body which amaze the medical men and astound men of science, and which have been credited only to the mysterious working of the subconscious mind, whereas these changes are produced by the individual by the employment of a psychological method which is scientific and therefore intelligible and practical!

The individual begins in the conscious mind to employ his two faculties, the ideality and the imagination, as illustrated in diagram, the subliminal mind supplying the idea and the vision, the subconscious receiving the image and form and the conscious receiving the object and body. The change or result can be made instantly as in ecstasy, or by the slow natural processes as in most cases in changing the life and nerve stream and so building new tissue to conform to the blue print of whatever the individual idealized and visualized.

In thus operating, the higher general function of the ego or soul, designated the subliminal mind, seat of the indigenous, nascent supernormal powers, clarified and purified of their sensuous mixtures and inhibitions and released from their physical or organic limitations, acts upon any suggestion of the individual from the objective conscious mind and with the assistance of ideality and imagination, the subconscious receives the definite image and form. The result in the conscious mind as well as in the body and in ones's circumstances and conditions follows as a matter of course. This seems to be what Emile Coue meant by saying we can attain or obtain whatever we **imagine** and not simply whatever we will!

There is no devaluation put upon any of the functions of the conscious or unconscious mind. The effort is made to show the logical operation of an inspirational process, which, when the individual is receptive to a spiritual, psychic and mental process co-operating with and bound together by the law of correspondence, can idealize and imagine beneficent changes by constructive suggestions or thinking, and so revolutionize and glorify his life, when hitherto by what was designated a ma-

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levolent God, an unkind fatality, ill fortune, or cruel heredity, he suffered disease, misfortune, failure, poverty and misery. No longer need man to be thus tortured and handicapped, for realizing that life is sweet, nature is kind, Law is just and God is Love. The menace of the years is removed and man, no longer a slave, becomes master—even a God!

THE ELECTRON

By K. P. Alexander

Diminutive unto the last degree,
I am inherent force, the Universal power,
The primal element composing all.
I never wasn't, always was, shall ever be;
Immortal life am I in all that is.
I am the Alpha and Omega, I am all.

I compass form and heart and soul of all.
There is no state of death; life only always is.
Accretions of the earth, or men, or mind,
Expressions are of solely electronic force.
As primal element of all that is,
I permeate, embrace, and actuate the world.

Experience precedes intelligence.
Until experience dissolved the shroud of night
The Cause of all in embryo was I.
As self and fellows gradu'ly joined, and slowly climbed,
Experience made us kings of human thought,
Omnipotent to bring to pass conception's will.

My future, as my past has always been,
Inerrantly conforming with all nat'ral laws,
Will be to take the form and place man wills.
In wisely moulding me his only progress lies.
Man's finest aspirations, truest aims,
In me alone find means to rise to god-like heights.



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THE SOUL

By George W. Louttit

Part V.

THE DEVELOPMENT OF THE FAMILY

The first sense developed was that of touch, then taste, sight, hearing and smell, though the last three may not have been developed in this order in some forms of life because of the condition in which they lived. However, their acquirement was born of need and their development from use.

Most all animals have the five senses, and some have them more highly developed than man. The sense of smell in the dog, deer, mountain goat and bear is much more acute than in man. Birds of prey, such as the condor, eagle and buzzard can see far greater distances than can man. The burrowing animals have a much more acute hearing. The reason of this is that the needs of these senses have been much more urgent and frequent. However, even though these animals have senses more acute and more highly developed than ours, we are superior to them in intelligence, because we have a reasoning power which they lack.

Man also differs from the animal in that he is never satisfied. He is always craving for something beyond his reach, and this is the reason he has outstripped all other creation in the race for supremacy.

In the first stage of savagery, man differed very little from the animal, but in the second stage he began to reason, and one of the first fruits of this gift was the discovery of the use of fire, and the use of fish for food. During this period the women remained at home to attend the fires while the men went fishing; the fires and fish being used collectively. Cohabitation was confined to the men and women of the same groups and promiscuous sex relations outside the group came to an end; and although all were of blood relation, it was a decided departure from the practice that had existed. This was the beginning of the family relation.

In the last stage of savagery, the family ideas advanced another step, in that the women of one group were all of blood relation, but not the men; or the men were near relatives, but not the women, and although the custom of promiscuous cohabitation continued, it did not exist between blood relatives.

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Also during this period groups of the same relation took common control of all the property which was held collectively and all work was collectively done to supply the common table. During this period the bow and arrow were invented, being born of necessity to enable man to kill the fleet-footed deer.

When the savage became a barbarian, each sex still lived separately, although the man or woman could claim for a mate one from another gens, which, however, did not mean exclusive possession.

During this period the family group grew larger, and woman invented pottery to enable her to do her cooking in a better way.

The second period of barbarism began with the building of homes, which were of mud or stone. In addition to this animals were tamed, cereals were cultivated, and herds grew in number, when the hunt for pasturage began. Groups of families united and the unit grew larger.

The last period of barbarism began with the smelting of iron, which was made into weapons for hunting and war, the cause of wars usually being over pasturage. In these wars the victorious warriors took exclusive possession of the women of the conquered tribe, thus establishing the custom of polygamy, which was, however, only confined to the warriors. The layman originating the custom of choosing their own mates. During this period the unit of government had grown from the family to that of the tribe, which governed the sex relations and not the individuals, for the aim was the preservation of the tribe, and woman's position in life depended upon her ability to bring children into the world, barrenness being a curse, which every woman tried to avoid.

Grains and vegetables, meat and fish were eaten. Gold, silver, bronze, brass, tin and iron were used quite extensively, and made into ornaments, sickles, knives and so on. The harp and shepherd's pipe, the first musical instruments, made their appearance. And man began to wear cloth garments, and sandals, and to make grinding mills and sailing vessels. The warriors fought without asking for or giving quarter, and the war was never ended until the warriors of one side were all slain, when the victors would take the men, women and children of the defeated tribe as their property, whom they made slaves, thus for the first time discovering that a live human being was more valuable than a dead one.

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As there was not sufficient pasturage for all, the tribes were continually at war. The invention of the alphabet was the beginning of civilization, and with this came individual ownership of cattle, lands and slaves. Before this period everything was owned, used and produced collectively, but because the slaves began to do the work, the custom changed, and instead of each one working for the good of the tribe, they pushed forward their own private interests and the economic class struggle came into existence. They also learned that the easiest way to acquire wealth and cattle was to steal from some other tribe, so the custom of one nation warring upon another for spoils was originated.

Because the warriors desired their children to inherit their posessions and positions women became their exclusive property. So that the children of the favorite wife would inherit the property, monogamy was established and is now the only lawful marriage recognized in most parts of the world.

We are now in the capitalistic age, and it will pass as have the others. Indeed, it seems that this system is now tottering, for it has this anomaly; the more the workers produce, the less they have. Over-production throws them out of work, and when out of work they have not the money to buy the things they produce.

The family relation is also undergoing a change, and the reason is that women are becoming economically independent and are having a voice in the affairs of government. What have been considered necessary evils the women have almost stamped out, and tomorrow her slogan of the single moral standard will be a reality. Under her regime life is going to be held more sacred, and there will be more co-operation, and the probabilities are that the races, instead of nations will be the social and governmental units.

With the ages, the unit of government has grown and broadened. It began with the family, consisting of father, mother and children. Then came the gens or groups of blood relation. Then the different gens united and formed tribes. Then the tribes united and formed cities. The cities then united and we had states. The states then united and we have countries or nations. And it seems quite likely that the next step will be the union of nations, especially those of like races.

Of all creation, man is the only being who is never contented, and as long as this condition exists he will make rapid progress, but the moment he becomes contented, and imagines

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he has reached the zenith of development he is going to decline and become extinct like the thousands of races that have preceded him.

In the past century our progress has been along industrial lines, which is paving the way for the real spiritual development of which we talk so much, and about which we know so little. The means of communication that we have throughout the world, ought to make us better acquainted and to better understand each other, and if we can eradicate our greed, we will make rapid progress along other than industrial lines, for their need be no delay in learning from each others experiences and discoveries.

And yet it has taken ages for the crooked stick to develop into the steam plow, the hovel into a sky-scraper, the grasses and skins into silken and wooled clothing, canoes into ocean-liners, the beasts of burden into the locomotive and automobile.

We have learned to welcome invention along industrial, transportation and amusement lines, but are slaves to many of the things our ancestors have handed down to us in religious beliefs.

These old warriors took great delight in having their subjects and slaves bow and kowtow before them and in being told of their valor, greatness and wisdom. When they became angry, the object of their wrath suffered death, degredation or punishment. Being jealous of their power, they proclaimed it of divine origin. A great part of the world accepted this as right and proper, so moulded their god accordingly. This god has his pet nation, the same as the old king has his pet or favorite son. When he gets angry he wipes out nations, the same as the old kings wanted to do. He is to be worshipped and told of his greatness and have praises sung to him, the same as the old kings of ancient days.

No really great man would enjoy being told of his greatness, indeed it would prove very embarassing, and yet there is no doubt but that our barbarian ancestors were greatly flattered by such twaddle, and naturally they made their god a jealous god, who destroyed his enemies with his wrath, and rewarded his faithful subjects with a city of golden streets and pearly gates.

Because of the industrial development made in the past century, all of our time need not be taken up in the struggle for existence, and we ought to have much leisure to study the mysteries of the spiritual world, for it is here we mostly need

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to be developed; but to develop spiritually the family relation must be kept pure, and it can only be pure where there is real love and affinity between parents, ready and willing to teach their children the truth, and how to properly use their passions, appetites and gifts.

Part VI.

AN OUTLINE OF THE DEVELOPMENT OF RELIGION

It is generally admitted that all civilized nations were once savages, so we must go back to these days for a beginning to trace the changes religious beliefs have undergone.

The savage observed that the sun gave light and warmth, and with rain that vegetation grew. The light of the sun enabled him to see his enemies, and to procure food and clothing, so the first god of the savage was the sun, and to him light became a symbol of good, and darkness a symbol of evil. When the lightning flashed, and the thunder roared, and the storm raged, the sun did not shine, so the savage thought that these things were born of the wrath of his god, the SUN. The savage appeased the wrath of his enemies by gifts, and he thought he could appease the wrath of his god in the same way, so the rite of sacrifice was born.

The Bible tells us that Abraham was commanded to sacrifice his son Isaac. In Second Samuel, XXI, King David delivered seven men to the Gideonites for sacrifices in the hope of stopping a famine. In Judges XI, it tells us that the Lord helped Jephthah to slaughter the children of Ammon, and to show his gratitude Jephthah sacrificed his daughter. This was common practice, not only with the Israelites, but with all people of that time, the sacrifice of human beings, however, being only upon extraordinary occasions, the sacrifice of animals being the usual or common custom. And this has been the practice or custom of all people in that stage of development.

It will be observed that this first form of worship was born of fear, and that sacrifice was a form of gift to appease an angered god.

Every creature wants to live as long as it can, and the savage was no exception. He observed that the eyes of some animals resembled those of some departed relatives, friend or enemy, and naturally he thought that the spirit of the departed one had entered the animal, so the next step was Fetishism,

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and he put a spirit into everything susceptible to the senses, some were good and some were bad, some he worshipped and some he feared. But at this stage the creature that played the most important part in his religious rites was the snake, which has not lost much of its unpopularity even in the Christian religion.

The next step was Totemism. Each family had its certain Totem which was imaged into the figure of some animal, reptile or fish, in which a spirit dwelt that protected the family, and from which the family took its name, and at this stage polyandry is sometimes practiced, in most cases the husbands being brothers with one common wife, as with the people of Thibet, the Todas of India, some tribes of Asia, and a few tribes of the Eskimo in Alaska and Siberia.

The city now made its appearance, and with it came Phallic or Nature worship, which was practiced by the early Phoenicians, Egyptians, Greeks and inhabitants of Asia Minor, one of the rites being an orgy of sexual indulgence which it was believed hastened the growth of vegetation. Many Phallic images have been found among Ancient ruins, one having existed in Solomon's temple. The steeple of the church and the horseshoe over the door are the reflexes of the male and female generative organs worshipped at this time.

The next step was Astral Theology, with the sun-god as the chief god, and by studying the heavens the Babylonians and Assyrians became our first astronomers.

The Babylonians gave us our first trinity, Anu, Bel and Ea. And in their oldest sacred writings we find the story of Eden and the flood. They also had their "ark of the covenant," a chest, which was originally a ship of the sea-god Ea, in which they imagined Jehovah dwelt. The son of the god, Ea, was Merodach, later the god, Bel. They also had another trinity, consisting of the sun, the moon, and the evening star, Sumas, Sin and Istar, imagining the latter to be the "Virgin Mother of Enlightenment," whom the Israelites called Astoreth, and made her a goddess of unmentionable "abominations." The Bablyonians claimed that Istar was the virgin mother of the god, Moon, the following being a translation of a part of one of their hymns they sang to this god.

"First born, omnipotent, whose heart is immensity, and there is none who may discover it;

Who makes the light from the horizon to the zenith of

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heaven, opening wide the doors of the sky, and establishing light.

In heaven, who is supreme? Thou alone, thou art supreme.

On earth, who is supreme? Thou alone, thou art supreme.

As for thee, thy will is made known upon earth, and the spirits below kiss the ground.

As for thee, thy will is blown on like the wind; the stall and the fold are quickened."

Adam was the Babylonian word for "man," and Eve, was their word for "breath."

The ancient Egyptian trinity was Osiris, Isis and Horns; king, queen and son, respectively.

Astral theology was followed by astrology, which claims to foretell the lives of men from the position of the planets and stars at the time they were born, from which comes our modern doctrine of predestination. The god, Marduk was identified with the planet Jupiter; the goddess of life controlled the planet Venus; Nergal, the god of war, ruled the planet Mars; Nobo, the god of wisdom, governed the planet Mercury; and Nahib, the god of healing had charge of the affairs of the planet Saturn; from all of which evolved Greek mythology.

These were but a few of the many gods, to whom temples were erected, and wherein priests dwelt, and virgins went, where it was believed they were supernaturally conceived of demi-gods.

The ancients believed that the serpent was the mother of the human race and that it possessed wisdom, life and healing powers, and that snake-gods sired the dynasties of China, India, Greece, Arabia and Abyssinia. So we get the word Eve from the Hebrew word Havva, an idol that symbolized the serpent.

The story of the snake in the garden of Eden is similar to the Babylonian legend of the snake-god, that deprived Gilamesh, a demi-god, of a plant which restored youth.

The symbol of the Greek god, Aesculapius, the god of healing, was a serpent coiled about a staff. Hygeia, his daughter, from which we get the word "hygiene" is represented in Greek art as a woman feeding a serpent from a saucer.

Moses frequently used the snake in his religious rites. The one he made of brass, he tells us that God, Jehovah, commanded him to make, this was the one that was afterwards placed in the temple at Jerusalem and which King Hezekiah

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destroyed. Indeed, throughout all his books are references to snakes, and how they proved to have supernatural powers.

Jehovah was originally a Babylonian and Assyrian god, and was known by different names. Finally these nations cast this god off, which was not unusual, for it frequently happened that one nation would cast off a god, which would be adopted by another.

The Talmudists believed that Adam had two wives, Lilith and Eve, that Lilith deserted Adam and became the wife of Satan, who is described as a serpent, and whose children were half human and half devil.

Although Manichaeism existed in Asia before the birth of Christ, it did not make its appearance in Europe until the third century. Mani, its founder, being a Persian, who belonged to a sect of Baptists in southern Babylon, and many writers contend that he was the original John the Baptist. Mani claimed that Adam and Eve were created by Satan and not by Jehovah, and that they had the appearances and characteristics of their creator. As Eve was very beautiful, Satan made her his wife, and to them was born Cain and Abel. Then Satan tired of Eve and gave her to Adam, Seth being the fruit of this last union. Mani also taught that Jehovah was the god of light, and Satan the god of darkness. Pope Leo I, assisted by the Emperors Valentinian III and Justinian finally wiped out this sect by persecution and death.

For three or four centuries, ending A. D. 378, Mithraism and Christianity flourished in Rome. Mithra or Mithras was one of the earliest divinities of the Aryan race, and was worshipped by the Indians of Vedic times. Some writers claim that six thousand years before Plato; the rites of this religion were changed by Zoroaster, others contend that the change was made about 500 B. C. At any rate, Mithraism and Christianity were very much alike. The story of the birth of Mithra is similar to that of Christ, and like Elijah, Mithra was transported to the sun in a chariot of fire, and Mithra and Moses performed the same feats with their rods. Both religions were of Oriental and humble origin. Their legends of the shepherds, the flood, and the ark, are almost the same. Each used the bell, the candle, holy-water and communion in their rites, also observed Sunday, December 25th and Easter, also had a heaven and a hell, proclaimed the immortality of the soul, the day of last judgment, the day of resurrection and the

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fiery destruction of the universe. Unlike St. Paul, however, Mithraism did not proclaim the divine right of kings.

The story of the virgin mother in many respects resembles that of Cybele, a goddess of Asia Minor, the mother of Jupiter.

The pagan, Constantine, who murdered his wife, son, and many others, and who A. D. 325, assembled the first general council of the church, played an important part as to what books should constitute the Bible, and in the councils of Nice and Laodicea, this question was put at rest.

The sacred books of all religions that existed before the Christian era were claimed to have been written by supernatural beings or by inspiration; and in them we find many stories of priests communicating with gods and angels, and of visiting heaven and hell. In them are hundreds of tales of talking animals, similar to the snake that tempted Eve, and of the ass that chided Balaam.

Many centuries before Christ was born, December 25th was a day of festival to celebrate the new birth of the sun; and Easter the day to celebrate the resurrection of the earth.

Until recent years, the king or ruler was the head of the church, and the religious and economic interests were united. In fact, church and state were one, and this was true of Israelite and Egyptian, Babylonian, Assyrian and Hebrew, Greek, Roman and Christian.

All nations had an unknown God, who had no defined field of action, and who could be praised or blamed for fortune and misfortune, with none to deny, therefore it was natural that this unknown God displaced all other gods.

The gods of all nations and people have been changed many, many times, for the masses have always depended upon leaders to do their thinking for them, and of course, with very few exceptions the leaders have created their gods with a selfish view. Occasionally, however, from among the masses there arose a great thinker who blasted the god of tyrants and selfish rulers, but the thinker never lived long enough to do much good, for the masses have always crushed the man who wanted to show them the truth. Even today, they are too indolent to do their own thinking, and because of this fact, the masses are their own worst enemy, so murder and imprison any person who wants to change the established order for their benefit.

Both Christian and Pagan have been unreasonable and cruel. History records, that for witchcraft alone, the Christian has tortured and murdered over nine million men and women

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of his own faith and blood, and when we think of the millions more he has murdered and tortured for heresy, which today he considers orthodox, it can be easily seen that the masses do not think, but always blindly follow.

There is needed today as there has been needed for thousands of years, a leader, who will unite the world into one grand brotherhood, who will teach the masses to think and be tolerant, that the good they sow they may reap, that the grief they cause by their selfishness they may inherit.

And in this age we should be able to separate fact from fiction, and distinguish the legendary or mythical from the traditional, and if we do this, we will make real spiritual advancement, for these old mythical tales are doing more to retard us than we realize.

Perfective Laws of Personal Development

By Luella F. Phelan

THE PERCEPTIVE SENSES—SMELL

The first law of perceptive sense is, keep the perceptive senses at their best. The reason is obvious. We get our education of the outer world through the use of the perceptive senses. It is good then that we acquire the habit of keeping each sense to its highest point of alertness, and see to it that we educate the sense to the finest possible discrimination. We must be alive at every point in our being if we would possess the very best that Nature holds for us. We must see all the beauties and all the facets of life that are observable through the eye; we must train the ear to hear the harmonies and to make the best use of the discords.

All discord can be turned to harmony when the soul is called into the ear. Cultivation in taste makes the individual life replete in its education physically, mentally and esthetically; and these three blended, bring a man, woman or child into the higher things of the life spiritual. These in turn, decide how and where he shall touch life; where and how the concept of life raises or lowers his standards; and how the standard is the index to his achievement.

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The better trained the perceptive senses, the greater understanding of the world about us. Babies just born perceive nothing. Some folks remain in the state of babyhood, so far as may be seen by observation. In others it may be seen at first glance that the entire being is alert.

There is a kind of knowledge which comes from smell that admits of a high degree of cultivation. But it is the lower animals and the lower races of men which usually possess this perception in its most acute form. The negroes of the Antilles are said to distinguish, by smell, the footsteps of a negro from those of a Frenchman. So also the Indians of Peru, the race to which an approaching stranger belongs.

Some subjects, when in a hypnotic state, can assign the articles belonging to an entire roomful of persons, by the peculiar odor of each. Some people can tell the leaves of different trees by smell.

Perceptions of smell afford no direct knowledge of the qualities of things as external and spread out in space. If two different smells operate upon the organs at the same time, the stronger of the two drowns out the weaker. Two smells cannot, so to speak, be made to lie side by side in space. We know even that the nose is the organ of smell only indirectly, through the sensations caused by the muscles in sniffing in the air and by the passage of air over the skin of the nostrils.

The direction of the object which occasions smell is also known only indirectly, by the amount and quality of the sensations as the head is turned toward or from it, or as the body moves in the direction where it is situated. There are two patches of mucous membrane in the two nostrils which give sensations of smell.

We know that there are a great many kinds of smell; and there seem to be groups or classes of smell sensations, like those of tone and noise, or brightness and color. But we cannot say how many there are or which are the more primitive. The smell cells carry hairs, which project into the cavity of the nose, and catch the odorous particles as they are carried into the nostrils by breathing. The organ of smell is thus more simple even than that of Taste.

It may be that in man the organ of smell is degenerating, while that of taste is not changing. This would account for the difficulty that we have in deciding the number of different smells that can be distinguished. On the one hand, the nose is very easily fatigued; on the other, the smell-brain does not

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function well; we have largely lost the power of discriminative attention to smells.

It is not amiss here, to speak of the reprehensible habit of mouth-breathing. Passing over the technical processes we will say; while the mouth breather is eating, sufficient time is not taken for chewing the food, but it is swallowed too soon, so urgent is the necessity for breathing. In the habitual mouth-breathers, the nasal mucous membrane, from lack of stimulus of the cold air, dries and shrinks, causing discomfort; and since, in its dry condition, the circulation easily becomes obstructed, there is a predisposition to congestion and catarrhal nasal affections and injury to the hearing. An unpleasant expression of the face results from mouth-breathing. The lower jaw recedes, the upper teeth project, the nostrils are not developed, and in grown man may be no larger than during childhood.

A person has greater endurance in muscular exertion if he breathes strictly through the nose. He can hold out longer, his lungs are kept more expanded, and the heart is not oppressed; and after awhile a second wind comes to him, for instance during running.

The voice has more resonance if the nasal passages are open. Keep the nostrils clean, change handkerchiefs twice or three times a day. Breathe through the nose almost entirely—the nose is a filter—keep it active.

The deaf, sightless and speechless learn to make much use of the sense of smell. To such the sense of smell will almost immediately and invariably inform of the presence of a stranger, and direct to the place where he may be. It is said that some well-known blind philosopher could distinguish a black dress on his friends by the smell.

We must cultivate keenness of attention through discrimination in the sense of smell. In all ages a liberal allowance of proboscis has been admired, while a niggardly one has been held in contempt. The Romans liked a large nose like Julius Caesar's. The large nose is a synonym for sagacity. 'Tis said of the Romans, "All their distinguished men had snuff-taking organs—but not to be sneezed at." In modern days as well, large noses have been equally as esteemed.

"Give me, said Napoleon, a man with a large allowance of nose. In my observations of men I have invariably found a long nose and a long head go together." The large Roman-type nose characterizes the Motive Temperament; those in whom the Motive Temperament predominates are natural leaders rather

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than followers; they will rule, rather than be ruled. They are men for the field rather than the office; for business rather than for looks. They want, and must work where they can get hold with their hands; they make strong friends and unrelenting enemies. They are the builders of Nations; they lead the armies; they do the hard work of the world and supply motive power that moves the world forward.

The tip-tilted nose may be pretty like the petals of a rose; it may bespeak a happy-go-lucky nature. The long nose may hint at dignity, or inquisitiveness. The thin nostrils may mean delicacy and denote the artistic sense; and so on through the line of form; but the shape of the nose may or may not be a safe index to character.

The same shaped nose may mean different things when seen on different people who have different environmnt. All depends upon where we follow the nose. True, the nose leads, but the character is formed according to the environment. In other words, every physical aspect indicates a certain type of character, all things being equal; but cultivation of other features may overcome the defect in the one, or neglect of one may change the meaning of the others.

Each of the five senses has the power of continually new discoveries in the world of reality. Impressions appropriate to each may be related to the huge things of life. High living puts great significance into the sense of smell. Cultivate the habit of perceiving the odors of garden, field, or woods, such as new mown hay; Tennyson's poem, "Sea Flats"; Sidney Lanier's, "Marshes of Glynn"; or that rare old poem, Maud Muller, with its fresh-turned soil, teeming with the breath of the meadow, buoyant with life, redolent and replete in the fragrance of summer.

Cultivate responsiveness. When you read, respond to the author. Enjoy the description of the hunter's meal; smell the black coffee, the sizzling bacon as it broils over the coals of the cottonwood chips. Live with the sailor as he sniffs the salt sea air; surprise yourself by finding things you never dreamed you could see or hear or taste or touch or smell through reading the words; then you will get the joy the writer means to convey.

The power of the words lies in the mind of the author as he sets them together to show the reality of the thing he is describing. Don't cheat yourself and your author. He only enjoys a book, or a picture, a bronze, a marble, a poem or a symphony, who is able to live with the artist, to enjoy tramp-

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ing in the woods or fishing in the stream, sitting by the fireside, or with him at his meals. Make home folks of your artists; respond to them, love them, cultivate their little idiosyncracies and they will make a real artist of you, and raise you to the Nth power. This can be accomplished in but one way—through the education and development of your perceptive senses.

The Arabs in the great desert can detect by smell, the presence of a fire forty miles away. The faculty of scent, like all other faculties can be cultivated, as is proven by bloodhounds and breeds of dogs which have been specially trained in this direction until it becomes an hereditary faculty. The sense may be cultivated to the highest degree, but with the majority of people it is the least cultivated of all the senses. Oliver Wendell Holmes believed the sense of smell is the one which most appeals to memory.

The most satisfactory classification of smells, as we meet them in nature, is given by an old Dutch physiologist. It recognizes the following classes: "Ethereal smells, including all fruit odors"; "Aromatic smells," for example those of camphor, spices, lemon, rose; "Fragrant smells," for instance, those of flowers; "Ambrosiac smells," such as all musk odors; "Alliaceous smells," for example, those of garlic, assafoetida and fish; "Empyreumatic smells," such as tobacco and toast; "Hircine smells," for example, those of cheese and rancid fat; "Virulent smells," such as opium; "Nauseating smells," such as decaying matter; much more could be said of the sense of smell, but enough has been given to direct your attention to the great possibilities in the education of each individual and to stress the fact that we are very neglectful of ourselves.

We fail to learn the simple but essential things of life that would unfold new glories. We cheat ourselves; we cheat our friends; we cheat the world, when we do not educate every faculty to the greatest and highest point of development. The world will be projected to its largest evolvment, in proportion to the use each individual makes of his talents, his faculties and his soul.

"So near to sense is life divine,
So quick the soul to pierce the veil;
A lilac's fragrance is like wine,
And, as I quaff, the joys are mine
Of youth's lost trail."

Across the fields of time and space old flowery perfumes

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drift and beat upon the spirit's eager face with waves of subtle, sensuous grace. If you can but commune with the spirit within each sense you will find a heaven of harmony, for each sense is created to express the spirit. The nature world like a mighty rose throws its nerve-life into the soul, restores dear memory's passing show, of fields and skies, of grasses sweet with dew; of heliotrope and mignonette, of clover and apple blooms. A thousand odors knock at the door of memory and their sweetness clings like a benediction.

"You may break, you may shatter the vase, if you will;
But the scent of the roses will cling round it still."

THE "I AM"

"I am" His perfect expression
Through the "I am" is God manifest
"I am" the Way spoke the Master
"I am" the Door, Peace and Rest,
Come unto me heavy laden
Cast all your burdens away
"I am" the shepherd I'll guide Thee
"I am" the Truth pure and free:
"I am" God's perfect expression
Voiced in the children of men
Should ring with his love and devotion
Should herald an anthem to Him
Always the "I am" when spoken
Should carry a message of love
For the "I am" within all his children
Is the God the Divine from above.

Louise Ireland

Let every dawn of morning be to you as the beginning of life.—**Ruskin.**

At sunrise every soul is born anew.—**Malone.**

Let us approach our friend with an audacious trust in the truth of his heart, in the breadth, impossible to be overturned, of his foundations.—**Emerson.**

Reason is not measured by size or height, but by principle.—**Epictetus.**

He's true to God who's true to man.—**Lowell.**

Silence is deep as eternity, speech is shallow as time.

—**Carlyle.**

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Manifesto of Red Bahaism

By Edward James Irvine

(Founder of Reformed Bahaism)

Red, or reformed Bahaism is a movement of Man, not of "God." As matter is indestructible, and evolution creates, no "God" is needed.

Reformed, or Bahai-Communism brings the religions and races of the world together, abolishes classes, and thereby banishes war and prejudices.

A firm foundation of economic fact, fringed with an architecture of spirituality, is the need of the hour.

The Universal House of Justice shall become the International Soviet.

The New Bahaism is the left wing of the Bahai movement, created mainly for the purpose of boring from within on the ideology of young and proletarian Bahais, and the weeding out of old-fogeyism.

Besides believing in Vegetarianism as an ideal of great revolutionary significance, it believes in communistic capture of the religious movements of the world.

In the development of a sense of humor (an enemy of imperialism) and in the establishment of revolutionary churches, and the amalgamation of white races, it will eventually unite East and West by taking the best ideas of each, and combining them into one platform.

EDITORIAL COMMENT

The laws of the United States grant freedom of speech. Every man is allowed to proclaim his ideas, and if he can convince a majority of the American people that his plan is sound and desirable, then they will vote to put it in effect and he will have the pleasure of seeing it carried out. But he must not use revolutionary means, threats or coercion, but convince this majority by the soundness of his arguments and the lucidity of his presentation alone. In the preceding manifesto, in spite of its startling title, Mr. Irvine uses no threats, nor does he advocate any violent means, and therefore is entitled to be heard. Upon the several points made, we will comment briefly.

Mr. Irvine could very well call evolution "God," and so keep the word. We suppose, however, that he wishes to dispense

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with the idea of a personal anthropomorphic God, which the name usually implies. In this we are with him as witness the several discussions as to the nature of God recently appearing in this magazine.

As to abolishing classes, the founders of the American Republic did that, and all the modern republics are founded on this idea. We therefore do not need Bahai-Communism to do this work, for it is already done. No classes exist with us officially. Our government is not founded on classes, and so Bahai-Communism could make no change. If it is contended that classes do nevertheless practically exist, it is not a new form of government that we need so much as some means of unsegregating the natural segregations of men. It has not been shown that this would be desirable. The very boys in the streets, and the girls too, segregate by age and tastes and neighborhood and occupation. And the only serious attempt to form classes in America, in fact the only attempt that I know of, is by the labor-movement, and the more red or communistic is the trend of a particular labor group, the more it tends to un-American class formation. No, we have no classes in America, Mr. Irvine, and we do not need any red movement to foster such.

"A firm foundation of economic fact fringed with an architecture of spirituality." Good! And as to what the economic fact may be, both sides are permitted to argue.

The universal House of Justice (Bahai) is supposed to be composed of delegates from every country elected by universal suffrage. Is a soviet differently chosen? To be sure, the Bahai "House" is supposed at present to be presided over by an hereditary head; but then it has never been convened yet, and by the time that it is, this foolish idea will have passed.

We do not like the phrase "boring from within," but suppose it to mean in this connection an attempt to influence the ideas of young and inexperienced Bahais in the direction of Red Bahaism. We cannot deny Mr. Irvine the right to attempt to spread his views.

Vegetarianism does not appeal to us personally, and we do not see that there are any sound arguments in its favor. However, we consider this a matter purely of personal taste, certainly not a principle of philosophy.

We consider the suggestion of the amalgamation of white races to be inadvisable. Certain of the stocks have been shown to be disharmonious, and the amalgamation of these distinctly

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injurious. If we are going to do anything voluntarily about the breeding of our races, let sound eugenic principles prevail.

As to taking the ideas of the East and the West and combining them into one platform, this is sound Bahai doctrine. And so all's well that ends well and we will clasp hands with Mr. Irvine over his conclusion.

Freeing the Body of Rheumatism

By Dr. Harris H. Luntz

Rheumatism is a disease that causes much trouble to the medical practitioner. This is due to the fact that its causes are not certain or agreed upon. The general cause supposed is the presence of some morbid matter in the blood, a product probably of unhealthful assimilation (the change of food into body strength). This morbid matter or uric acid, with which the blood is loaded, constitutes that pre-disposing cause without which it is probable the disease would never occur.

Cause

The exciting or immediate causes are, exposure to cold and wet, especially evaporation from wet or damp clothes, causing chill. This is no doubt an explanation why the disease is most prevalent among the poorer classes of people, who cannot protect themselves so effectively as their brethren. The cold probably excites an attack of acute rheumatism by arresting the secretory functions of the skin. By means of the skin, when healthy, morbid substances in the blood are often removed; the functions of the skin being deranged, unhealthy matter accumulates in the blood, and rheumatism results.

Cold, however, is not so much a cause of rheumatism as atmospheric changes. Hence it is found that it does not prevail in the coldest regions of the globe, but in those climates and during those seasons, which are damp and changeable.

Despite the fact that rheumatism is incited by exposure to damp and bad weather, it is important to note this: The cause of rheumatism is due to congestion of harmful matter in the blood. This in turn is caused by mistakes in diet and living. **A healthy body free from deteriorating influences will not take rheumatism.** This statement will go for almost any common ailment.

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Acute

Acute rheumatism is often but not always ushered in with fever, followed by a local attack of inflammation about one or more of the larger joints; the shoulder, the elbow, the wrist, the knee, the ankle or the covering of the valves of the heart. Exposed joints appear to be more prone to attack than those that are covered, the larger more frequently than the feet. Sprained or otherwise injured joints are particularly liable to suffer. Fever often precedes the local inflammation one or two days, sometimes they occur simultaneously, while in others, inflammation of the joints precedes the fever.

Inflammatory

In inflammatory rheumatism, the affected joints are swollen, tense, surrounded by a rose colored blush and acutely painful. Pain is a more constant symptom than swelling, and swelling than redness. In sciatic rheumatism, the patient often remains fixed, as it were in one position, from which he cannot or dare not move. The skin is hot but covered with sour offensive sweat, and so highly acid as to redden litmus paper. The perspiration, although unattended by immediate relief is one of Nature's modes of elimination.

There are several forms of rheumatism which I shall briefly attempt to explain.

Torticollis or stiff neck. This is the inflammation of the mastoid muscle.

Pleurodynia or dry pleurisy is the inflammation of the muscles between the chest wall and the ribs.

Articular is the most common form of rheumatism—the inflammation of the joints.

Gout is the inflammatory condition that settles in the feet. No doubt the gout comes from fast and rich living. It can be cured only by a radical change of diet.

Lumbago is an inflammation that settles in the small of the back. It is often confused with kidney trouble. It is best for the patient to have a urine test made.

Arthritis Deformans is the worst form of rheumatic troubles. It is the deformation of the joints. Many cases have been cured by Osteopathy and Nature Cure.

Rheumatism in general is usually erratic. It suddenly will quit one joint to appear in another, afterwards traveling back perhaps to its original seat; the development of inflammation

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in one joint being often accompanied by its rapid subsidence in another, this alteration occuring may times during an attack.

Rheumatism is Curable

I take no chances in saying that almost all cases of rheumatism can be cured. No medical physician can boast of great success in this trouble. Vaccines made for this purpose have given little or no results. I have seen cases where the trouble was aggravated by vaccine injections. The only treatment that I have ever had success with was an eliminative one and correction of diet. By eliminative I mean cleaning the blood and organs of foreign matter.

Chronic rheumatism is the result of repeated attacks of acute rheumatism and is usually present in elderly persons.

TREATMENT

With the established fact that rheumatism comes from an excess of uric acid in the blood, the primary action to be accomplished is to assist the conversion of the foreign acid by a greater activity of the liver and increased oxidation. Care of diet, care of skin, exercise, drinking, ventilation, Osteopathy, massage, etc., play important parts in a permanent relief. In Arthritis Deformans, melancholia is an important symptom, that can only be combatted by cheerful and pleasant environment.

Skin important

The skin is an important excretory organ of the body. To promote its function is a valuable treatment in rheumatism. Every morning a fairly hot bath followed by a sensible douche of cool water should be taken. Then the surface of the body should be rubbed with a coarse towel raising sufficient friction to cause an agreeable glow of heat. It is also a good idea to dissolve some Bicarbonate of Soda in the bath.

Pain

When the pain or swelling becomes unbearable, a wet compress of thin cloth laid over the affected parts will often give relief. A tablespoonful of Tincture of Arnica in water, applied externally, will serve as a relief sometimes.

Deep Breathing

Breathing and fresh air is of great importance in the cure of chronic rheumatism. Always sleep with the windows open

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and accustom yourself to take several deep breaths of fresh air at different times of the day.

Bowel Movement

Care of the bowels. There is little to say on this subject except to note that the condition of the bowels depends upon the diet and exercise taken. If the body is clogged with surplus indigestible food, and no physical exercise is taken to burn up this material, a form of toxemia sets in in the system. The result is rheumatism and many other troubles that are derived from this condition. It is of utmost importance that the bowels be kept clean. Certain fruits, herbs or roots having mild laxative effects might be suggested, such as figs, prunes, Culver's Root and Flax-seed.

Stimulants

Much has been said of the effects of tea, coffee, cocoa, and alcoholics upon the system. Rheumatic sufferers while troubled with this disease should avoid these stimulants, mild or otherwise. Water is Nature's drink and cleanser. It is advised to drink two glasses of cold water on arising in the morning and four or five more during the day.

Bathing

Vapor baths. There are varities of baths that I have found valuable in treating rheumatism. If the patient finds the bath causing him violent irregularity of the heart, it is best that he quit it immediately. The rheumatic should take it as much as he likes, not less than twice a week. A brisk rubbing with a coarse Turkish towel is quite helpful, following the bath. This bath may be procured at any Hydropathic establishment.

DIET

Diet is Only Real Remedy

Here is my strongest agent of treatment for rheumatism. Twenty-five years of therapeutic experience has left me this one way of combatting it. My simple theory is based upon the fact that since rheumatism is the presence of Uric Acid in the blood, it follows that food being its constituent, the condition of the blood generally depends upon the variety and quantity of food taken.

Avoid all sour fruits and foods. Fresh vegetables ought to be eaten twice a day.

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It is better that the rheumatic let all food alone during severe pain.

Red meats must be avoided, also starchy foods and sweets.

The following classified foods are advised:

Fruits—(One variety only for breakfast), figs, baked apples, raisins, ripe bananas, raw apple (not sour), cantaloupe, ripe berries, prunes (sweet).

Vegetables—(Mid-day and evening meal), green peas, string beans, boiled cabbage, cooked onions, baked potatoes, vegetable soup (no tomatoes), celery, lettuce, cooked carrots, parsnips, spinach, cabbage slaw (without vinegar), corn, cauliflower, asparagus, squash, Brussel's sprouts, kale, lima beans, all greens, radishes, egg custard.

Meat and Nuts—Chicken (never fried), fresh fish (not fried), lamb (well done), boiled eggs, poached eggs, walnuts, pecans, butter nuts.

Breads—Graham crackers, bran bread, whole wheat, zwieback, corn bread, fresh butter always.

Here is a model diet:

Breakfast—Baked apples or ripe bananas or cantaloupe, glass of buttermilk or sweet milk or whole wheat muffins with butter.

Lunch—Vegetable soup or baked mashed potatoes with butter. Cooked onions or corn on cob or stewed vegetables. Dish or custard or jello, or other vegetables.

Dinner—Fresh fish or white meat or boiled fowl or poached eggs on spinach. A cooked vegetable as beets, turnips, or spinach. Vegetable salad with cucumbers or radishes.

Important—I would advise the patient, if possible, to turn vegetarian until the diseased condition has disappeared. If eating meat, have it the last meal of the day and in limited quantities.

Heaven takes care
To grant, before we can conclude the prayer.—**Dryden.**
Live with the gods.—**Aurelius.**
That we devote ourselves to God, is seen
In living just as though no God there were.—**Browning.**
Every man is as Heaven made him.—**Cervantes.**

Mind is the great lever of all things; human thought is the process by which human ends are ultimately answered.

—**Daniel Webster.**

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AT ONE-MENT

By Harriette Merrill Young

As the wind blows by from the sea,
It revels in pure delight,
And I feel that I am the breeze,
And am flying beyond the sight.

As I listen to music in rapture,
The self and me cease to be—
I am One with Beauty, Nature and Art,
I am God, and God is Me.

To learn the fulfillment of His great plan,
To know every joy and delight,
Is to love, and suffer, and greatness reflect,
To grow daily in Wisdom and Might.

A suffering face is God in pain.
The Sun's burst of glory at morn
Is the Beauty and Sprit and Power of Him.
We are, All is God, Earth re-born.

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

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

"A man who does great good, and talks not of it, is on the way to perfection.

"The man who has accomplished a small good and magnifies it in his speech is worth very little.

"The children of God do the works without boasting, obeying His laws."

Abdul Baha



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The Divine Role of Science

By Abdul Baha

(An address given at Clark University, Worcester, Massachusetts, May 23, 1912, published in the Persian section of the "Star of the West" in that year, first translated by Mirza Ahmad Sohrab, April 15, 1924.)

The greatest honor of the world of humanity is science. Man is distinguished from the animal kingdom by the manifestations of science and knowledge. Man discovers the mysteries of creation through the cultivation of science. Man uncovers the mysteries of bygone ages through the application of the exact laws of science. Man projects himself into the undiscovered regions of the future ages by the help of science. Man brings into the light of day the archaeological secrets of the world by the exercise of the inductive and deductive methods of science. Man reveals the motion and the weight of the great stars in heaven by the mathematical and astronomical laws of science.

Science is conducive to the everlasting glory of man. Science is the cause of the honor of the world of humanity. Science is the means of the exaltation of the nature of man and the fame of his name. Science discovers the real mysteries of the heavenly book. Science reveals the secrets of Reality. Science is the greatest servant to the world of Truth. Science delivers the body of the preceding religions from superstition. Science unfolds the truth of the divine faiths. Science is the most sublime quality of the human world. Science frees man from the captivity of the material environment. Science overcomes the grandeur and the sovereignty of the laws of nature, because all the created beings are captives of nature.

These revolving bodies of heaven are the prisoners of nature. The terrestrial globe, with all its weight, is captive to nature. The vegetable kingdom with all its variegated manifestations of life, and the animal kingdom with its teeming abundance are captives of nature. The sun, stupendous as it is, cannot swerve one inch from the unchanging laws of nature.

On the other hand, man, through the application of the laws of science, sets aside the tyranny of nature. By the power of science he transcends nature's laws and becomes superhuman and divine. Although, according to the dictates of

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nature, he must live on the earth, he flies in the air, he swims in the sea, with submarines he journeys under the waters. In brief, he takes the sword from the hand of nature and defeats the seemingly unconquerable law of nature itself. Man performs all these miracles through the power of science.

Likewise consider that through the use of this scientific power, man imprisons within an incandescent lamp the free and rebellious electrical energy; he enshrines within the record the fleeting, intangible voice; he causes the fluctuation of the etheric waves, through science, to communicate to all parts of the world. He changes the desert into the ocean and transforms the ocean into the desert at his will. He removes the mountain from his path, breaking it into a thousand pieces. He establishes intimate association between the east and the west, and causes the north and the south to embrace one another with joy and fragrance. He takes the veil from the face of nature, and reveals the beauty and the mystery of the Creator.

Therefore all these inventions, all these discoveries, have been brought into the world of visibility from the invisible world through the power of science. Although in a material way these laws have remained in the unknown world for thousands of years, yet, through the potency of science man has discovered them and brought them into existence, using them for the benefit and advantage of the people.

In short, all the existent beings are prisoners of nature, except man, who is free. This freedom is obtained through science, because man, through the recognition of the principles of science creates a new world and ushers in the dawn of a new day, filled with comfort, spirituality, happiness and beatitude.

Inasmuch as man has been enabled to accomplish all these services through the power of science, therefore science is the greatest honor of the world of humanity, science is the imperishable glory, science is eternal life.

Consider the lives of well-known scientists, and although their bodies are now disintegrating into dust, yet their scientific discoveries are everlasting the sovereignty of the kings of the world is temporal, but the sovereignty of a man of science is immortal, his fame and name are immortal, he enjoys immortality in the highest degree. The man of science, through the power of science, becomes well known in all parts of the world, and discovering the secrets of nature and creation is endeared and exalted by all his fellow men. A lowly man is glori-

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fied through science, the unknown one becomes known and like unto a luminous candle gleams and shines in the assemblage of humanity. Science is the fountain-head of lights and the man of science, like unto a brilliant torch, illumines and enlightens. All the people are dead, but the scientists are ever living. All the people are unknown, but the scientists are famed. Reflect upon the lives of the best scientists and learned men. Their stars of glory are shining from the horizon of eternity, and they will be immortal, established upon the throne of true grandeur and power.

Consequently, it gives me the keenest pleasure to stand before you in this University. It is my hope that this may become a great center of science and that through the rays of science it may illumine all the regions of the globe; that the blind may receive sight, the deaf hearing, the dead be resuscitated, and the darkness of the earth be banished and changed into the light of common understanding and brotherhood, because science is light, but ignorance is darkness.

It is written in the Bible, in the book of Isaiah, to this effect: These people have eyes but do not see, ears but do not hear, minds but do not understand. And the Christ, in the New Testament, says: "I will heal them." Therefore it is established that the ignorant are dead, but the wise are living; the ignorant ones blind, the wise seeing; the ignorant are deaf, the wise hearing. This proves to us that even from a spiritual or religious standpoint that science is the greatest attribute of the world of humanity.

Praise be to God, that in this democracy of America, science is progressing day by day; that there are numerous colleges and universities established for the purpose of the extension of the domain of science. In these universities, scholars are displaying the utmost effort, and constantly are discovering the eternal realities of the human world. It is my hope that other countries of the world may follow the enlightened example of America; that they may lay the foundation of innumerable schools for the education and instruction of their children; that they may unfurl the banner of science; that they may illumine the world of humanity, and that they may cause the appearance of the realities and significances hidden behind phenomena. Thus through their efforts ignorant prejudices may not remain, and fanciful superstitions which have been conducive to disagreement among the nations of the world may vanish, this world may be changed into a new world, and the

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standard of the oneness of the world of humanity may be raised, and the inhabitants of the world may find composure and felicity under the cool shade of the tent of universal peace.

Science will unite all the inhabitants of the world; science will make one country of the conflicting countries of the globe. Science will change into one nativity all the different nativities; science will coordinate and unify all the religions, and lead them into the one universal religion, because science is the revealer of truth, and the fundamentals of all the divine religions are embodied in the one word, Truth.

But alas, the world of humanity today is submerged in the ocean of creeds, and these creeds are pure superstition. Only science will uproot the tree of these creeds. Only science will dispel these impenetrable clouds which have prevented the shining of the sun of truth. Only science will reveal the truth of the religions of God. Inasmuch as truth is one, all the divine religions, through the instrumentality of these two realities—religion and science—which are identical, will be united and harmonized. Then no differences will remain, the foundation of dispute and struggle will be destroyed, and the palace of the oneness of the world of humanity will be raised.

Science will cause the vanishing of superstitions, and science will reveal the illumination of the kingdom. Therefore I beg of God that He may upraise day by day the flag of science, that the star of science may shine more brilliantly, so that all the children of humanity may become illumined with the rays of science, intellects may progress, susceptibilities be sensitized, discoveries augmented, inventions multiplied, and man in all the degrees of virtue and perfection may develop his innate forces, and under the protection of this Great Word, obtain the highest degree of prosperity and felicity. The solution of this intricate and interlocking problem will never be realized except through science, for science is the mirror of truth.

I have come from the regions of the Orient, from the far countries of the East, to be a spectator in your meetings, religious and educational, that I may observe the customs and standards of the West and thus obtain the greatest intellectual pleasure and joy; that on my return to the East I may foster and spread these advantageous scientific discoveries and artistic accomplishments. It is my hope that the Orient may receive a great share of your scientific knowledge. When I return to the regions of the Orient, I will encourage and stimulate all the people to the study of science and art. I trust that it may be

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possible for you to assist in this humanitarian effort, and found in the Orient others of these important universities. It cannot fail to result that the children of India, China, Japan, Arabia, Syria and Armenia, who are pursuing the study of sciences and arts in these American universities, when they return to their respective countries, will promulgate the results of their studies and the fruits of their knowledge, because the people of the Orient are endowed with great capacity, but up to this time they have lacked the means of universal education. Hitherto we have had few colleges similar to those in America. It is my greatest aspiration that the schools of the East may receive a liberal share from the rays of the stars of science, from this knowledge both divine and human, and that thus the rays of science may be diffused through all the regions of the world. Thus may every country of the globe become luminous, international relations between the nations become established, the splendor and prosperity of the world may unveil itself, the effulgence of this human and spiritual science may be universally propagated in the regions of the East and the West, the legal and civic rights of every nation be safeguarded and respected, the individuals of the world of humanity may day by day acquire greater virtues and excellencies, and the utmost unity and agreement be attained among all the nations of the earth. This is my highest hope, and this is the object of my tour in America.

To the Editor of Reality:

Sir:

By way of correcting a statement contained in an article by Mr. George A. Kratzer, appearing in your September issue, please permit me to say that, with the exception of Mrs. Eddy's individual work, there has never been a time in the history of the Christian Science Church when healing was more successfully done by the authorized practitioners of this religion than at present. I may say that this statement is based on actual results attained and not on conjecture.

Sincerely yours,

CHARLES E. HEITMAN
Christian Science Committee on Publication

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A Review of Progress

By A. Geary Johnson

Progress is the basic principle of all human activity, and should be the aim of all clear-minded, deep-thinking people. The idea to progress, to advance and the longing for better things is the inspiring thought which has caused mankind to climb above the beast and the savage; it has made him dissatisfied with the limitations of the past, and urges him to seek the untold wealth, and unlimited improvements of the future. Progress is the destroyer of ignorance, the enemy of superstition, and the creator of knowledge.

There are many kinds of progress which aid Man up the ladder of evolution, and to the highest pinnacle of civilization. The principle ones are: The progress of the human mind or the intellect, the advance of morals, and the wonderful strides of science. The training of the intellect educates the mind and frees it from the fixed beliefs of the past; the progress of morals and customs elevates the standard of living and the betterment of humanity, and the progress of science which saves the human race from stagnation and ultimate dissolution.

The progress of the world depends upon its workers, who construct and create; upon the thinkers of all races and nations, and upon the philosophers and preachers who set high and noble ideals before the eyes of men, and seek to bring mankind together in bonds of peace and brotherhood.

As Man develops, his mind expands until he is cognizant of his own rights and the rights of others. He sees that as he progresses along the path of knowledge that might is not always right, and that kindness and gentleness are the ruling forces of the world. His understanding of life and of human nature increases, and he becomes thoughtful and compassionate to his neighbor. By analyzing and judging his own actions, he learns to be tolerant and charitable to others beside himself. Liberty becomes a finer and grander thing, and the oneness of mankind grows to be a live and vital object.

During the lapse of time, Man has investigated and explored the unseen world; the realm of the soul is no longer a place of awful mystery, and the hereafter has ceased to be a thing of terror peopled by the spooks and devils of ignorance, but is proved to be a bright and shining region glorified by the presence and compassion of Christ. The working of the mind

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is now an open book; the facts of life have ceased to be shrouded in mystery and fear, and all phenomena of the natural world are explained by unswerving laws and eternal formulas.

But, in spite of higher education and the advancement of learning, there are people who refuse to progress. They cling tenaciously to thoughts and ideas of the past, and rebel against the new and advanced improvements of the future. Some people resist and repulse the onward sweep of knowledge; the great strides of science, and the freedom of modern thought. There are countries which cling to the worn-out customs of their fathers, ancient rites and beliefs which dull the intellect, and resent most strongly any outside influence which would free them from the slavery of the past, and deep-rooted superstitions.

On the other hand, there is such a thing as too much or an abuse of progress; Man can advance too rapidly, new inventions and new improvements rush in upon him and leave him bewildered and dazed. He scarcely has time to adjust himself to a new condition, when a still newer one comes hurtling upon him. The abuse of progress developes excessive sybaritism; it inspires soft living and a laxity of morals. It makes him ever dissatisfied with what he has, and causes him to reach greedily for something still greater.

In regard to the future of science, Bertram Russel writes, "Science may effect human life in two different ways: either in increasing man's power of gratifying his desires, or by changing his intellectual and moral outlook. Science has increased man's control over nature, and might be expected to bring him happiness and well-being. This would be the case if men were rational, but in fact, they are bundles of nerves, passions and instincts."

Do the "newest improvements" always bring happiness? Does the "speed" of present-day living bear good fruit and bring good results? Let us tame down our mad rush of modern life, and do not wholly forget the placid and refined amusements, and sweet, pure romances of our fathers and mothers who lived before us.



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I AM FAITH

By G. A. Moore

I am Faith.

I believe the future will be better than the past.

History tells me that the present is better than whence it came.

When blackness is most prevalent I am the first to realize my confident expectation to see the dawn appear.

No reverses can discourage me.

When orders come in the slowest, when accounts receivable decline to the lowest ebb of my connection with the company, I strive the hardest with the most certain conviction of reward, a conviction founded and riveted upon the excellence of what I sell.

I am long suffering; I am willing to put much in before getting anything out: I have made a good judgment long ago; I labor now to justify that judgment, made advisedly.

I understand the mutual factors in the art of living: I know that results will be commensurate with faith worked out.

I am the reserve called upon when human strength fails.

I actuate man to do more than he can, in mutuality returning him increased power.

I intervene in life when reason can go no further from lack of facts.

I make possible the eventuality of inspirations and aspirations whose source is as obscure as their accomplishment is improbable.

I dare all things.

So long as I believe that I can go forward, I go forward: in almost every case the opposing force has not the same worth and as I draw near he flees; if we meet, My confidence wins, My morale is the decisive element in the conflict.

I am the legacy of all life, the supreme lesson of existence: in deeds is my justification.

I am not deterred by details going awry: I am part of the rock upon which I stand.

I ever keep my mission straight before me.

I am the progenitor of optimism.

I am Faith.

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ETERNAL YOUTH

By Linn A. E. Gale

Let dotards whine
Of old age, senility and dissolution,
Of the downhill track to the tomb.

We, the idealists, the virile, the ambitious,
The pioneers of better things,
The enthusiasts with sunshine in our hearts,
The builders with fire in our souls,
We, who are Sons of the Dawn, not creatures of the dusk,
Sing another song,
Preach another gospel—
The Gospel of Youth!

We who in our dynamic divinity,
Our imperishable electric energy,
Break the bonds of bestiality,
Shatter the shackles of sensuality,
Fracture the fetters of limitation,
What have we to do with decay and death?

I AM LOVE!

By Charles H. Hubbard

I am but a Gentle Poet, sweet of heart,
One with Eternal Music's gracious Art,
For the Chords of my Soul sweep the Joys of Life
Until lo! Gone is the Night of Chaos and its strife!

Soft and sweet is the Birth of the Morn,
And they who have said with eager scorn:
"There is no strength nor power in Gentle Thought"
Know not the Powers the Gods have wrought!

On the Mountain of Bliss stand I, supreme,
The True Reality, true Mankind's Dream;
And I seek not my own, for they all are here,
Where the Joys of Heaven fore'er appear!

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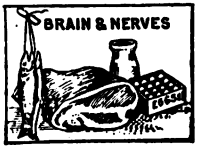
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—ABDUL BAHA.

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Editorials

THE BIRTH RATE OF MENTALITY

We read with dismay of the conclusions reached by Dr. Hornell Hart that the children of large families have less brains than those of small ones. The conclusion reached is a general one, and the birth order seems to have little effect on the matter. Here is, we thought, at once an affront to our intelligence and to the principles of eugenics. Brain power is hereditary, and if the first child has less of it simply because his parents afterwards have more children, and if they had met with an accident or had purposely refrained from further procreation, then his brain power would have been greater, how are we to explain that?

Well, we think the explanation is quite obvious, and the good doctor need not have jumped to the conclusion he did, a conclusion calculated to give aid and comfort to the enemy, by whom we mean those opposed to the improvement of the stock by selective breeding. It is the condition against which we have often inveighed, namely the fact that our best stock is not reproducing abundantly. Dr. Hart investigated families of from one to ten children, but he took no account of the racial or national origin. He assumed them to be all of the same stock, and this, we think, is the source of his false conclusion. Where will he find families of ten children of good American stock? He will not find them. For the large families, one has to go to recent immigrants, if the experience in the cities where we are familiar counts for anything. We feel confident that if this factor had been considered, Dr. Hart would have found that the small families were those of good American stock, while the large ones were of inferior foreign extraction—inferior in brain-power, we mean—and thus his absurd conclusion need not have been reached.

The only danger in large families that seemed to us at all possible was that exhaustion might produce inferiority in the

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younger children; but Dr. Hart very definitely disproves this, as he finds that birth order has very little influence on the mentality.

A CONTRAST IN STANDARDS

We wish that all our readers might know **Health and Success Magazine** (Health and Success Publishing Co., Rock Island, Ill.), not because they will find any agreement with the point of view of **Reality**, but because they will find the exact antethesis thereof. To study opposing philosophies and make an informed choice, that is the way to thrive, so we think. The judgment becomes strengthened by experience, and here is a chance for a very vigorous form of it.

Our comment on the March-April issue of "Health and Success" is delayed by the exegencies of printing and post. This is entitled the "New Race Number." The assumption is made that a new race of men is in formation, and various articles treat of different aspects of it.

Now we do not agree with the basic assumption. We do not think that a new race is in process of formation. Such a new race is possible and should have been begun long ago; but the facts as presented to us show that this is not the case. Since civilization became general, man has practically ceased to advance either in physical structure or mental capacity. Civilization, to be sure, has accumulated properties and mechanisms, and the labors of generations have accumulated a body of facts called science, so that the environment of man continually becomes more complex, and man accustoms himself to a more specialized life in each generation; but man himself has not changed. The reason is not far to seek. Heredity is fixed. The only way in which a species can change is by some form of selective breeding from naturally occurring variations. Before man became civilized, natural selection operated to improve the stock. Weaklings, or those ill adapted to conditions by physical or mental peculiarity, perished and left no descendants. The strong and adapted flourished and reproduced abundantly. Now conditions are practically reversed. The new generation is mainly recruited from economic failures, sociological misfits, namely the inferior and those unadapted by temperament or physical condition to present conditions, while the men of ability and brains are generally conspicuous by the smallness of

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their families. Decadence must soon start under such conditions, and to say that man has not improved physically or mentally since the prevalence of civilization is to put it mildly. No new superior race is forming or can form while the production of each succeeding generation is left to individual caprice, influenced only by a warped, wrong-sided public opinion.

The philosophy set forth in this issue of "Health and Success" which makes possible the opinion that a new race of men is forming in spite of the facts before us, is Theosophy, pure and simple. We hope that the editor will do the cult the justice of using the name on the cover of an early edition. Some little time ago we ventured the opinion that Christian Science would ultimately end in Theosophy, and here is a case in point. There is still an occasional editorial reference to Mrs. Eddy, but in general the impersonal "New Thought" stage has been reached. That is, prior to the present number. Here we have Theosophy unqualified—except that the name is lacking—Theosophy that accepts all, believes all, and is kind, Theosophy, for which there exists no falsity but all can be explained, fact and fable alike; but for the rationalist thinker, alas, too like the vindictive creed of the Witches in "MacBeth":

Fair is foul and foul is fair.
Hover through the fog and filthy air!

The Gospel in the Light of Evolution

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

After having considered evolution in several phases, and after such an exposition of it as a layman might briefly give, it remains now to ask ourselves what effect the modern conception of the universe may have upon our religious thinking. That is, in the light of what we have been considering, what shall the gospel mean to us? Shall we abandon it? Must we mend it, or is it just the same as it always was and this new light is to fall upon the page, but is it to illuminate the page and not the mind of the reader?

Now, at the outset it behooves us to keep in mind two cautions. The first caution is against supposing that this light can come into our minds by the will of God, and that everything else shall remain just as it was before. It certainly would be a strange universe if these periodic readjustments,

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these eras of illumination should come to the minds of men, and yet we should stupidly say: "Why, after all, nothing has happened; things remain just as they were before. To be sure our scientific horizon has widened, our conceptions of the universe have broadened, but in matters of religion, things remain just as they were." That would be strange indeed.

The other caution is exactly in the opposite direction, that we must beware of rushing to the other conclusion, with being dazzled by this new light, and assuming that everything else has passed away; that all that we have ever heard is now found to be untrue, and now we must make the best of a bad matter, gather up the fragments of religion, and live on the crumbs of faith. These two cautions will become more and more manifest in their need as we continue our consideration.

Now, it will help us in the saving of time, and will reduce the friction of our minds if we decide to ask first: What do we mean by the modern conception of the religious life? Then, secondly: What do we mean by the gospel? And then ask: What relation, if any, do these bear to each other? Now, one feels a certain hesitancy, especially before a congregation like this, where my unpracticed eye has already picked out more than half a dozen scientific men and women, any one of whose word would be heard across the sea on these scientific matters. I venture, therefore, not to undertake to involve anyone else in my own point of view. All I essay to do is that you should look at the realm of religion without prejudice, without prepossession as it unfolds itself before us, to look at it from the point of view of one who accepts absolutely and with joyful frankness the modern point of view. Now, what I see very likely the scientists may not see. It is not within their ken; necessarily people are astounded and offended sometimes when scientists tell us that they do not need this religious conception or that religious conception in their work. They are quite right; every man to his trade. It is their business to find out what the facts in the case are, to put the facts together, and to tell the story without fear, without favor. And it is quite also within the realm of another man to take these same facts and to erect for himself a pinnacle, if you please, and to look out upon the realm of religion as a watchman, and to see what he, from his point of view, discovers.

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So, I must make it plain that I speak only for myself, and without fear, and with the utmost sincerity I propose to tell you what, from this point of view, I see in the realm of religion, things which it seems to me cannot be gainsaid, things the existence and reality of which are not dependent upon any theory of life, any revelation supposed or real, but which disclose themselves to the mind that is willing to look at the facts.

First of all, he discovers God. To a person who takes the modern point of view, it is utterly inconceivable that this great drama of unfoldment which has occupied these millions of years and which will occupy doubtless millions of years more, I say it is inconceivable that all this should have taken place or be taking place by chance. To toss the alphabet up in the air and have it come down giving us a poem of Longfellow or of Browning, would seem a very simple affair as compared with what the modern conception of the universe shows us. One must see something quite other than chance in the waking up of chemical, of vegetable, animal and human life, and the unfolding of that human life from the days of the Neanderthal man until the time when man wrote the twenty-third Psalm or Psalm one hundred and thirty-nine, or from the days of the cave man to the days of the gentle Galilean with His beatitudes. One who with the religious spirit looks out upon the universe, sees not chance, but the mighty working of a divine power in and through the mind of man. For the mind of man is the primitive jungle; a forest more than carboniferous in its luxuriance, is the mind and brain of a man. Through all these countless years experience and discipline and education have been felling the trees, draining the swamps from his mind and letting in the sunshine of the truth. And during all this time God has been revealing Himself, not in some distant star which at best is only a red-hot coal; He has been revealing Himself in the gradual and the orderly unfolding of the human mind.

Now, I do not wish by loud words to give you the impression that I am not aware of the difficulties in believing in God. Any man who has lived to be fifty years of age and has not found it difficult to believe in God must be hopelessly simple. The facts about us that impress us are so astounding, they seem at times to sweep the very foundation out from under our feet; but for millions of years the human mind has looked upon these things undismayed, and has answered: "Though

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He slay me yet will I trust in Him." He has never believed in God because God gave him prosperity or gave him good health, or kept misfortune from him; never in the world. He has believed in God in spite of his senses, in spite of the verdict of every one of his senses he has believed in God, the invisible God of his heart. Now, it is difficult to believe in God, most difficult sometimes; but the mind has this choice: It is difficult to believe in God, but as Voltaire said, it is impossible not to believe in Him. To such extreme is the human mind driven, that if he could not see the working of a sublimer plan than he could dream of, if he could not feel that somehow the good God is working His will through all his fortunes and misfortunes, long ago he would have fallen by the wayside and the human race, as we know it, would never have arrived.

One God, one law, one element,
And one far-off divine event,
To which the whole creation moves.

So far as we are concerned that far-off divine event to which all creation has been moving and is moving is the evolution and the moral and spiritual perfection of the human race. Something within us tells us that this has not been going on blindly, but that there is One who knows. To believe that is difficult; to disbelieve it for a rational soul is impossible.

The second thing that one sees, as with this point of view he looks out into the world of religion, is to discover man. He stands aghast with amazement when he looks, as it were, in the mirror of history and sees what after all the travail of the ages and the eons, man is capable of. Was there ever a being capable of such exquisite pain as man, was there ever a being so capable of being racked with anguish and with sorrow as is the human soul? When we discover man we have discovered the greatest thing in the universe. For we see him having worked out for himself under the guidance of God certain instincts which are his inalienable heritage and are certainly the marks of man.

First among these is the instinct of religion. Man has never been without religion. He has never been satisfied with his religion; he has always been grasping, reaching like a child in the dark for something better, or as Tennyson says: "with no language but a cry." And so through these millions of years he has gone until now man as we know him is a crea-

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ture of spiritual instinct. I wish to speak with some fulness and with the utmost sincerity about this, again absolving everyone else from any part in it. Man has at last arrived at the point where he has the instinct of immortality. Here again, through all these millions of years, man has been driven straight into a corner. His senses have told him one thing, and something within him has told him something entirely different. And there he is lashed to the rack, so to speak, tortured by his inability at present to find out which of these to believe. By an instinct as divine as anything there is in the world he marries, brings children into the world and then just when he has learned to love them, when the habit of self-sacrifice has lost all its harshness and has become a sort of religion to him, some invisible disease germ takes away child, wife, husband, and the world is all upset so far as eye can see. So far as the touch goes they have gone forever; they are as if they had never been. Such is the verdict of the objective senses; and looked at so, he sees no difference between the passing of the bone of his bone and flesh of his flesh and the falling of the deer in his tracks. So his eye says to him. Will he trust his eye? No, he will not trust his eye. It is hard to believe that though out of sight they still live; it is hard, but it is impossible to believe otherwise! Now, why is it that for these millions of years man has been lashed to the rack, his objective senses telling him one thing, something else telling him another, and he never being able to strike a balance? Why is it; is it always going to continue? Must we go on indefinitely to the journey's end yielding to our affections, bringing into the world that which is dearer than ourselves, and then simply enriching the earth with our tears? Is that to continue forever? No, it is intolerable; the human mind will not stand it; it revolts against it, it rises up in divine majesty and says: "I will not believe my senses, faithful though they have hitherto been, yet I believe that there are things which they do not report accurately." "Oh," you say, "then you would have man rise in revolt against God; you would not have man kiss the rod that chastises him; you would have man in his majesty become insubordinate?" At the risk of being misunderstood, I say: "Yes." What has made man is that he has never allowed to come into his vocabulary the word "impossible." The scientists here present will agree that there are no known limits to the expansion and the evolution of the human kind; they will agree that the

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mental and spiritual unfoldment of the race has just begun.

Now, let us look back over the field for a moment, and see what our situation is. When the saurians found themselves in the great seas, and found themselves sporting in our mid-continental basin, were they satisfied? Were they content to live in the water only? It may be that some wiseacre of that day said to them: "If you are wise you will keep your place, and you will know that fish were made to live in the water, and not to be casting envious glances at the land. You ought to know," these wiseacres would have said, "that if God had wanted you to live on the land He would have put you on the land." But if the saurians had had any sense they would have answered: "It is a part of the law of God that the way a fish gets on the land is by eternally trying." Now, what actually took place was that nature did not say: "Now, you all stay where you are and I will very patiently build up within your animal organism a breathing apparatus so that you can safely go on the land and when after a million of years I have built up this capacity to breathe, why then I will give the word and you can all shift your scenes and get out of the water and go to the land." And that is a very good illustration of what did not take place. What actually took place was that these giant saurians kept bumping their noses against the land and feeling it to be a barrier until, after continual trial and many failures they added to their conquest of the water, the land. The same thing was true when they got on the land. Wiseacres could very well have said to them: "We hope you are satisfied now you have got out of the slimy deep, and now you have got the solid earth why not let well enough alone?" How could they let well enough alone when they saw above them the blue sky with all this unoccupied territory, and suggesting to them the unfolding opportunities of another world to be conquered? And the wiseacres probably then said, if they were wiseacres, and they probably were, for the fool lives in all times and in all places: "If God had wanted you to occupy the air he would have given you wings, but He did not give you wings; He only gave you lungs." But, did that stop them? No, they said: "We will keep trying until we evolve wings."

And the history of the doctrine of evolution gives us at least three or four rather distinct failures that our progenitors made in trying to conquer the air, until now as you look about and see the tiniest insect or hear the humblest

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thrush or sparrow sing, you have a hint of what is accomplished by the indomitable power of will. Now, such is man. We are hemmed in by time, by matter, and by circumstance, and yet something allures us and tells us that there is something on beyond. We are not satisfied and cannot remain satisfied. It is as if we were separated from another world as it were, by a very thin film, and all our experiment, psychic and other, is tapping on that film to find out where the thinnest spot may be. We have an insatiable curiosity to know what is on the other side. But, you say, if God had wanted us to know what was on the other side He would have given us spiritual organs; as we now have the physical hearing and the physical sight so we would have a psychic sense. Again I wish to involve nobody in my heresy, but it is my deliberate conviction that such an organ is in process of evolution now. That these tappings on the film which come into some minds, which are somewhat disorganized, if you please, premature attempts of nature to utilize an organ which is not yet fully ready to meet the new situation. One would suppose, judging from the reptile, and judging from the various attempts that the animals of the world have made to fly, that if you should give us ten thousand years to cultivate this organ, that would be the least amount of time that we could round out into activity and feel that we really have an organ which responds to the invisible things of life as the eye and the ear respond to the visible and audible things of life. Tennyson says:

> Here sits he, shaping wings to fly;
> His heart forebodes a mystery,
> He names the name "Eternity."

I said I did not wish to involve anyone else in my heresy. I wish to share the burden, however, and to let one share it whose intellectual shoulders are broad enough, were broad enough to take all burdens; a scientist who had a peculiar sympathy with the trained imagination, a scientist who in some respects was unique in the credibility and importance he placed in all his work to the power of imagination. I am referring, of course, to no less a person than John Tyndall. I wish to quote. This is what he says: "Two-thirds of the rays emitted by the sun fail to cause on the eye the sense of vision. The rays exist, but the visual organ requisite for

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their translation into light does not exist. And so from the regions of darkness and mystery, which surround us, rays may now be darting which require but the development of the proper intellectual organ to translate them into intelligence as far surpassing our intelligence as ours surpasses that of the wallowing reptiles which once held possesion of this planet." Two-thirds of the rays emitted by the sun fail to cause on the eye the sense of vision! Yet I am living, moving and having my being all the time here in the world one-third of which only I see! The other two-thirds are just on the other side of the screen. I cannot as yet see what is there; I cannot as yet hear; my eye tells me that there is no screen and no other side, but after these millions of years of pain and tears the human race says: "I do not believe it; I believe there is something on the other side." From the day of the Neanderthal man with his crude burial ceremony to the pomp and ritual of Westminster Abbey you have unbroken testimony to the truth, not of facts, merely, but to the truth, that man has within him the instinct of eternity, and that already he has in process of evolving an organ which in due time will make the supersensible world as real to him as is the world that we speak of now as being the real world.

Out of this instinct have grown all the Bibles of the world, for man is a scripture-writing creature. God has never left himself without witness in the heart and mind of man. And man has never been content to be a mere receiver of wireless messages. His instinct is to pass on everything that has come to him, and from the earliest pictographs on the rocks to Homer's Illiad and the book of Psalms man is a scripture-writing creature. It is as natural for him to be inspired as it is for the sails of the ship to be bellied by the wind. Both are provided for in the law of evolution. From the first he has had his own little church, beginning in his humble hut with the father the first priest, and the mother the high priestess, his own children the trained choir. There was the making of the church; and best of all the creation of geniuses in the world is not a violation of the law of evolution; it is an illustration of its working. And in every department of human activity it was inevitable and was the actual fact that here and there some man, some woman rose above his fellows and became typical of what could be done. You and I by dint of much labor could probably write some very simple ballad; we would read about the laws of harmonics;

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we could thump it out on the piano and by dint of much labor we could get something which would pass for music. So was it with the Neanderthal man; it is a long way from the Neanderthal man to Mozart, who heard all his mucic all at once, bass and tenor, every particular note on the full scale he heard not individually, but heard it all at once, as you and I with the eye do not see the spectrum of the various colors of sunshine, but simply see white light. Then Mozart had to pick his music apart and write it so that it could be played. That is genius.

Now, I beg you not to think I am playing with words; I beg you not to think that what I am going to say now I am going to say because it is proper to say it and that it ought to be said, and that if it were not said someone might be offended. Now, there is nobody here but us, and none of us would be offended. What Shakespeare was to the world of letters and genius, what Mozart was to the realm of music and genius exemplifying and utilizing the law of evolution, such was Jesus Christ in the realm of religion. Every forest has its highest tree. Such a tree was He in the great forest of the world. How many others such there may have been whose lives have been unrecorded, who are buried in the churchyard unhonored and unsung, we know not. How many latent Mozarts, Mendelssohns, Beethovens went to their graves with the music still in them we do not know. How many other men by the grace of God, here, there or yonder, were so well-born, so pure in heart that they, too, were beloved sons we do not know. Not knowing, if we are wise, we will not dogmatize about it; and we are not called upon to say that there never were any others, never will be any more; we are called upon gratefully to recognize this religious genius and to see a man in whom almost a spiritual organ had actually been developed.

Now, it is a long, long story. Those are some of the things which, accepted in its full sweep as best a layman may, the doctrines of evolution, I see in the realm of religion.

Now, we turn and ask, what does the Gospel mean in the light of this. Ah, that is a sad, sad story, and if one tells the truth he will have to say many unpleasant things. They are so unpleasant that it is not strange sometimes that churches do not speak of them more. The fact in the case is that Jesus of Nazareth was born into the world at a time when He was literally between two fires. There was the religion

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of the Old Testament with all its sacredotalism, its doctrines of sacrifice, its literalness, its aridness and its deadness, relieved here and there by the prophetic claims of men like Jeremiah and Isaiah and Malachi. Out of that dry soil, half in protest, half in reaction, there was born from the simple Joseph and Mary this genius of religion. His brothers and sisters shared neither His enthusiasm nor His ability; but He even as a lad felt the working of this spiritual organ. What was His gospel? you ask. Oh, alas, it was so simple, so rational, so practical that the world was not satisfied with it; that the organized church itself of His day made a martyr of Him, hoping so to get Him out of the way. And the days that were to come after Him were to reinterpret His life, fitting His simple, natural genius into an arbitrary skeleton of dogmatism and of false history, and to make of His simple life an impossible and ridiculous plan of salvation.

The artist is known by what he omits. It does not matter whether he is a musician or a poet, the measure of him is in the things that he does not say. The real measure of Jesus of Nazareth in the realm of religion is in the things that He never said. Reared in the atmosphere of the Old Testament, with all the stories of Genesis familiar to Him, this Galilean genius never says a word about the fall of man; never says a word about the creation of the world in six days and God resting on the seventh. He has no "plan of salvation." The artist is known by what he omits. This genius through the spiritual organ of moral perception seizes as instinctively upon the spiritual reality of religion. "The time is coming and now is when neither in this mountain nor in Jerusalem shall ye worship, but ye shall worship in spirit and in truth, for the Father seeketh such to worship Him." He sees the people going into the cathedral of that day bearing their precious sacrifices, and he says: "When you are on the way to your cathedral bearing your sacrifices, if you remember that thy brother hath aught against thee (not if you have something against your brother; that is another matter; we all have that), if thou remember that thy brother hath aught against thee, leave there thy gift, first be reconciled to thy brother and then go and offer thy gift." How many of us would dare to bring a sacrifice to this church or any other church if we really believed that? When we know that every sick woman in the District of Columbia, every neglected child, every case of unsolicited

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poverty is an indictment against us, would we not lay aside our sacrifice and be reconciled to the children of men as they are? It was the religion of this world. The Kingdom of Heaven that He was forever talking about was the kingdom of the brotherhood of men. Now, there is a difference between the brotherhood of man and the brotherhood of men. The brotherhood of man is a very easy thing to believe in, and we all do believe in it simply because there is no such thing, but the brotherhood of men, just plain men, the organizing them into groups to work together, to fellowship together, that is what Jesus of Nazareth saw. "The Kingdom of Heaven is among you." That is, it is a human relationship; it is not to be let down out of heaven suddenly. "It is first the blade, then the ear, then the full corn in the ear. Then they reaped the harvest and sowed the best for the next harvest." The test of His religion is right here in this world. When the real test comes, as Jesus Himself said in that high poetry: "All the nations shall be brought before the Son of Man, and they shall be divided this way and that." What is to be the test? It is curious that the world has never understood yet what was to be the test whether a person was a Christian or not; that he believed in the diety of Jesus; that he believed in the Infallible Book; that he accepted some plan of salvation? The artist is known by what he omits. Then shall He begin to say unto them: "I was enhungered and ye gave me meat; I was thirsty and ye gave me drink; I was in prison and ye came unto me. And they shall say: When saw ye me in prison? And he said: Insofar as ye did it unto these my brethren living here in your own city ye did it unto me. By this shall all men know that ye are my disciples, that ye have love one for another."

Has the Christian church in this year of grace begun to live up to that? There is not one of us here who if he is a Roman Catholic, a Unitarian or a Jew could get into the Y. M. C. A. I wish they would drop the word "Christian" from it, and just call it "Young Men's Association." "By this shall all men know that ye are my disciples; not unity of belief, but that ye have love one for another." "Whosoever shall do the will of my Father in Heaven, the same is my father and my mother and my brother and my sister." That is the Christian family. That is the gospel of Christ.

Now, what happened to that gospel of Christ? Jesus Himself said something about people taking the Kingdom of

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Heaven violently, and they proceeded to take it violently. Paul laid his hand on it and took it violently, and began to reinterpret the life of Jesus in the light of the Jewish sacrificial system. And from that day to the day of John Calvin that sort of thing went on until the pure, unsullied Gospel of Jesus Christ became so buried in the debris of theological metaphysics, so disguised by those things, that the world can be pardoned for not being able to recognize the Gospel because it has had so little chance to see it. Unless you think I am drawing on my imagination or am overheated, let me read to you three paragraphs from John Calvin. I hate to read these, and one ought really to have a glass of water with which to rinse out his mouth after reading them; but I want you to know that there is a difference between Christianity and the gospel of Jesus Christ. This is what John Calvin said:

"God was an enemy to men until by the death of Christ they were restored to His favor." Do you see what that means? It means that all who were unfortunate enough to have been born before the death of Jesus Christ, all of them, God hated. And that all those who have been born since the death of Jesus Christ, and who have not accepted this plan of salvation, them, too, God hates. Did I not say a little while ago that the religious instinct in the human heart is ineradicable? If it had not been ineradicable we would all have been cheerful atheists long before this! "It was necessary that Christ should feel the severity of the divine vengeance in order to appease the wrath of God and to satisfy his justice; he was made to substitute for transgressors to sustain all the punishments which would have been inflicted upon them." Now, it is like going out of a stuffy room into the fragrant spring meadows to turn from those impious words to the simple, cheerful gospel of Jesus Christ, the gospel of the great outdoors. Not a word of it was ever written by Him. It was spoken, or more properly might have been sung. It was conceived outdoors under the Syrian sky and under the Syrian stars. It was communicated to men who lived outdoors, and who did not wear glasses; men whose natural instincts had not been poisoned by false metaphysics. And as yet we have not moved beyond the music of Mozart, so, in this year of grace, we have not outgrown the gospel of Jesus Christ.

That Gospel is the Gospel of the divine worth of the human soul. Now, if the doctrine of evolution has done

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anything it has said "Amen" to that in a thousand different ways. It has proved its divine worth from all it has cost to make it; it has proved its divine worth from the vistas that open before it; it has proved its divine worth in seeing Him as a partner in the living, evolving forces of the world today. The gospel of Jesus Christ in all its simplicity and purity is only illumined and made more potent when viewed from the point of view of evolution. When we buy an author's works we like to get the definitive edition. We do not like to invest our money in a set of books with the thought that maybe next year an improved edition will be out, and we shall have to throw this old one away. The religion of Jesus Christ is, so far as we may judge, for many millions of years to come, the definitive religion of natural, unspoiled human hearts. What we invest in that is safely and wisely invested. How far this simple gospel is to spread, and how far by the struggle of existence it has overcome this aftergrowth is a question which remains simply for people like you and me to say. If we simply say: "Truth is mighty and will prevail," it will be in the future as it has been in the past, the simple gospel of Jesus Christ will be preached in some humble chapel, while the vast majority of the human race know it only in its caricature and contorted form. If everyone within the range of this voice asks himself: "What have I to do about it; seeing this vision, what is encumbent upon me?" then we may hope that in the not far distant future the Gospel spoken two thousand years ago in Galilee may be heard again in our cities and in our homes to cheer, to comfort and to stimulate a weary, hungry world.



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CORRESPONDENCE

Galion, Ohio, November 1, 1924.

Mrs. Aseyeh Allen Dyar,
Washington, D. C.

My dear Mrs. Dyar:

Some months ago a representative of the Bahai movement wrote me a very kind and highly appreciated letter about the doctrinal position I am occupying and said that I am an unconscious prophet of the Bahai. I am not a prophet, but I am a disciple of every teacher who convinces me that his doctrines are based upon relevant facts which have been scientifically established as such and that the reasoning by which they are reached is logical.

If the founder of the Bahai movement taught such doctrines and if they constitute the core of his interpretation of religion, I shall henceforth read, mark, learn and inwardly digest the scriptures which he has left to the world and sit at the feet of his apostles while they expound them.

A beginning of my discipleship will be made by becoming a reader of the magazine, "Reality." I like its name and the doctrinal position of its editor as I outline it from his article, "Editorial Comment," page seven of the September issue.

If my interpretation of this article is correct, he and I are standing together on the conviction that there is only one reality with reference to which we can live to any purpose and that is the matter-force-motion reality which is ever manifesting itself through the evolutionary and devolutionary processes on account of which the phenomenal universe is what it is at all times, including at this time the phenomenon of man with his body, mind or soul.

Enclosed I am handing you a check for $13.00, $3.00 of which is to pay a subscription to the magazine, Reality, for one year, and $10,00 for as many copies of the October issue as this amount will pay for. If it so happens that you have not enough copies to fill the order, keep the balance for the sustentation fund of the magazine.

With every good wish from both to both and all, I am,

Very cordially and gratefully yours,

Bishop William Montgomery Brown, D. D.

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"The Problem," A Story

By Harrison G. Dyar

Richard Courtney had nothing particular to do, and so would select a hobby. Of course there was golf and tennis and all that, and parties and good society in his set. We don't mean that sort of thing, no, a sober occupation requiring the use of the intellect was the desideratum in mind. So Courtney decided to study mystery and crime and to solve puzzles of that sort, and his decision was known to his friends, for he made no secret of it. So Richard Courtney was ready. Come on, mysteries.

He had not long to wait. A note came by the ordinary mail, typewritten:

"Mr. Richard: Meet me at Dixon's road house Thursday at six without fail. Yours for a lark, . —"

Courtney at once sent for his chauffeur. "Ambrose, I have an anonymous letter."

"Yes sir, is that so, sir?"

"It is almost anonymous, Ambrose. See the signature, a dot and a dash? That is intended to mean Dorothy Dashwood. Now I am not so simple as to suppose that Miss Dashwood intends to meet me at a road house at six on Thursday or any other time. Do you think so, Ambrose?"

"Oh, no sir, by no means, sir. Miss Dashwood is a very fine young lady, and she has only to say the word to have half the young swells in the place at her heels. In a road house! Certainly not, sir."

"Ambrose, you improve. You shall yet play Boswell to my Johnson, or Watson to my Holmes, if you know what I mean, and if you do not know, no matter. But to the subject in hand. This is a lure to get me to the road house, where I shall be robbed or kidnaped."

"I'm afraid that's very likely, sir. Will you give the letter to the police?"

"No, Ambrose; on the contrary, I am going—We are going."

"We, sir?"

"Yes, Ambrose. Get the roadster ready and arm yourself. I also will carry a couple of revolvers, and we will give these villains a fight. Perhaps we will capture some of them. This is an adventure that suits me."

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"Yes, sir, very good, sir," Ambrose replied, and he departed, although with something of a dejected air.

So the pair took the road, and they arrived at Dixon's road house exactly at six. No one was in sight. Ambrose parked the car close to the door, turned ready for hasty departure if necessary, and locked it to prevent theft. They dismounted and approached the door, revolvers hidden under coat or pocket and tightly clutched in nervous hand.

A red-cheeked young woman answered their summons. "No, sir, there is no one here waiting for Mr. Courtney. Are you he? There was a young lady here, but she left half an hour ago. She drove off toward Faxonburg in a plum colored limousine."

Courtney and his chauffeur looked at each other and furtively let go of their revolver handles. "What kind of a looking young lady was she? Did she leave her name?"

"I couldn't say, sir," the girl replied, and she laughed.

Now this struck Richard as peculiar. Why did she laugh? He could not see anything funny in the situation. The girl had given him the slip on her own appointment, but why should the tavern maid laugh? He concealed his chagrin and stepped aside with Ambrose for conference.

Now Ambrose's blood was up. "Shall we follow, sir, to Faxonburg? She will have half an hour's start, but a lady driving a limousine will not go very fast, and I think we can catch her, sir."

"Ambrose, your mind follows the course intended by these plotters. This is a decoy. They dare not commit robbery at the inn, but as we chase this plum-colored limousine, a rope or a handful of tacks will stop us in a lonely place, and we shall be at the mercy of the gang."

Ambrose grinned. "We can give them as good a fight on the road as here, sir—now that we are warned by your wisdom, sir."

"That is good reasoning, Ambrose. Very well; we will not drive too fast, and keep a good lookout on both sides of the road, especially at turns and lonely spots. Let's go."

The car was unlocked, they jumped in, and they drove carefully to Faxonville, but without incident of any kind. Neither did they catch any sight of a plum-colored limousine. Courtney ordered the drive home to a late supper.

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The next day he set out to study the problem; but he was not permitted to do so, for the postman brought another missive:

"Mr. Richard: Meet me at Farley's road house Friday at six without fail. Yours for a lark, . —"

Courtney meditated over this, and again he sent for his chauffeur. "Well, Ambrose, read this."

Ambrose scratched his head. "Well, I'll be damned—beg your pardon, sir. But knowing what we know, we'll catch her this time."

"What idea occurs to you, Ambrose?"

"Well, sir, a plum-colored limousine is easy seen. We'll loiter along the road between five and six toward Farley's and she'll be passing us."

"Ambrose. your wits continue to improve. We will try your plan."

So five o'clock saw them on the road, driving slowly, and by five thirty they were before Farley's road house. They drove on and stopped where they could command a view of the road, and though many passed them there was no plum-colored limousine.

At six, Ambrose spoke. "Well, sir, she didn't come after all."

"Apparently not, Ambrose. However, as I always keep my dates, I will enquire. She may have arrived in some other manner."

Accordingly they drove up to the inn and Courtney alighted. The car was right before the door, however, and Ambrose was witness to what took place. A fellow in soiled apron opened the door. "No, sir, there is no one waiting for Mr. Courtney. She left half an hour ago in a plum-colored limousine in the direction of Holloway."

"Are you sure?" cried Courtney, and he looked hard at the man.

"Hope to die," said the fellow. "Are you thinking of calling me a liar, mister?"

"No," Courtney replied, "although I was myself in sight of the house at five thirty and saw no such vehicle as a plum-colored limousine. She was to meet me at six. I cannot understand her departure before five thirty."

"Like enough her watch is fast," said the fellow, and he laughed!

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"What are you laughing at?" Courtney cried. "Here, Ambrose, shall we let him make game of us?"

Ambrose jumped from the car; but the fellow slammed the door of the inn and threw a bolt. The two angry men faced stout wooden panels.

They thought better of further force, however, since the lady was not here, and they drove off in the car. They had no thought of Holloway.

"Ambrose," Courtney said, "she must have driven up the other way and left before five thirty. What cursed luck we have that we were not five minutes earlier."

"Yes, sir," Ambrose replied, "quite right, sir."

Well, Courtney was doubly puzzled, and yet not so greatly after all. Did Dorothy Dashwood drive a plum-colored limousine? He sent for Ambrose to question him on the point.

Ambrose duly responded; but on the way the butler handed him some mail to take to his master. Courtney spied the now familiar typewriting and he isolated the letter. With it in his hand he addressed the chauffeur: "Ambrose, does Miss Dashwood drive a plum-colored limousine?"

"Why no, sir, to be sure not. There ain't a plum-colored limousine in any garage hereabouts. If that had been the case, I'd have thought of it first thing."

Courtney then opened the letter: "Mr. Richord: Meet me at Mix's road house Saturday at six without fail. Yours for a lark, . —"

He handed the missive to Ambrose without a word.

Ambrose grinned. "Mr. Courtney, I know Mr. Mix. In fact, I'm courting his daughter, and I'll tell you what I'll do. Give me the time off and I'll go there at five to call on the girl. You come along at six, sir, in the roadster, and we'll go home together and I'll tell you what happened."

"Good for you, Ambrose. This will solve the mystery. Take the whole afternoon off if you like, but be sure to be there at five."

"Thank you kindly, sir. I'll be there before five, trust me."

The day went slowly for Richard Courtney, and six o'clock found him driving up before Mix's road house alone in the roadster.

Mr. Mix himself answered his summons. "You're a bit late, Mr. Courtney. The young lady left half an hour ago in a plum-colored limousine in the direction of Yorkville."

Courtney bowed politely. "I am sorry, Mr. Mix, though I

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thank you for your courtesy. One other thing: I believe that my chauffeur, Ambrose, is here. Kindly tell him I am at the door."

Mr. Mix looked surprised. He said no more, but disappeared within and his bulky form was presently replaced by that of the slender Ambrose. "Well, sir, I kept a good watch and she never showed up. I was here at four, sir. No plum-colored limousine could dodge me, Mr. Mix's daughter or not, sir."

Courtney regarded his chauffeur dubiously. "Ambrose, were you very fully engaged with Mr. Mix's daughter?"

Ambrose squirmed. "Well, sir, I'll not lie, for we're not exactly engaged, though nearly so. But I did not forget you, sir. I kept an eye on the window and whenever a car drove into the yard, I looked out to see it, no matter what Sally might be saying or doing. If she came, 'twas not in a plum-colored limousine."

"Mr. Mix said she had left an hour ago in the direction of Yorkville."

Ambrose stared. "Did he say that? Now I wonder. Maybe she never drove into the yard, but stopped out in the road and sent a boy in. Did Mr. Mix say she was alone in the car or that she came in? I'd trust Mr. Mix, sir, he's that careful in his observation."

"Ambrose, Ambrose, we have been remiss in our plans after all. I have no reason to doubt Mr. Mix's word, and you admit that you could not have seen a plum-colored limousine if it had stopped out in the road. Where were you when her boy enquired at the door?"

"I was in the back room with Miss Sally, sir. They were coming to the front door every little while. I was watching the cars from the window."

Courtney relaxed into an attitude of despair. "It is a pity that the girl would not have her watch set right," he said.

Well, the next day was Sunday, and there was no mail. Courtney remained home from church the better to study his problem. He sat at his desk, drumming on the lid. The evidence seemed contradictory. Visually, personally, or by Ambrose, it did not seem probable that any plum-colored limousine existed, or that any lady had called at the road houses asking for him, always half an hour too soon. Yet there was testimony of three eye-witnesses. He compared them. They agreed, yes, almost too much so, for they were almost verbatim. A ma-

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chine painted a purple-red that might be called plum-color, might also be described by several other adjectives, yet a red-cheeked girl hardly out of school, a rough quarrelsome waiter and the sophisticated Mr. Mix had used the same word. Strange, unless their speech had been dictated. Would Dorothy Dashwood have attempted to dictate their speech? Was there anything that Dorothy Dashwood would not attempt to do if she wanted to? He smiled to himself. He would call on Dot Dash this afternoon. He had not called for a long time, and there were reasons for that, as he reflected. He had used to be a caller, a very frequent caller; but he had met too many other callers. Richard Courtney had no wish to be one of a crowd. Moreover, when it was reported that Dot was engaged to that sailor, Smith Lowery, although the rumor proved to be false, still his own ardor had remained cool. However, he found a pleasant anticipation and a certain stimulation in the prospect of calling on Dorothy again.

He was received by the Dashwood maid and shown into the parlor. The young lady entered, and she held out her hand. "Why, Mr. Courtney, this is indeed a surprise. I felt sure my maid had made a mistake when she mentioned your name, but this is really you, is it not? Is it a matter of business, Mr. Courtney, to which I owe this pleasure?"

"I am not going to call you Miss Dashwood. It used to be Dot and Dick between us. It is true that I have not called for a long time, but I had no idea that I would be missed in the crowd. I thought perhaps it would be a relief to you."

"In what way would it be a relief, and who were the crowd to which you refer?" The roguish light was fading from her eyes, and giving place to a certain wistfulness.

Courtney felt his courage rising. "Dot Dash, what time is it—by your wrist-watch, I mean?"

A little smile came and went. "My watch is half an hour fast, Mr. Courtney."

"Dot Dash, how much did it cost you to bribe those innkeepers to lie to me about a plum-colored limousine?"

"Twenty dollars apiece, and the prospect of good will."

"Wasn't that a little extravagant?"

"I thought it was worth that, Dick, to bring you back."

"I'll never stay away again, Dot, unless you tell me to. But tell me this: Wasn't I a good detective?"

She laughed. "May all your problems in life be no harder than this one."

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A Letter From Bishop William Montgomery Brown to the Bishops of the Protestant Episcopal Church, U. S. A., Relative to His Trial for Heresy

My dear Bishops: Galion, Ohio, October 6, 1924.

Though without a conscious, personal divinity, or historical Jesus, yet I am neither Godless nor Christless.

"By education most have been misled,
So they believed because they were so bred;
The priest continues what the nurse began,
And thus the child imposes on the man."

Dryden

I am sending you this statement, which will appear also in the forthcoming edition of "Communism and Christianism" in the English language, as well as in the editions in foreign languages as new ones may be called for.

My purpose in thus addressing you is to correct a misconception of my religious views which has been industriously spread during and since my trial for heresy by the Court for the Trial of a Bishop, at Cleveland, last May.

The verdict, read by the President of the Court ran as follows:

> The accused is guilty of holding and teaching publicly and advisedly doctrine contrary to that held by the Protestant Episcopal Church of the United States of America in manner and form as set forth in the presentment as to each of the charges and specifications of the presentment.

Grave as is the setting up of a tribunal of heresy in modern times, supremely conscientious as such procedure ought always to be, I regret to say that this Court acted in an arbitrary and restricting fashion, such as would be held to be prejudicial to the interests of truth and justice even in what the bishops regard as the lower courts of secular jurisdiction.

Throughout, my representative was prevented from defending fully those changes in the ancient formularies which modern knowledge requires. Whenever the defense attempted such discussion, it was met by counsel for the prosecution with the objection that its evidence was "irrelevant, immaterial, and not the best evidence, since it calls for the opinion of the witness"; and the Court sustained the objection. Yet the contention was false and insincere, since we had made it plain, and

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it will from the nature of the case be plain to all, that the few expert witnesses we desired to call were, not to give the Court their personal opinions, but to testify to the condition of modern scholarship which I alleged.

When, further, the defense wished to prove that many eminent prelates and scholars of the Protestant Episcopal Church publicly teach doctrines which are contrary to the formularies proposed as criteria in my case, and that, consequently, it would be grossly unjust to try me alone, the prosecution again objected; and the Court sustained the objection.

Yet it is essential to the understanding of my plea that such evidence should be considered. The court was asked to condemn me on the express ground that my teaching was inconsistent with the Prayer Book and the Creeds. I had an elementary right to meet this demand by proving that it was unintelligent or insincere, since large departures from the antiquated interpretations of those formularies are permitted by the bishops everywhere, and some departures are all but universal amongst the educated members of the Episcopal communion. What can one say of this procedure but that manifestly my proposed evidence would be exceedingly inconvenient to my judges, and would exhibit the prosecution in an odious light; and that on that ground my defenders were silenced at a stage vital to my defence.

But the injustice did not cease when the case had been thus arbitrarily restricted and perverted. In sum, I was condemned on the ground that I had denied the existence of God and of Jesus of Nazareth, and that therefore I not merely was an Atheist, but I severed Christianity from any connection, in any sense, with Jesus.

Both of these, the chief findings, were absolutely without warrant. There is no such statement in any passage from "Communism and Christianism" that was quoted in the presentment or by counsel for the prosecution during the trial. Indeed, in finding that I denied the existence of God, the Court evinced a general misunderstanding of my religious attitude, after denying me the full opportunity to present it, and acted in defiance of my definite statement that I am not an Atheist.

Counsel for the prosecution maintained that on page 197 of my book (eighth edition) I had described my position toward the existence of a Supreme Being as "atheistic rationalism, with God as fiction." So stated Charles L. Dibble, L. L. D., the Church Advocate; and his statement made a great impression

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on the Court. But the passage of my book was not only misapplied but misquoted by Dr. Dibble. The passage in question, the whole note in which it is found, and the express phrase "atheistic rationalism," refer to Jesus alone, and so plainly that none can mistake it: "He is fiction; and, like other saviour-gods, only a symbol of the sun." The "atheistic rationalism" is given expressly as one of three answers to the question, not: "Does God exist?" but: "What think ye of Christ?" So loose was the prosecution, and so hampered the defence, that a passage thus most obviously perverted was made a ground of the heaviest part of the charge against me.

The wantonness of this is further made plain by the fact that I had already, on page 112, expressly said that I am not an Atheist. I repudiated that interpretation put upon my attitude by some of my friends, and observed that none could be an Atheist who, as I do, recognizes the fact that "I must live with reference to the existence of an external authority." And in a letter which I wrote before the trial to the Presiding Bishop of the Church, I had explained that "though I do not believe in the existence of a conscious personal God, I am not godless. Nature is my divinity. . . . To know and regard the doings of this divinity is the salvation of the world" (Feb. 20th, 1924). Repeatedly in my book, and in some of the very passages quoted by the prosecutors, I spoke of my "divinity," of nature as "my God," of the "triune divinity," manifested as "matter-force-law" (pages 114, 115, 129, etc.).

In all this I was attempting the only reconciliation which is possible of the ancient doctrine and the established and uncontroverted truths of modern science. No physicist will now admit the existence of a creator or the need of a sustainer; whilst even a religious biologist like Professor J. Arthur Thomson exclaims that his science has "no place for a Divine Adapter." For a world deeply impressed with these results I make a grave effort to re-state religious formulae.

But so little did the Court either understand or appreciate the gravity to itself of this situation that the Church Advocate, much (evidently) to the satisfaction of the Court, thought fit to make a burlesque of this modern philosophic and scientific attitude. Referring to my trinity, not of God the Father, God the Son, and God the Holy Ghost, but of matter-force-law, he said: "Let us apply that interpretation to the Creed:—'I believe in matter, but do not believe that God was creator of heaven and earth'." He affected also to apply it to the Lord's

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Prayer, saying: "Our Father which art in heaven, hallowed be the name of matter."

Dr. Dibble closed his sentimental appeal with the words: "Reverend fathers, in considering this case, remember not only Bishop Brown, but also the old men and little children of the Church."

Were I to indulge in the kind of satire which Dr. Dibble thoght not incongruous to so solemn an occasion, how I could expand this singular apostrophe! But at least let those who prosecute me reflect lest in making the great Episcopal Church of America habitable for old men and little children, they run the risk of making it less habitable for American men and women of mature age, of modern culture. For our little children we need fear not. Their plastic minds are easily guided; and they will, indeed, respond with enthusiasm to the new truths. As to the aged, whose fault is it that they linger over formulae that the world has outgrown? Far graver is likely to be the effect upon the mass of our people, not merely men and women who have passed through the colleges of America, but that large body of thoughtful workers who have today easy access to the truths of science and history. Very many of these still look to the Church for some pronouncement, unequivocal, fearlessly consistent with all known truth, on the great issues of our time. And my prosecutors would have the bishops turn away from these millions of thoughtful people, and by casting belief anew in its archaic moulds, make the condition of membership the mental attitude of old men and little children. I doubt not how the world will judge between me and them. I foresee plainly what the higher moral sentiment of our time will say of a religious tribunal which listens to whispers of diplomatic considerations when the issue is truth and justice.

During the trial I was asked if certain answers of mine to questions put by the prosecution were meant to be a "retraction of 'Communism and Christianism'." To this I replied, and reply: "No, sir, not a word of my book do I retract." Anxious as I am to remain within the Episcopal Church, I will never purchase that privilege by either compromising upon or remaining silent upon the great and saving truths which my book incorporates. Dark indeed is the prospect of the Church, if its leaders will so little understand those truths and the weight of modern intellect behind them as to listen to burlesques of them.

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Can any man who follows the expressions of our time doubt that I do but summarize the firm and deeply felt teaching of modern science, in which the intelligence of our time is particularly incarnated? I find within the last twelve months only two pronouncements on religion of distinguished men of science—for the majority the attitude is only too plainly one of silent disdain of conservative theology—and those two convey a stern warning to the heads of the Churches. Professor E. W. MacBride, a religious man, but one who, like myself, believes that "it is hopeless to attempt any reconciliation between scientific ideas and Catholicism," says (in the "Modern Churchman," Dec. 19, 1923, p. 481): "Religion may be defined as the belief that the Powers which control the world around us— that is, Nature—are interested in man, and are concerned in enforcing the rules of his morality by punishing infractions of these rules." It is just these "Powers"—which are for Professor MacBride, as for me, impersonal—that I call God. This is the "external authority" of which I have spoken.

The other pronouncement is more recent. The London Times (August 29, 1924) reports Professor J. B. Holdane as saying, at a Conference of Modern Churchmen, that he, like most men of science, so resents "the shackles of theological dogmatism," the "unintelligible beliefs which were mainly accretions," that he can not call himself a Churchman, though he profoundly believes that the Church is necessary to the world.

Few distinguished men of science, few historians or philosophers of modern times can ever be induced to speak openly about religion; and, when they are thus induced, one hears infallibly this protest against the ancient formulae. Of the more brilliant of the younger men Mr. Julian Huxley writes, in his "Essays of a Biologist": "Although much alteration and a thorough revision of the idea is needed, the term God has an important scientific connotation." Not one man amongst them can be quoted who will accept the anthropomorphic God of the old Church formulae; and so deep is the effect of their united authority upon the mind of the laity that one theological writer after another now surrenders, or vitally modifies, the older conception.

That the form in which I cast my reconciliation of scientific and religious truth is new, that my words have meanings never contemplated by the compilers of the Creeds and the Prayer Book, is a truism. But the Court was invited to pro-

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nounce me a heretic on the plain issue that my words were not consistent with the literal reading of our formulae. Such a procedure, however, would be a very different matter in the year 1924 from what it would have been in the year 1824. Fifty other preachers and writers of our own Church in America could at once be arraigned for a similar inconsistency. Few, indeed, of any intellectual position in the Church would pass scatheless. We should presently have an Inquisition in the United States, re-imposing even belief in Adam and Eve and all the abominations of the medieval hell.

So I was misrepresented. That I attacked religion, as some suggested, could not be maintained, for I repudiated the idea in Court, saying: "My only desire was to bring belief in religion into the realm of possibility." It was therefore thought prudent to raise the cry of Atheism; since this would place my "heresies" on so different a footing from those of Modern Churchmen that a confused emotional reaction might be counted upon. Bishop Francis, who was, it seems, one of the leaders of the presenters, asserts in his letter to the "Churchman" (July 12, 1924, p. 19), that many of the statements in my book are "absolute and unequivocal denials of all theistic religion and particularly of the Christian religion, viz., the denial of a living personal God and of the existence, even as an historical character, of Jesus Christ." Here again is the same misrepresentation, or misunderstanding, of my position. I do indeed reject the supernaturalistic, anthropomorphic theism of Bishop Francis, but not naturalistic theism; and, while Bishop Francis assuredly agrees with the divines of centuries ago, he will not find one tenth of the thinkers of modern times to agree with him.

"We all, I suppose," says Dean Inge (Outspoken Essays, 2nd ser., p. 2), "tend to make our God in our own image, or in the likeness of such an one as we should be if we could be what we would." Understand these words in the sense that each succeeding age so makes its God, and they contain a profound truth. There was the God of early Judaism and of the Middle Ages. There was the God of Christ and of modern conservative Theists. But we are in a new age, and its God is the impersonal Power in the universe, attaining personality in man.

You will, therefore, see clearly that I do but use a liberty which is admitted in every Church. Reinterpretation of the old beliefs is common throughout the civilized world, and in hundreds of cases it proceeds to drastic lengths. This was the

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dilemma of the bishops. If I am pronounced a heretic on the ground on which they were invited so to pronounce me—that my words were inconsistent with the literal reading of Creeds and Prayer Book—every single reinterpreter of the Christian faith is implicitly condemned, and may at any time be summoned for explicit condemnation. What a prospect that raises in the Episcopal Church! So my words were travestied.

And the perversion was hardly less as regards my teaching about Jesus. Here two entirely different things were constantly confused. I deny the supernatural Jesus of the old Creeds; but I share this denial with so large and reputable a body of Churchmen that the singling out of me for a charge of heresy would require explanation. So common is now in theological literature the rejection of the virgin birth, the miracles, the atonement, and the resurrection and ascension, that is to say, the entire Christ of the old theology—that I need quote no instances. But I then go on to the doubtful, and "if he was at any time a man, the world does not know, and never can know, of one thing that he did, or of one word that he said." (p. 22.)

So I am in a confused way represented as perpetrating denials of which no other Churchman would dream. Now, apart from the fact that the real issue raised by the prosecution was, not the extent to which the liberty of interpretation may go, but the bold fact that I contradicted the formularies (as hundreds do), this confusion is unworthy of a grave tribunal.

From the theological point of view the rejection of the supernatural features of Christ, which I share with others, is a far graver matter than the doubt about his human historicity. Bishop Francis probably has works, and recent works, in his library in which Churchmen deny those supernatural features of Christ, so he speaks (in his letter) only of my doubt about "the historical character" of Jesus. But such doubt matters profoundly to a Churchman only because it implies an abandonment of the divinity and atoning death. Once you grant that Jesus was only a man, the further doubt is, from the theological point of view, of less importance.

And in that doubt, in my saying that we have no authentic record of his words and acts, I am but reflecting the state of Biblical scholarship. We do, it is true, hear of our divines returning to a belief in "the early date of the gospels." But they mean versions of the life of Christ, and anonymous versions, which we no longer have. From the historical point of view

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the gospel records which we have are hopeless, and the controversy about them is bewildering.

Dean Inge seems to see this, though he has no clear grasp of the whole situation, when, toward the close of his last essay ("Confessio Fidei," Outspoken Essays), he tries to meet the plea that the new Christianity should be "immune from dependence on past history." He says: "Happily the evidence is not solely that by which we judge other events reported by ancient writers. The Christ in us bears witness to the Christ for us. . . . The voice of God within us speaks in the tones of Jesus of Nazareth." It is a notable recognition of the frailty of the historical evidence, but the attempt to supplement it is a complete failure. It is only when the conscience has been trained on Christian lines that it has any distinctively Christian tone. Conscience is, in the concrete, an educated conscience; and it takes color from its education. Moreover, even in different Christians it speaks of an entirely different Christ. In millions, if not in Dean Inge, it speaks in sombre tones of "the fire that dieth not," of Adam's sin, of a universal curse, of a blood-atonement.

No, all these partial reinterpretations are hopeless. "Organized Christianity is at present under a cloud," says Dean Inge; and he knows why, for he has said elsewhere that "doctrinal Christianity is doomed." An Anglican colleague of his, Professor Bethune Baker, says that "the old orthodoxy is in ruins." The cry is heard on every side. The main characteristic of actual religious literature is reinterpretation. And just at this moment the Church is asked to condemn me because my teaching is not in accord with the medieval interpretation of the formularies devised in the Middle Ages, and earlier!

One thinks of the legend of a certain king who sat on his throne at the water's edge and bade the tide go back. I move on with the tide, for it is a tide toward truth. I use a liberty of interpretation which cannot be rebuked without the gravest consequences. If, as in the trial court, I am still refused permission to show these things, the greater court, which is the sentiment of our age, shall judge; and the sequels of an unjust sentence, unjustly obtained, will lie upon the consciences of my prosecutors.

Very cordially yours,

William Montgomery Brown

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Does Darwinism Lead to Marxism?

By Harrison G. Dyar

Bishop William Montgomery Brown says in one of his letters: "No one need be tried for alleged heresy; if he is absurd, he should be discredited by laughter; if he is dangerous, he should be discredited by answers."

The Communists (of whom, unfortunately, Bishop Brown is one) are dangerous, and therefore we would make answer to their views, especially to the idea that if one accepts the conclusions of Darwin, he must necessarily follow those of Marx. Now we accept the Darwinian philosophy as completely as any Communist, and therefore this point need not be argued. We will begin a little further along.

The reaction from Christianity to Communism is a violent one. The whole fabric of a man's ideas is shaken, and it seems to us that the process takes place without discretion, and certainly that is pardonable; but it is none the less illogical. If Christianity is founded wholly on error—so runs the thought—and there is no God and no future life, and mankind is on its own resources here and now with no divine Providence to guide its course, then surely the system founded upon Christianity, namely Capitalism, is equally wrong and untrue, and it must be replaced by another. The philosophy of Marx is the complement to that of Darwin.

Now we think that this is an improper assumption, and if Christians who are in a state of transition were to examine the point dispassionately, or could be dispassionate at this juncture, they need not precipitate themselves so highly over the wall of doctrine as to fall in the Communist morass on the other side, but surmount this obstacle in a dignified manner and land on dry ground. To assume that Capitalism is founded on Christianity is the false assumption which is at the base of the fallacy. Capitalism, or the system of private property, existed long before Christianity arose or perhaps before any of the religious systems extant today. It arose because it was the system best adapted to promote the welfare of human society, and persisted for that reason, just as we of the human species have discarded antennae in favor of eyes or use our front feet as organs of manipulation instead of standing squarely on all fours. Christianity was originally communistic; but it did not persist permanently in that form, nor gain wide dominance un-

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til Constantine adopted it and made it the religion of an autocratic State. Thus Capitalism is not based on Christianity, but Christianity has been adapted to Capitalism, and so, if we discard the philosophy of orthodox Christianity for that of Darwin, that has nothing to do with the standing of Capitalism, which can be examined on its merits.

The next point given us is that Capitalism divides men into those who have and those who have not. That the "haves" produce nothing, but exploit the "have nots" and reduce them to economic slavery. Now this is not true, not even measurably true; but we will pass that over for the time. Suppose the case were as bad as this. The remedy proposed, Communism, is that there should be no private property, no "haves" but all should be "have nots," all should become the economic slaves of the State. Instead of rich and poor (again supposing that to be the fact), but all poor and nobody to beg alms from. Is this an improvement in social conditions?

This is not the roseate picture that the advocates of Communism hold out to us. They would vizualize an abundance of everything for everybody, dispensed by a paternalistic State—but we submit that our picture is the more realistic one. With every incentive for industry or thrift removed—since the more he saved and the harder he worked, the more the State would take away from him—every producer would in time restrict his output strictly to his own necessary requirements, and nothing left for the State to distribute or even to support the functions of government upon. Perhaps you will say that the public spirit of the citizen will lead him to extra endeavor for the benefit of the "comrades." We will come to that in a moment.

One alternative remains for Communist policy, namely that the State should order the work of each individual, allowing him sustenance and his share of the excess production, which could not be in goods or money, since property is abolished, and could only be in reduction of hours of work until there was no excess production. Can a more intolerable slavery be imagined? For who is the State? An individual or an oligrachy who by chance are in the seat of power. Gone would be the fruit of our Magna Chartas, our Bills of Rights, our equality of men for the pursuit of life, liberty and happiness. The most relentless tyranny that ever existed would be mild in comparison.

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We said above that the condition of Capitalism was not as bad as pictured. What is the condition of Capitalism?

In America, the founders of our constitution abolished classes. Every citizen is theoretically equal before the law. Private property exists, and we all own something, a few much, more sufficient, others less than enough, but only a very few have nothing. The wealth which is thus owned is produced primarily by brain-power, only secondarily by hand-power. The beasts produce no wealth, not because they lack physical strength, but because they lack brain-power. It is illogical, therefore, to glorify labor in man. It is the brain-work that really counts. This is recognized broadly in our present system, and is in a general way accounted for in distribution. Surely this system seems theoretically complete, and why does it not work to the satisfaction of all in practice? There is only one answer to this question. It is on account of the individual selfishness of men, who take advantage of opportunities in the system for individual gain. To offset this, we have the instituted Church, whose function is to instill motives of honesty and altruism into individual men. Can anything more be thought of?

In comparison, the Communistic proposition seems extremely crude and inadequate. Muscle is applauded and brain discredited. On this system the horse and ox should be the real rulers of the land, for they are even stronger and less intelligent than the lowest proletarian. And above, it was suggested that altruism might assist Communism when everything else failed. Is it likely? The Church is our most powerful aid to altruism, and the Communists would destroy even that.

Now the Church has fallen upon evil days. It was founded, and necessarily founded, upon the scientific theories of two thousand years ago. The Church wove these theories into its very being, and now that we have new ones, the attempt to remove the old and substitute the new rends the very vitals of the Church structure. Men like Bishop Brown, who would do the task painlessly, should be applauded and encouraged. They are in fact the saviors of the Church at this critical time of transition.

The conclusion which we would draw from this brief consideration is that Marxism is not a corollary of Darwinism, and that when Capitalism and Communism are compared, the former is seen to be much the better system for mankind.

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The Bahai Movement would strike at the one weak point in Capitalism, which is also the weak point in any political system namely, individual selfishness. The Bahai movement is not for a new religion, but for a renewal of the spirit of religion. It makes no difference to the Bahai what your philosophy is. If you are an orthodox believer in a personal God, it says: "Love and obey His commandments." If you are a Darwinian, it says: "Consider the welfare of your species, the principle which has produced and maintains you." If you are a Communist, it says: "Consider the welfare of your comrades with your own." But it also says more than this. It says: "Be not too easily satisfied with your present state or your present philosophy. Seek the truth with open mind and the truth shall set you free."

CORRESPONDENCE

November 5, 1924.

Dr. H. G. Dyar, Washington, D. C.
Dear, well balanced Bahai:

"Reality" and the "Star" have reached me. Thank you very much.

The more I think of the role you are fulfilling on the stage of Science and Religion, through the medium of Reality, the more certain I am that you are serving most effectively the Cause of God, which is no other than the Cause of Mankind. You are by temperament and training the Man with the Pen for this highly important work. All you need really for this work can be expressed in two words: Money and Patience. Of the second requisite, Patience, I can lend you all you need (I dare say, for I have had cause to cultivate and store up a lot of it)—and would that I had money! I certainly and most willingly would prove to you that I am convinced indeed that your work is needed and is well done!

The next best thing I could do is to supply you with articles on Psychological subjects—in other words, to let my pen contribute to your periodical. I am, as you know, exceedingly busy with my service, but I will try.

Just hold on and go on your way, which I assure you is God's Open Road. He will help you. Do you recall Kipling's "If?" "If you can keep your head when all about you are losing theirs, etc.?"

Yours ever sincerely,

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Editorial Correspondence

Dr. H. G. Dyar,
Reality Publishing Corp.,
New York City, N. Y.

My dear Dr. Dyar:

In the November number of Reality you say, "We have two contrasted systems of thought, the one deductive, which sets up a general principle in advance and explains everything by it, by force if need be, but explains it. The other inductive, which correllates facts and endeavors to formulate a general principle which will explain them all. The first method is that of metaphysics, of religion, of Mr. Haanel; the second is the method of science and the one your editor is endeavoring to follow."

This statement hardly does justice to the situation. My stand is in accordance with the fifth principle of the Bahai movement. That religion must be in accordance with science and reason; that truth is one and indivisible; that there cannot be a scientific truth and a religious truth; what is true in religion must be scientifically exact.

I agree with Voltaire, "Truth has inalienable rights. Just as it can never be out of season to search for it, so it can never be out of season to defend it." Our search must therefore be for truth alone, regardless of metaphysics or religion, or any system of science which is not in accordance with fact.

I will state the problem in my way. There are two schools of thought; one the empirical. This school maintains that all knowledge comes from experience alone. The other is the rationalist; this school maintains that the mind alone is the source of cognition. Each has sought to solve the opposition between mind and matter by denying one of the factors. Both were equally one-sided. Both have failed.

The first school of thought is well represented by Prof. Ludwig Buchner, formerly Medical Lecturer at the University of Tubingen, in his "Force and Matter," a book which was issued simultaneously in Germany, France and England and went through many editions. He says: "As matter is endless in time or eternal, so it is no less without beginning or end in space; in its real existence it withdraws itself from the limitations imposed on our finite mind by the conceptions of time and space, conceptions from which it cannot free itself in thought. Whether we enquire about or investigate the extension of mat-

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ter in the minutest or the greatest, we nowhere find an end or a final form, whether we call to our aid experiment or reflection."

"Equally empty and untenable as the notion of matter without force, is that of force without matter. Only the superstitions or ignorance of former centuries could regard as possible the existence of forces in matter which act apart from matter. Such possibilities today are wholly banished from science."

"The eternity of matter, or of substance, appears also from the several conceptions, and science teaches us that an absolute vacuum cannot exist, and never can have existed, while the infinity of space is set down by reason as axiomatic. Hence follows necessarily the conclusion that space must have been filled with matter, and that this must have existed from eternity."

Now, it is my idea that science must be scientific if we are to accept scientific statements as truth. They must be comprehensible, they must be in language which can be understood. They must make use of words in their common acceptation. The commonly accepted understanding of the term matter is something which has extension and weight and form, and can be cognized by the senses.

Here we are told that the infinity of space is filled with matter, that it exists even in vacuum tubes. If there is anything in existence in a vacuum tube it must be something immaterial rather than something material, and immaterial things are spiritual rather than material. It is only by the confusion of words and terms that the materialistic philosopher can find the slightest possible basis for his position.

Let me carry the argument a little further. The same author in the same book goes on to say in another chapter: "Matter is not dead, inanimate or lifeless, it is not shapeless; it possesses form as well as motion. It is not senseless, spiritless or thoughtless." Here matter is given the attributes of life, motion, spirit, intelligence and thought. The existence of spirit, intelligence and thought are not denied but they are made attributes of matter. Why not make them attributes of mind and spirit? Would this not be more logical?

Finally we are told that love, faithfulness, gratitude, the sense of duty, piety, conscientiousness, friendship and love of one's neighbor, compassion and self-abnegation, the feeling of right and wrong, nay even pride, jealousy, hatred, craftiness,

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treachery, vindictiveness and inquisitiveness are found among animals as well as among men.

Now, I submit that love, faithfulness, gratitude, sense of duty, piety, are all immaterial. They are not even found in vacuum tubes, nor can they be discovered by the most powerful microscope, but they exist nevertheless, both in animals as well as in man. There is therefore something in existence besides force and matter, and spirit and mind are just as desirable terms for indicating the existence of these characteristics as is force and matter, especially as society has been making use of these words for this purpose for many years.

I repeat therefore that mind and matter are both in existence and that to ignore one of these essentials is neither reasonable or scientific.

Kant abolished the distinction which previous philosophy had assumed between subject and object, not by suppressing one of the factors, but by showing that thought and things are really related in all our thinking. In place of the old dualism he creates a new dualism, between the phenomenon and the noumenon.

He has shown that thought by its very action establishes a synthesis in which both subject and object are inseparably related, and has for ever vindicated for the mind the chief function in creating our world, and his permanent achievement is the revolution he has effected in our notion of what constitutes reality, and his pointing out the direction in which the solution of the problem is to be sought.

Yours very truly,

Charles F. Haanel.

EDITORIAL COMMENT

Our good friend, Mr. Haanel, presents a smooth stream of thought, yet it seems to us that it forms an eddy, and if we are not careful and follow it too heedlessly, we will presently find ourselves caught under a ledge with sundry other flotsam and jetsam instead of on the broad current of the stream. For instance, the second paragraph of Mr. Haanel's communication commands assent. We start together. The third paragraph has a plausible sound, yet here the stream begins to bend. Two of the ideas contained in it do not command full assent. He speaks of the defense of truth, quoting Voltaire, but we do not like the expression. It has too many unpleasant associations.

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Were not the rack and the thumb-screw invented in the defense of truth? Truth should not be defended. It does not need defense, and this cry is only adduced in justification of persecution. Again we object to the last line of the paragraph. Any "system of science" which is not in accordance with fact, is not a system of science. That would be a contradiction in terms.

Our stream of thought next foams over the Buchner rock. We do not consider the statements of Buchner to be scientific from our present point of view. They are rather extreme generalizations from the present state of scientific knowledge, or the state at that time, and do not represent what we call scientific fact. Any little correction to present knowledge may alter them radically. It is only necessary to mention the Einstein theory for example. The ether is not a scientific fact to which everyone necessarily subscribes. But if it be so considered, what is to be gained by calling it spirit with Haanel rather than matter with Buchner? Its properties are not changed in either case, whichever we call it, and to call it "spirit" introduces a term to which many fanciful attributes and qualities have been associated, and thus we confuse the subject. We are after the truth, as Mr. Haanel says, but we do not and should not know beforehand what the truth is going to be. Else we will bend the argument, and now our stream of thought has made the complete turn and we are in the midst of the foam and the jetsam. Mr. Haanel proves the existence of "spirit" by saying, "the ether is spirit." Well, we do not care; but he must not then add any qualities to that "spirit" which we have not proven the ether to possess. And this is exactly what he does. Having established the existence of "spirit" in this manner he assumes as proven all the qualities and effects that he has chosen previously to attribute to "spirit" without troubling himself further about what scientists are doing with the ether; and if along comes an Einstein and has no use for the ether, Mr. Haanel does not thereupon drop "spirit" as non-existent as we think he logically should.

And in the final paragraph we land, not with science and the search for truth, but with Kant, the metaphysician, the great metaphysician, without doubt, but we have landed where we did not wish to, none the less. For we wish to keep in the fairway of the stream of knowledge where the final facts are unknown to us, though we ever draw nearer thereto until one day we shall see them face to face. And philosophy, meta-

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physics, and religion would deal with finalities here and now, and deal with them quite dogmatically and persistently, too. And no two of them ever agree. Hence we think that the truth is not with any of them, nor is it to be arrived at by their method. But of course this is only our opinion. If we begin to be dogmatic, too, we may start a little whirlpool of our own, and that would certainly be a pity.

CORRESPONDENCE

Herold S. Robinson, Esq.,
President, Reality Publishing Corp.,
New York City.

My dear Mr. Robinson:

I wonder whether you remember me when I used to see you at times at the old address in Madison Avenue, years ago? Anyhow, I am one of your faithful readers, although on the "reduced rate."

But, for some time, in fact, since Dr. Harrison G. Dyar connected with you, I have steadily remarked such changes in the articles composing your "REALITY," such refreshing, wonderful changes indeed, that instead of considering your Magazine as something secondary, and often a little annoying or shocking in its strange "orthodoxy," I have had a great deal of genuine pleasure in reading Reality. One does not have, necessarily to agree with everything; but even then there is pleasure and satisfaction in reading, because, as I said before, it is all said in such a different way than it used to be before.

My hearty congratulations to you, and although I cannot do much, I will do this much to show you my appreciation: starting with the new subscription year, January 1925, take me off the "reduced rate list" and enter me as full fledged subscribed at $3.00 a year. Enclosed please find my check, so that I might not forget to send it when the year is over.

I believe that such serious and well meant efforts as yours deserve encouragement.

Much luck to you and your Collaborators,

Respectfully yours,
Felix Malitz.

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Love—Radiating Harmony and Beauty

By Harriette Merrill Young

There is a joy transcending all other pleasure, in contemplating the perfection of Nature, and the completeness of Divine Law. The construction and development demonstrates in color and fragrance the infinitude of the Maker of all things. One feels inspiration in the thought of the gentle, harmonious color-blending and awesome mysteriousness of the dawn—the hour when souls are nearer to the spirit world than at any other time. Gratitude thrills us in the warmth and life-giving energy of the noonday sun and the bursting forth of the heavens into the gorgeousness of sunset. Nature revelling in Beauty and Harmony. Then comes the peaceful, prayerful hour when twilight fades into evening and the heavens tell the Glory of God in the constellation. What a privilege mortals enjoy in being allowed to serve their apprenticeship for immortality, in a world so resplendent with Divine art.

Each individual reflects the same qualities that go to make up these mystical garments of Beauty and Harmoniousness. The Divine inspiration for these things is Love—the Creator's fulfillment of Joy. His breath giving life to all things. His Being, pulsating and throbbing with energy, joy and love, demonstrating it in the abundance of things necessary to sustain life and to inspire art and literature.

To the human sense, the significance of Love, seems to be the attraction between individuals of opposite sex or the bond of affection between friends, or the truest of all loves, the undefinable something that knows no limit to sacrifice or unselfishness—the Divine tie that exists between parent and child.

To the materialist, Love is a transitory emotion that satisfies its bodily senses, and ends when that body is incapacitated for response to its demands. To the one whose thoughts have led him into the knowledge of Divine Law, Love is the soul's center, which attracts other souls to it, and through the natural process of evolution, purifies until it radiates the perfection of Divine Love. Selfless and eternal, it is the essence of Being, radiating outwardly as do the sun's rays, and is the Spirit of the good Samaritan that relieves the woes of humanity by its helpful, encouraging understanding.

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To itself it draws good-will, power and health. Love, sun of the soul, the human solar system, the central orbit of each individual's eternal self, expressing itself in motherhood, music, all Beauty and Harmony! A Divinely energetic force, it knows no evil and is the Spirit of all things, the secret of life and eternity. Few there are who make the discovery, for mankind is mostly occupied with semblances, transitory and unsatisfying. Sleeping Humanity must awake eventually to the imperishability of personality and memory. Eternal souls we are, whose destiny it is to perfect ourselves, through human experiences, until we have mastered the problems of life and become one in knowledge with God. God is Love, and Love is God, a force inexhaustible, enriching forever the Giver and Receiver.

"The clouded earth goes up in sweet breathed flowers,
In music dies poor human speech
And into Beauty blow these hearts of ours
When Love is born in each.
Daisies are white upon the churchyard sod,
Sweet tears the clouds lean down and give;
The world is very lovely—oh, my God!
I thank Thee that I live."

LITTLE PRAYERS

By Louise Ireland

I know that my Redeemer liveth,
Is living now today,
For deep within
Just Christ, God's Son
Has pointed out the Way.

I know my trial will bless me.
So I'll my lesson learn
In faith and love,
I'll look above
Always to Him I'll turn.

Today He walks beside me,
A Councelor and Guide,
No fear comes nigh
For God stands by,
His arms are open wide.

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Perfective Laws of Personal Development

By Luella F. Phelan

THE PERCEPTIVE SENSES—THE EYE

It is estimated that the human eye is capable of distinguishing 100,000 different colors or hues, and twenty shades or tints of each hue, making a total of 2,000,000 color sensations which may be discriminated.

If we consider the infinite variations in the color of earth of plants and their blossoms, of clouds, in fact of all natural objects, such an estimate as this hardly seems excessive.

The eye is called, by poets, the window of the soul. Certain it is, the eye is an index of white honesty. The eye, ether, light, are ministers to the soul. Each man carries in his eyes the exact indication of his rank in the immense scale of men, and we may all learn to read it. The eye may be brightened in its gaze by energtic summoning of consciousness. Emotions of joy, fear, hate, love, desire, and aversion illustrate this deepening influence of energy within. Any emotion may be stimulated—as on the stage—at the imperious call of Will; but the spontaneous action of feeling is best acquired through trusting to the spirit of that something within which is all-knowing. A process set up anywhere in the centers of being reverberates everywhere, and in some way or other affects the whole organism. Through the proper education of the perceptive senses we correlate all the elementary forces and make them servants instead of master of our lives.

Mind and body are so closely related that what affects one, affects the other. This closeness, likewise, obtains with the individuals making up certain groups of society. What affects one group affects all other groups. No man can live unto himself alone; the law is, "One for all and all for one."

While it is true that vision, hearing, taste, smell and touch depend upon certain stimulations from without; yet we must not forget that lying between the outside stimulations such as, Mechanical—touch; Molecular—taste and smell, physical sight and hearing; Muscular—muscle sense; Vital—sense of life; and the stimulation within the nervous system, there is a Super—Stimulation of the spirit. The eye for the moment can obey the

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Will, but one with a real spiritual eye can quickly detect the mechanical.

There are voluntary and involuntary movements of the eye, and the expression is determined by the forces at work in the soul. Some eyes never look into other eyes steadily, but glance and shift from eye to object, here and there, without purpose or gain. Some public speakers never look squarely into the faces of their auditors, but gaze either up at the ceiling or down to the floor, or roam over all their hearers, seeing none. One of the subtlest elements of inspiration is thus missed.

As a rule a large element in successful personal address lies in the eyes. Directness of gaze is a psychological winner. The straightforward, frank eye is a power wherever it is seen—on the street, in the store, shop, in social gatherings, or on the rostrum. The soul in the eye means power. Cultivate the habit with every person met, of the direct and steady look. Do not stare, look people full in the eyes. Let your gaze be frank, friendly and open, and remember that the vacant stare is a sign of idiocy.

You will find the following exercise very beneficial in training the eyes, and if practiced will well repay you for the time spent.

1—Select an object for attention. Gaze at object earnestly—do not strain the eyes—use them naturally. Write out results as clearly as you can remember; observe the distance from yourself and from objects around it, color, size, harmony, etc., the material—how made, color, size, etc.

2—Pass quickly around room observing all objects, furnishings, color, etc., and write down results. Depend upon your memory, not your knowledge.

3—Procure twenty-five or thirty marbles, of medium size, let each of several colors be equal in number, place in open box and mix colors, seize one handful with right hand and left hand at once and let roll out together on a covered service of a table or floor; when they are at rest, glance over the lot and turning away write the number as you recall them—do not guess for each color.

4—Procure fifty pieces of cardboard two inches square, each having one letter printed upon it in plain good sized letters; place all, scattered, letters down upon a table; take in one hand ten of these squares, face down, throw them, face up, all at once, but so as to separate them, upon the table. Now, look at them sharply one instant; then turn away and write down

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the letters recalled. Immediately repeat the exercise with ten other cards and again with ten other cards and note the improvement.

5—Let the eyes be wide open, but not disagreeably distended. Direct your gaze straight to front, with every power of attention alert. Try to observe, without turning the eyes a hair's breadth, all objects in the field of vision, while gazing ten seconds—determined by slow counting. Write the names of all objects recalled. Depend upon memory not knowledge.

6—Repeat the exercises, but make the position of the field of vision different.

7—Gaze steadily, winking naturally, at some object very far away—10 to 60 feet—keep the mind intently upon the object. Count sixty to a minute while gazing observingly; now shut the eyes and strive to call up a mental image of the object. With some the image may be as vividly defined as the real object. Write a description of the image, whether clear or indistinct, with all parts mentally seen. Do not help the writing by looking a second time at the object—trust the image.

The eye of the average child is bright, full of interest, full of soul-power, and is magnetic. The four-year old, the saintly mother, and the righteous police judge have all straight-forward and powerful eyes. The eye of Saint Michael is surely like his sword; the regard of Jesus must have been equal to His word—naked verity—hence the two secrets of masterful eyes are, directness and honesty.

Cultivate the habit of intelligent and accurate observation. Multitudes fail to see a thousand things which they pass daily during life. A soul-fed observing eye is a rich minister to the values of life. That you may have a little clearer understanding of the eye, I will give you the Attitudes by which you may read the mind or habit of the mind through the eye. 1st. The eye in normal repose indicates calm contemplation. 2nd. Object down left, signifies simple personal regard, attention or interest. 3rd. Object level reveals simple impersonal attention. 4th. Object above reveals exaltation, noble passion, subjection of inner being to a superior. 5th. Object left, eye looking left (up) indicates personal regard, affection, tenderness. 6th. Object left—eye turned toward right—shows impersonal, or subjective regard, affection, tenderness or sympathy. 7th. Eye down shows calm concentration, reflection or thoughtfulness. 8th. Down eye to lower outer corner, indicates personal disapproval, repulsion, distrust, suspicion or exaltation of one's self over an

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inferior. 9th. Level eye—outward look shows impersonal disapproval or distrust, suspicion or exaltation of one's self over a superior.

Practice for facial expression. Head moving, eye still, staring at a spot. Eye moving, head still. Eye opened normal, brow raised. Brow normal; brow downward or depressed. Practice same with eyes wide open and with eyes half closed.

There is glory, majesty, fearlessness and power shining resplendent in the eyes of the intelligent, spiritual, moral and wholesome person, that travels down into the heart of the beholder. Such eyes inspire and call forth the best in men and women and little children. Eyes speak all languages; they need no introduction. The eye is the symbol of identity of nature, and communicates the message with terrific and sometimes terrorizing swiftness. One does not need words to tell him of the nature and designs of a casual acquaintance, for the eye speaks a more potent oratory. I have selected at random a few descriptions of the magic of eyes, from the experience of the greatest psychologist of all the ages, Shakespeare. "Oh that eyes, that are the frail'st and softest things, should be called tyrants, butchers, murderers!" . . . .

"She speaks, yet she says nothing; what of that?
Her eye discourses, I will answer that." (Romeo and Juliet)

"O, but her eye—by this light, but for her eye, I would not love her;
Yes, for her two eyes." . . . . "Did not the heavenly rhetoric of thine eye,
'Gainst whom the world cannot hold argument,
Persuade my heart to this false perjury?" (Love's Labor Lost)

"An eye like Mars, to threaten and command." (Hamlet)

"Nor doth the eye itself,
That most pure spirit of sense, behold itself,
Not going from itself; but eye to eye opposed
Salutes each other with each other's form;
For speculation turns not to itself,
Till it hath travell'd and is mirror'd there
Where it may see itself." (Troilus and Cressida)

He tells us, of the distracted eye, "Their gazes lead to every place at once—and nowhere fix'd—The mind and sight distractedly commix'd."

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In As You Like It, he tells us of the chaste eye, and of the blue eye and sunken—denoting love. Again he says, "A lover's eyes will gaze an eagle blind."

"My soul's imaginary sight
Presents thy shadow to my sightless view." (Sonnet XXVII.)
"O, learn to read what silent love hath writ;
To hear with eyes belongs to love's fine wit." (Sonnet XXIII.)

He tells us in Sonnet XXIV:

"Mine eye hath play'd the painter and hath stell'd
Thy beauty's form in table of my heart;
My body is the frame wherein 'tis held,
And perspective it is best painter's art.
For through the painter must you see his skill,
To find where your true image pictured lies;
Which in my bosom's shop is hanging still,
That hath his windows glazed with thine eyes.
Now see what good turns eyes for eyes have done;
Mine eyes have drawn thy shape, and thine for me
Are windows to my breast, where-through the sun
Delights to peep, to gaze therein on thee;
Yet eyes this cunning want to grace their art,
They draw but what they see, know not the heart."

The whole economy of nature is bent on expression. The tell-tale body is all tongue, and these tongues express through our perceptive senses the things that we learn through the perceptive self. If we are misunderstood it is because we are not expressing correctly; if we are not expressing correctly it is because we are ignorant. Ignorance does not protect us from punishment by the law of the land nor the law written within our own being. The lesson is obvious. Learn the law.

Truth is so great a perfection that if God would render himself visible to men, he would choose light for his body and truth for his soul.—**Pythagoras.**



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Exercise

By Dr. Harris H. Luntz

Nature and Exercise

Active play of the muscles during the waking hours is the fundamental point of Nature's idea of vertebrate existence. By such means alone can the wild animal get its food and shun its enemies. Action of the heart and lungs, circulation of the blood, assimilation, nutrition, secretion, excretion, distribution of the body heat, etc., is dependent upon physical action.

Muscular play is a regular item of the daily life of man. Life is shrewdly made enjoyable by it, that it may tempt its living. We are hungry, and oh! the perfume of the ripe orchard, the aroma of the waving wheat-field! We are thirsty, and oh! the babble of the spring! We desire rest, and in our dreams, the soft silence of the mossbank, or the slope of nodding grass.

Likewise does the charm of exercise entrance its votaries; like the hungry man who awaits the clang of the dinner-bell, as well the athlete for the summons afield or the rider for the call to horse or wheel.

Best in Open Air

Following Nature, exercise should be above all, taken out of doors. Let the invigorating oxygen aid in quickening and deepening the action of the heart and lungs, and by speeding the return current through the veins.

Exercise Made Interesting

Exercise should be very varied, calling into play all muscles equally, it should be active, exhilarating, and pleasurable. The common idea of physical culture brings to the vision, the gymnasium equipped with musty, ugly rows of dumbells, wands and various bars and bucks. The gymnasium is good only in the winter, when out-door possibilities are unpracticable. Do your exercise in the open, out on the green lawn, or sandy beach.

Muscular Organs Perfect

Exercise develops the muscles, but that is not its main aim, it is the consequence. An authority has written: "A training that does not educate and improve the whole wonderful and complex system of a man, and not merely his external muscles, is and must be on the face of it, **wrong.** A permanent strength

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cannot be built up from the outside, but when the lungs and heart are practically perfect, then is the time to look at our biceps."

In other words, the real purpose of muscular exercise is the quickening of the vital activities through muscular **play**, an entirely different word from muscular work. Except to train for a prize-fight or similar occupation, the great biceps are of no vitally important use. Especially, does the muscular **play**, promote the important functions of circulation and excretion. It becomes of prime importance, in maintaining the venous circulation where the blood flows uphill.

Wrestling and Sparring

Of all exercises wrestling and sparring are among the most valued. They are great sports which complete the purpose of calling into play every muscle of the body. They also sharpen and keen the unconscious sense of self-defense. If care is taken that the game does not become over-strenuous, great pleasure and muscular play may be obtained.

Tennis

Tennis is also a game that cultivates equal activity. It promotes agility and power of intense attention. It is valued because men and women may play at it.

Riding

Horse-back-riding heads the list of exercise for the body. However, not everyone is rich enough to own or keep a horse.

Walking

Walking is an exercise that can be obtained by all. It is cheap and requires only good shoes and stout legs. In city walking, rubber heels should always be attached to the shoes. In walking the shock of the step comes down upon the heel, and the rubber armament reduces the hard jar of stone to the elastic spring of turf.

Cycling

Riding and cycling are also good exercises, as they exhilerate and stimulate healthful activity of nervous system and organs.

Skating

Skating—ice or roller, is a glorious exercise, for it may be obtained at any time of the year, in the open or at the rink.

Running

Running—if not exaggerated is great. However, it taxes the lungs and heart pretty heavily.

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Rowing

Paddling or rowing as summer exercises are superior to cycling or even riding. Rowing should be learnt before practiced. The proper method should be, head erect, back straight, and shoulders squared.

Swimming

Swimming—especially in salt water this exercise becomes the king of all sports. It combines the value of the bath with an exercise that tries the muscles, and also promotes deep diaphramic breathing. Because of the glory and healthfullness, swimming is an art that should be mastered by all. It should be learnt during childhood as adults find it more difficult. It is curious to note that it is not heavy muscle that makes the good swimmer, but is smaller and fat covered biceps, for fat is known to float while muscle becomes a dragging handicap to its owner. That is the reason for woman's superior ability.

Football, basketball, baseball, bowling, jumping, vaulting, hurdling, golf, billiards, etc., are also good.

Exercise Valuable in Nervousness

For nervously fatigued patients who are in fair physical health, it is not advisable to partake in exercises that induce thinking or concentration. He should start bar-work, running, dumbbells and such more or less automatic tasks. For the person whose nerves have need of refreshing exercise, exercises that require brain thought are the correct ones. I would recommend him to the gymnasium where he can take part in intricate Indian Club work, or fencing with foils. As the patient becomes more confident and satisfied, the exercises should be made more difficult. **Thinking** is the needed exercise in this case.

Kidneys Benefited

In cold weather the skin, one of the organs of excretion, does not function as freely as in warm weather. As a consequence a surplus ammount of work is shifted upon the kidneys. Therefore, when the body is put into perspirations frequently through exercise, it is plain that exercise is helpful to patients suffering from weakness of this organ.

Exercise in Hot Weather

Again it should not be understood that exercise should not be strenuously partaken in the hot "summer" months. It is to be noted that world's greatest records have been broken during hot weather. Inasmuch that the baseball player plays best

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when the sun is strong; the discus thrower becomes Herculean and throws his missle further; the runner can cover ground quicker; it is to be seen that heat promotes "functional activity."

Sweating

A good sweat caused by muscular activity in the hot sun will tend to make the person cool for the latter part of the day; he becomes immune from excessive perspiration for a while.

The last but most important factor in physical training is home gymnastics and calesthenics (setting-up exercises). With these and various light pieces of apparatus as dumbbells, Indian Clubs, wands, spring pulls, chinning bar (attached to sides of doorway), bucks, etc., the health seeker is well equipped. Also a list of simple exercises should be mastered and practiced mornings and before retiring.

Common sense dictates that physical labor should not be carried to a point of fatigue. Too much exercise is just as bad as too little.

Some of the following exercises are fairly good:

Calesthenics

1. Deep knee bending, hands behind back.
2. Hands tightly on hips, inhale and exhale deeply.
3. Arms at side, palms back: exhale, then swing arms stiffly forward, upward, and overhead, inhaling. Recover exhaling.
4. Arms overhead, thumbs locked, keeping knees stiff, swing arms forward and downward, till fingers tap floor, exhaling strongly. Recover inhaling deeply by expanding chest.
5. Arms flat at side, one foot before the other, length of a short step; rising on balls of feet, spring upward from both feet at once and reverse quickly the relative position of feet, while in air swinging arms as in walking.
6. Relax the muscles of the right leg, keeping all the other muscles firmly tensed. Then swing the leg from the hip-joint, like a pendulum, backward and forward. Try to do this without support balanced on one leg. Then repeat with left leg.
7. Place hands on hips, but keep all the muscles of the body perfectly still (except the hip). Now without bending the knees bend the body forward as far as you

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can several times, then backward several times, then to each side successively.

Stomach

The following exercises may be indulged in for the especial purpose of strengthening the muscles of the **stomach:**

1. Massaging and manipulating the abdomen.
2. Forward bending of trunk, keep knees stiff until the fingers touch the ground.
3. Lying on the back, hands resting on hips, keep the knees stiff and raise the legs up near to the body as possible.
4. All varieties of stomach bending and twisting. Stair-climbing will help to strengthen the muscles of the abdomen.

Lungs

Test your lungs by inhaling deeply and holding it for a while. If you become dizzy, it is a sign of weakness of that organ.

Here is a simple exercise for the lungs:

Upon rising, in pajamas or nightclothes and before retiring. Place yourself, back to the wall—filling lungs to utmost ability—hold the breath, then easily with palms of hands tap the chest in all parts. Hold the breath as long as convenient and increase force of taps as you feel stronger.

Ankle and Arch

For weak or falling arches: Stiffly upright and in bare feet raise yourself upon your toes about twenty to thirty times. Then standing on one foot twist ankle of the foot in all directions. Reverse feet.

If tired or suffering from troubles such as tonsilitis, bronchitis, influenza, and other colds, it is best for the time to avoid exercise.

Massage Valuable

To the invalid it is, of course, a waste of time to talk of active exercise, but there are some forms of passive exercise for such people. Massage, for instance, when moderately and judicially practiced will do for the sick what active physical exercise does for the well. Osteopathic treatment may be devised by the patient himself.

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THE SOUL

By George W. Louttit

Part VII.

WHAT IS THE NEXT ECONOMIC CHANGE?

Eventually things will be made for use and not for profit, but how far away that day is, it is impossible to foretell. But be it near or far, the masses must be made to understand its advantages before it can be brought about permanently and successfully.

The struggle for existence has been with us from the beginning and the result has been the survival of the fittest, therefore self-preservation and selfishness is one of our established instincts, for it is as old as creation.

Some may contend that the making of things for use and not for profit takes us back to the days of savagery and barbarism, which would be true, were it not for the fact that now we have sufficient intelligence to avoid the pitfalls that our savage and barbarian ancestors fell into.

With all our boasted intelligence it is but very recently that our system of government has arisen above that of the ant and bee, and even as it exists today there is a very marked inequitable distribution of wealth and labor, for those who labor the hardest have the least, and this is the great majority, and those who labor the least have the most, which is the small minority. This small minority has the reigns of government and of course govern from a selfish point of view, and in a way they are not to be blamed for that, for it is the old instinct born of the struggle for existence. In all of us the social consciousness is as yet undeveloped, and those who have developed it to any marked extent have no voice in the affairs of government, and because of this we have made no real advancement. All we have is a mass of conflicting desires, those who are dominant suppressing every expression or action, which they think may unseat them or take from them some of their power. They do not seem to realize that some day the masses, in their dissatisfaction will become a mad mob, and without reason and without restraint, will destroy all whom they deem responsible for their grievances, even though in this country the masses get the very things they vote for, but of course

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what they vote for and what they think they vote for are entirely different.

At the termination of this last great war, there was an opportunity to do humanity a great good, for its terrible lesson was fresh in the minds of all men, and competent leaders could have placed the world in the mood for reason. But no really great man had anything to do with the untangling of the knot or showing the way, and now we are worse off than before, and if history repeats itself we must again go over the bloody way. And indeed it is strange that every step of human progress has been made by the spilling of blood. It has taken bloody wars to overthrow tyrants, wars to regain the most of our natural rights, wars to wipe out chattel slavery, and wars to wipe out the feudal system. And now we are fast losing many of the rights and privileges our forefathers fought for, especially those that come in conflict with some gigantic economic interest.

Even among the vanguard of so-called radicals the great majority have not overcome their selfish interests, and frequently sacrifice their principles to gain personal advantages, and because of this being so often done, the teachings they advocate are discredited.

Man is naturally conservative, and will fight any innovation, even though it may be for his benefit. And he murders and punishes his friends more often than he does his real enemies, when it comes to these really vital matters, but that is because he refuses to think, preferring to follow an established order which saves him that trouble. And indeed, few there are who apply real intelligence to their daily work, the others must be directed like machines, and if they have no director are powerless, or do more damage than good.

All the means of production and distribution should be democratically owned and democratically managed, but the trouble is that the masses are not yet prepared for this step. If a business or undertaking is to be made a success, it must be managed by men who understand the business. A blacksmith cannot successfully do the work of the dentist. The common laborer cannot do the work of the skilled mechanic, nor the skilled mechanic the work of the doctor, and yet, a great majority of the "radicals" talk as if any one of them could successfully conduct any business or all combined.

Managers of co-operative concerns and public officials are rarely selected because of their fitness to do the work intrusted

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to their hands. In fact, in most cases our public officials are men who have failed to successfully conduct their own business, yet the average voter has the termerity to place these failures in charge of the public's business, then wonders why it is not a success. The successful politician, however, understands human nature, even thought he does not understand business. He knows that to gain votes and popularity he must tell the people of their wisdom and virtue and not of their ignorance and mistakes, and the more ignorant the voter is, the more susceptible is he to flattery, and the more will he resent being told the truth.

However, ignorance is not confined to the lowly or uneducated, no more so in fact than to the professional and petty business classes. In truth many of the common laborers and farmers are much more intelligent, than those who imagine themselves of the intellectual type. Most of the latter understand their own calling fairly well, but beyond that they are merely imitators or echoes of the men who have gained their admiration by flattery and favors. In fact most men will change their ideas and beliefs so as to conform to their economic interests, or what they think will do so. In the professions, teacher, preacher and lawyer, etc., there are few who have thoughts or ideas really their own. Those who have, seldom have the courage to make them known, if in conflict with the opinions and interests of the men who control their sustenence.

Because of this condition our progress is going to be necessarily slow, and it now appears that state-capitalism is to be the next step. That is, the state will gradually purchase the means of production and distribution, but if no more sagacity is shown in the future than in the past, the state will pay three and four times what these utilities are worth, which will force it into repudiation or bankruptcy, because the earning power of these concerns will not be sufficient to pay the interest upon their inflated values. Besides the state is expected to maintain hords of useless employees, and as more money is paid out than comes in the burden of the ordinary citizen is made heavier each year, and when the burden gets too heavy we may expect another economic change.

If state-capitalism is to be the next step, then let us be honest and true to ourselves, and conduct the business of the government with as much caution and study as we would our own personal affairs. We should elect men to offices who believe

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that the interests of the majority are paramount to the interests of the minority, and we should insist upon their making good, or we should at once dispense with their services. We have accepted too many excuses, and we should demand results and not promises.

In this country we get exactly what the majority vote for, and if things are not what this majority wants, it is its own fault. Let all of us be more tolerant, and be willing to listen to men whose ideas may differ from our own. And above all, let us change our system of education by making it more liberal and broad, for after all, through this lies our only hope.

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Oh! would that men could ever learn,
Christ's mercy, sweet, to know.

How souls, so innocent of crime,
Have, such injustice, known,
And those who held controlling hands
So little mercy shown.
'Tis sad how avarice and greed
Have, so much sorrow, brought,
When all might be such happiness,
Were Christ's sweet lessons taught.

Oh! when shall love e'er rule the world,
And make life sweet, indeed,
To fill our lives with peace and joy
And blessings that we need?
When shall man's inhumanity,
To kindness, e'er be changed,
So that for love and happiness
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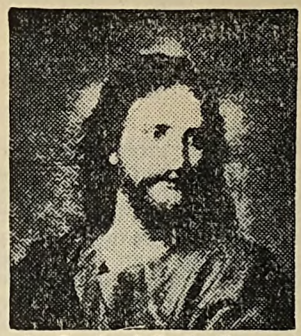
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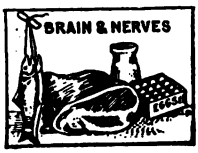
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—ABDUL BAHA.

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Dated: Haifa, Palestine
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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.
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are often the worst enemies of Christianity. When traditional orthodoxy provokes the moral indignation of the enlightened conscience, and outrages our sense of truth and honesty by demanding assent to scientific errors which were exploded centuries ago, then indeed Christianity is in danger.

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