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A LETTER FROM BISHOP WILLIAM MONTGOMERY BROWN TO ALL BISHOPS AND RECTORS OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA } Page 9

REALITY

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

For Constructive and Progressive Thinkers

EDITORIAL CORRESPONDENCE
By Chas. F. Haanel

THE MESSAGE OF THE CHICAGO BAHAI ASSEMBLY

A MORAL CODE
By Eugene Delmar

THE LAW OF REBIRTH
By Ruth Lodge

THE LIFE AFTER DEATH
By Mirza Assad Ullah

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CHRISTIANS

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.

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 said, 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 were 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.

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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

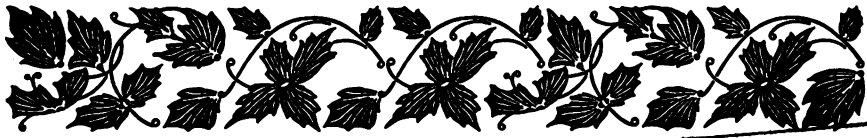
Twelve Basic Bahai Principles

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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Editorial

POPULATION

To attempt to remedy a difficulty in the wrong way is worse than to let it alone. This is what is the matter with the protagonists of "birth control," not but what there is a real difficulty here. For the population of the earth is increasing rapidly, that is of the earth as a whole, including both civilized and savage man. Malthus' old problem is with us yet, for the population tends to increase in a geometrical ratio, but the means of subsistence only in an arithmetical one.

Last summer the Pan-Pacific Union held a conference at Honolulu to devise methods for the conservation of food-stuffs. Dr. L. O. Howard, chief of the Bureau of Entomology of the U. S. Department of Agriculture used the following words in the course of his address:

"The time has never been, however, when the interests of man everywhere have not been theoretically interdependent; and in the later years we have seen the great coming-together movement, the mutually helpful movement, take form and grow more and more rapidly. It is a movement which is daily becoming more necessary for the well-being of the human species. Just how important this is—just how necessary it is for the best minds of all nations to come together in international conservation conferences like this—becomes more appallingly obvious year by year as the world's population continues to increase at such a rate that 90 years hence it will have reached 4,000,000,000."

Such a state of affairs as this may well cause us anxiety, and at first sight would seem to justify any attempts to reduce the birth rate, however and wherever made. But there is another important factor in the case. Man is man by virtue of heredity. Like begets like, and that in very great detail. Environment and education strongly affect the individual man, but his offspring are essentially what they would have been if he

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had never been educated. Therefore to cut into the birth-rate at random may work great injury if the diminution affects the good stocks and leaves the poorer ones to multiply.

The condition is beginning to be generally realized. The Associated Press in October, 1924, carried the following item:

Cambridge, Mass.—A bonus system to encourage the increase in the number of children in professional men's families and a reduction in salary for all bachelors is the solution offered by Prof. William MacDougall of the psychology department at Harvard University to maintain the percentage of the highest intellectual types in the community, which he says is actually being filled up from the lowest types by force of economic conditions.

"When the classes of the highest worth are persistently less fertile than the midiocre classes," Prof. MacDougall says, "then they must be recruited on a far larger scale by persons drawn from those mediocre classes. There is then the possibility that in the course of a few generations any strains of exceptional ability will through intermarriage with much inferior strains regress markedly."

"Eugenical News" for October, 1924, speaks as follows in the course of an editorial review of the English translation of Dr. H. W. Siemens' book, "Race Hygiene and Heredity": "Degeneration the author regards as due to loss of fertility of the better strains, so that the population comes to be made up of the poorer stock. Race hygiene consists largely of keeping up the fecundity of the fit. To secure this end, Siemens would favor economic relief for the taxpayers with large families. But should "emoluments received be in proportion to the size of the family?" Should they not rather be in proportion to the quality of the family? To determine quality is an important though difficult job. The Eugenics Contests at the western State Fairs may be successful in this endeavor; if so, may they spread! Meanwhile, the very best of workmen even do not need so much economic relief. They are so good that society generally pays them well. It is the poorer workmen who first lose their jobs, and should we subsidize their large families? The encouragement of families of four in effective strains is desirable; so is the reduction in size of the families that are least effective? How can these results be brought about? The teachings of the birth control propaganda are taken to heart most by those tainted by the love of luxury that follows success. Can we do better than preach the simple life and the

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need of large families to the more useful sections of our population?"

It seems to REALITY that there is no more important subject before the minds of men. Is mankind to get better, stay as it is, or get worse in the time to come? Before this practical problem the question where our souls come from and whither they go, or if we have any, fades into insignificance. But it is a problem beset with many difficulties. To attempt to solve it by governmental agency is wholly impractical at present. The poorer stocks could not be legally discriminated against; it would be unconstitutional. The law is devised to give every man equal rights irrespective or ability or worth, while ability and worth are the very things that we want to select and give special advantages to. Only an enlightened public spirit can be effective as things stand. And that can be very effective. Young people whom their neighbors consider fit would be ashamed not to have large families in the face of this public opinion, while those considered unfit would be ashamed to have them in the face of public disapproval. Therefore, to stimulate such a public opinion, Reality hopes to continue to agitate the subject. And not unimportant in this connection is our attempt to clear away the fog of vain philosophies which obscure the importance of this most important practical question.

RESIGNATION

Here I am, Oh Lord!
Chisel me, mould me
According to Thy will,
In accordance with Thy Plan.
Thou art the artist;
Thou art the sculptor.
Mould me, shape me and
Leave me not until Thy work
In me is finished and
I am made perfect
In Thy likeness.

Florence Willard Day.

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EDITORIAL CORRESPONDENCE

Dr. Harrison G. Dyar,
Reality Pub. Corp.,

My dear Dr. Dyar:

In reply to your inquiry: "What is to be gained by calling the physical concepts of ether and electron by other names, such as intelligent spirit or mind? Or by calling energy, will, or the like? Is this anything but a substitution of terms, or on the other hand, is some new knowledge of the nature or action of these primary concepts given us by the change of name?"

There is nothing to be gained by attempting to change the meaning of any word. A strict adherence to the definition as given in some standard dictionary is essential.

The definition of ether, electron, mind, spirit, energy and will can all be readily determined, and it will be found that they have no similarity whatever, and are not interchangeable terms.

All things have an inside and an outside, a top and a bottom; and in all organic things there is a subjective and an objective; but the inside is never the outside, the top is never the bottom, the objective is never the subjective, the material is never the spiritual.

Religion consists in the development of the spiritual side of man, and we can never bring science and religion into agreement without considering this religious phase of human nature. To ignore it is not to explain it.

To come into agreement we must ascertain points of agreement, not points of dissimilarity, and my articles have been an attempt to find the points of agreement.

I might add that I am not alone in seeking this agreement, as witness the following by Alexander Thomas Ormond, professor of Philosophy, Princeton University:

"There is a kind of popular knowledge that is not science, and this has its own value as the plain man's case goes to show, but this species soon reaches its limit, and, as a whole, it is found to be unreliable except for the roughest kind of approximation. There is, then, a threatened breakdown of the whole business of experience which is only averted by the rise of science and its exact methods. Whatever may have been true of the ancients, it is certainly the case that modern life would have been impossible without the aid of science. This

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help has not been merely practical. Modern science has given us a new heaven and a new earth. It has enlarged our conceptions, revolutionized our methods and immeasurably extended the scope of our ideas of reality. It is not too much to say that the world in which we moderns live, if it had been dreamed by an ancient, would have been regarded as too extravagant for even the kind of credence that was then attached to dreams.

"The truth is, when we begin to apprehend the vast function modern science has performed in the drama of modern experience the danger is, not that science will not obtain due recognition, but that it will claim a monopoly. This tendency can be redressed only by combining with a generous recognition of the place which science holds in the philosophical synthesis, an insight into the fact that there is another point of view from which consciousness becomes primate and leads to the concepts and methods of another discipline. The philosophical synthesis begins with science but it reaches its conclusion in metaphysics.

"Suppose that we have grounds for asserting the existence of an absolute in the world, have we any resources in our experience that will enable us to render this absolute in any sense intelligible?

"It will be clear that the reality of the idea of God will be measured by its ability to harmonize with, and in a true sense to unify, all the other real interests and ideals of life. We are in a bad predicament when our culture points east, our science north, and our religion south. To one the elements of whose experience are in such chaos as this, the idea of God cannot, in the nature of the case, have much significance. But let us suppose that our culture and our science are at one in the line of truth and that our practical ideals all center in the line of good. If, then, our idea of God be that of a being in whose experience the true and the good are unified so that there can be no conflict, our religion then becomes the principle which unifies all the elements of our life and the idea of God becomes the central force in our experience. Now it is clear that the normal function of such an idea as that of God is one of unification. God stands as the ideally complete realization of all we may aspire to. He is simply the soul, writ, not in large, but in transcendent terms, and the idea of Him is one that ideally comprehends and completes all the elements of our experience. Naturally, then, the idea of God

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ought to bear to our experience and all its elements the relation of a unifying principle. The reality of the idea of God depends, therefore, on the degree to which it vitally relates itself to our experience. Were it a mere abstraction without any close connection with the life of man it could lay little claim to reality. But that has the highest claim to reality which not only touches experience vitally at every point but is also necessary to it as its ideal and its unifying principle."

We find, therefore, in the statements of many of the greatest living scientists that pure science and pure religion are in absolute harmony, and Prof. J. S. Haldane, the eminent British scientist, goes on to say: "It is only when science is dogmatic that it assumes an attitude which seems to deny the existence of spiritual reality. But, there is very little of this dogmatism in the writings of the great men of science though very much in the desiccated science of text books and popular expositions."

Yours sincerely,

Charles F. Haanel.

LITTLE PRAYERS

God's Spirit lives within my heart
When I respond to Him,
And so I long to live, and part
From all my secret sin.

I long to praise and manifest
His love throughout each day;
I long to give some happiness
To others on their way.

I long to feel when evenin's here
That I some good have done;
I long to rest, to no more fear,
But feel His Will is done.

Oh Spirit dwelling in my life,
Keep sweet Thy ardent fire;
Cast out from me all sin all strife
And give me great desire,

Desire to serve, in joyousness
My God throughout all time,
Desire to live and manifest
His Spirit, Sweet, Divine.

Louise Ireland

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A Letter from Bishop Brown

Galion, Ohio, November 25, 1924.

To All Bishops and Rectors of the Protestant Episcopal Church in the United States of America.

Greeting:

Enclosed I am handing you the appeal which my legal, theological and scientific counsellors have made for me with a view of persuading the Review Court not to ratify the verdict of the Trial Court in the case of the House of Bishops against me, nor to pronounce any sentence of punishment on its account.

It is a notable document of general and vital interest; and if the perusal of it leads you, as I believe it will, to share with me the conviction that Christian orthodoxism, if its supernaturalistic dogmas must be interpreted literally, has become an impossibility, I beg you to do what you can to stop the persecution of which I am the victim.

If you could and would set on foot a movement looking towards a forcing of the church to postpone the carrying out of any sentence against me, if one is pronounced, until the Appellate Court provided for in the Canons has been organized and has heard our case, I should have a much better chance and it might help others later on.

If I am to be cast out as a heretic, I want my brethren to understand what unfortunate issues will be involved in the action.

This ill-advised trial of me is not only making history, it is also establishing precedents, and some of them are of great importance to all of our clergy. If the action of the Trial Court which we attack in this Brief stands, the church is definitely committed to two propositions:

1. That our historic adherence to the doctrine of the indelibility of orders (an essential corollary of Apostolic succession) has terminated, and Popish prerogatives have descended to the House of Bishops, in that a majority of it may censor the creedal interpretation of the minority who, until now, have rejoiced in the belief that no such censorship could exist in the churches of the Anglican Communion.

The attack upon the doctrines of the Apostolic succession and indelibility of orders (doctrines which lie at the basis of the Anglican claims to catholicity against Romanists on the

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one hand, and Protestants, on the other) involved in this persecution of me could not be fully presented in the Brief, but I beg of you to do some research work as to them.

2. That in declaring a Bishop heretical, the doctrine from which he errs need not be defined nor even named, and accordingly he will not be permitted to show in his defense that the majority of the clergy teach as he does. If nine Bishops sitting in cloistered seclusion can depose me for errors of unnamed doctrines, how insecure is the tenure of every representative of the ministry, be he fundamentalist or modernist.

If these two propositions hold, then in case one's utterances offend the ruling faction of the House or a Diocese, he will be liable to expulsion from the Episcopate or Priesthood without a chance to prove himself in harmony with the doctrines of the church, nor will he be allowed to disprove the persecutor's assertion.

The printed record will show you how carefully the Trial Court tried to evade any statement of doctrine, how it kept me from introducing evidence upon doctrine, also how the prosecution and court practically eliminated the Bible from consideration. It is scarcely mentioned in all of the many pages of the record which the remarks of the prosecutor and president occupy. Their contention required belief in the Creeds but practically held the Bible negligible.

It would seem that someone has gone over our Bible and told us what of it must be believed and how. No man nor any body of men may do this for me, and hitherto the Anglo-American Church has not countenanced such procedure. In the last analysis the case of the House of Bishops against me is a question as to the interpretation of the supernaturalism of the Bible whether it must be literal or may be symbolic.

If the right to interpret the supernatural in Christian orthodoxism as figurative or symbolic truth is denied and the Bible, Creeds and Articles must be interpreted literally, the church will become a laughing-stock within the twentieth century. Are you willing to have the church commit you to a literal belief in the ancient dogmas and can you maintain them, convincing yourself of their truth in the face of modern science? Surely, that is impossible.

My contention, as the Brief shows, has been that the Scriptures alone are the test of the doctrine of the church. If the Bible is to be displaced in favor of the Prayer Book and the Creeds (and that is what the finding of the Court

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practically comes to) those who continue in the church must remain bound by inherited fetters.

Besides the questions of Canon law and Biblical criticism involved in this case it seems to some to also involve a separate question of ethics or at least of good taste.

It is said that in endeavoring to retain my ministry, in spite of my "heresies," I am like a Club member who refuses to abide by "the rules of the Club" and still tries to retain membership therein.

The fallacy of this charge lies in the fact that the expressions "heresies" and "rules of the Club" beg the essential question. I deny that my views are "heresies" in the sense of failing to conform to any required standards of the Protestant Episcopal Church. I deny that I refuse to abide by "the rules of the Club," because the Club has no rules.

What constitutes the doctrines of the Protestant Episcopal Church—the rules, so to speak, of the Club?

Is it the Prayer Book? Its only sanction is as worship, "liturgy"—and that sanction is so ancient as to be obsolete and so broad as to be impotent. No one would claim for a moment that all or anything like all of the expressions of faith contained in creeds, catechism, and articles of religion have now any continuing sanction, and no one can or will say with authority, what if any part of them is now binding upon us. Before and during the trial I made every possible effort to obtain some declaration on this subject and the Trial Court exhibited great industry and ingenuity in avoiding these demands. Indeed the Bishops of this Court absolutely refused to make or to permit any authorized pronouncement of the now essential doctrines to which I am accused of failing to conform.

What, then, constitutes the doctrines of the Protestant Episcopal Church?

Not the beliefs of the rank and file of the church membership. No one I am sure, would be less ready than yourselves to admit so intangible and shifting a standard. Moreover, whether those beliefs differ essentially from mine is a debatable question. Not only that, it is unanswerable.

It is my contention that the actual teaching of the Bishops and Rectors of the church constitute its doctrines. Yes, I say doctrine must be found in it if anywhere, since it is by very definition identical therewith, but what the actual teachings are is a question which the Trial Court kept locked in

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utter darkness. Every attempt to penetrate that darkness was most sternly repelled.

It remains then a solemn and astounding fact that the Protestant Episcopal Church today has no doctrines. There are no "rules of the Club."

Moreover, I have repeatedly offered (and those offers are still open) to resign my ministry if the church will determine and announce "the rules of the Club," and they include rules to which I cannot assent. I will go out if other breakers of them will accompany me. Why should I be expected to go alone?

My persecutors have represented me to be an atheist. I am not. I have a God, Nature. I am a natural theist. My God, Nature, is the triune divinity to know and to obey which is to have life and to have it most abundantly in the largest of possible measures.

The Bible represents Jesus as having come into the world to secure to it this fullness of life through a knowledge of the truth. I am doing all I can to the same end in the same way. Why, then, am I not a Christian with a right in the church and ministry?

If I am a heretic, so was Jesus, and by remaining in the church I am following his example, also that of Paul; but I will leave it if my brethren of the House will avow their orthodoxy, or if they will answer me, or go with me: therefore this dragging of me to trial for punishment is as unjust as the trial and punishment of Jesus and Paul, if contrary to my conviction, they lived and were tried and punished.

An outstanding feature of the injustice of the movement against me is the denial to me of the right to interpret symbolically the statements of the Creeds.

Surely you can see what a peril this places you in should the verdict against me be upheld by the Review Court, since this would irrevocably commit you to the literal holding of the Creed's statements of Christ's descent into Hades situated beneath the earth's surface; his physical ascent to a heaven above our heads; and the resurrection of our fleshly bodies.

These three clauses have been declared by numerous scholars of our church, among them, Bishops Westcott and Gore, Deans Beeching, Inge and Rashdall, to be impossible of acceptance, otherwise than symbolically. But if I am finally convicted, they can no more be so regarded or taught without the holder and teacher being liable for a charge of

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heresy. This would make the larger part of the clergy heretics.

The church's doctrines are not fixed. They are to be adhered to only so long as they are able to maintain their accuracy under the changes in thought brought about by modern knowledge. When it can be irrefutably proved that a change under these circumstances is demanded, the doctrine of the church in conflict with modern knowledge can no longer be held as binding. This practically is the whole problem at stake in my trial for heresy.

The Articles declare that the church has no right to maintain doctrines contrary to "God's Word," a phrase once signifying the entire Bible, but no longer capable of being held in that sense.

Much teaching of the Old and New Testaments is today declared by overshadowing church authorities to be contrary to truth, and is consequently abandoned by them, as for instance, Bishop Barnes, Dean Inge, Dean Rashdall and others. This being so, the whole phrase, "contrary to God's Word" must today be interpreted as signifying contrary to such truth as is alone indisputably set forth in Scripture.

In view of this fact, to maintain, as the Trial Court did in my case, that the examination of doctrine is not a matter permitted by witnesses, is practically to assert that a church court to this day is bound to uphold what is untrue until it has received permission to do otherwise by the ecclesiastical authority, that is to say, the General Convention.

Finally, I beg to call your attention to the fact that if the Review Court upholds the verdict of the Trial Court it will be singling out for condemnation one comparatively unknown member of the House of Bishops as a heretic while passing over without censure many of its well known Bishops who are actually as heretical as I am.

It must be further borne in mind that not one of my judges who gave the original verdict, or who will be appointed to review it, is free from heretical opinions. In other words, not one of my prosecutors or judges holds the church's doctrines in their entirety. What a farce, then, besides a gross injustice, does it become for judges all of whom are more or less heretical, to undertake to pass judgment upon a brother clergyman who is no more a heretic in character than they are themselves.

My book was written and I am making my fight, not with

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a view to the destroying of religion or the church, but with the desire to unbind the church that it may satisfy the thinking portion of mankind. I have tried to interpret the Scriptures and Creeds so as to reconcile them with the findings of science and scholarship. If I have erred, it has been not as an enemy but as a too zealous friend. A candid and charitable reading of my defense in the Brief, surely I may ask for this, will, I hope, convince you.

William Montgomery Brown.

If We Stood In Their Place

The editor is most heartily in sympathy with Bishop Brown in all that he says; his argument covers all phases of the trial completely, and yet we think that the real problem that faced the trial board has not been apprehended, or at least not stated. Suppose that we stood in their place. The real offence that would face us would be Bishop Brown's book, "Communism and Christianity." We peruse this book and we see that the author is a revolutionary Communist. Now can such a man, one who believes in overthrowing the existing government by force, and gives his reasons for so believing, remain as one in authority in the Protestant Episcopal Church in the United States of America? Certainly not. The Protestant Episcopal Church is loyal to the United States government, is organized under it and protected by it. The Protestant Episcopal Church is not necessarily opposed to Communism, if a majority of the people desired such an organization of society and went about to obtain it in an orderly and legal way. But the Church cannot harbor an avowed revolutionary without becoming itself revolutionary and justly subject to abolition by the government. Surely this would be perfectly obvious to us, if we stood in the place of the trial board.

And probably we would think to ourselves in this wise: "This Bishop Brown is an old man and a good man. Most of us think much as he does, though we do not go so far, and certainly we are not revolutionaries. Our good Bishop has not shown judgement. He did not know where to stop. He is old, and we would deal kindly with him. He must go, but let it be as gently as possible. We will not call him a revo-

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lutionary, for we think that he does not fully realize what he has said. We will pick out some of his statements that contradict the usually accepted Christian doctrines—heaven knows there are enough of them in this book—and quietly drop him on the strength of these. It is too bad that we must do this, but to leave him with us and unrebuked means that our Church may countenance revolutionary Communism. Well, let us have it over with."

Now if we have read rightly the problem that faced the trial board, it must be seen that Bishop Brown's case is hopeless. The arguments that he uses cannot avail, powerful and cogent as they are, because they are not directed at the actual problem. Bishop Brown has written an impossible book. Intertwined in it are Modernism and Communism. Modernism the Church is accepting more and more, and will accept; but revolutionary Communism, never. We think it was kindly intention and consideration that made the trial take the form that it did. Bishop Brown will have none of it. Then what remains? Only confirmation of the verdict and administration of punishment, or else a separation of the verbal charge from the actual necessity behind it. But could this be done? Perhaps, if Bishop Brown will rewrite his book in two parts, the first dealing with scientific modernism in religion, the second with the theory of communistic government in society.

The Editor.

A WORD OF COMFORT

Make the most of today, it comes not back again. Tomorrow here or there will be the fruit of today. Be brave; be strong; be true! God knows your burdens, your battles and your heartache, and He never leaves you alone or unsupported. Go forward without fear.

Whosoever is afraid of submitting any question, civil or religious, to the test of free discussion, is more in love with his own opinion than with truth.

Watson.

A miserable state of mind is the consequence of cowardly thoughts.—**Goethe.**

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TO MOTHER NATURE

By Carlan H. Longley

I sing unto you, mother Nature,
I bring unto you a new song;
A song where the whole of creation,
Doth seemingly follow along.

I am cast on a sea of enchantment—
This sea is the beauty of life;
My ship is a soul of contentment,
Driven free of all sorrow and strife.

I reckon my course by the star light—
The stars are the eyes of you,
And my phantom ship glides through the night
On the tide of your love so true.

Yea, your smile is the ray of the morning,
Your tears are the dew-drops of dawn,
And your eyes are so true in decerning
The path which you lead me along.

For, without your true love and devotion;
All things would be lifeless to me,
And without your true wisdom and motion;
I could never sings sons, new, to thee.

THE UNITY OF RELIGIONS

(Statement of the "Maha-Chohan," the great Adept, written in 1881. See "Letters from the Masters of Wisdom," page 6.)

Once unfettered and delivered from their dead weight of dogmatic interpretations, personal names, anthropomorphic conceptions and salaried priests, the fundamental doctrines of all religions will be proved identical in their esoteric meaning. Osiris, Krishna, Buddha, Christ, will be shown as different names for one and the same royal highway to final bliss.

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The Message of the Chicago Bahai Assembly

Beloved Friend in El Abha:

The present Spiritual Assembly is humbly and definitely dedicated to the task of reviving amongst the Chicago believers and those attracted to the Cause, the earlier spirit of enthusiasm and consecration that characterized them in the past.

It is needless to assure the Chicago Bahais that the new Spiritual Assembly was chosen through no effort of its members. Desire for aggrandizement has no part in their selection. All were surprised at being hurled, as it were, into office. (It was one of those sudden overturnings termed "landslides" in parliamentary bodies, chosen by ballot.) That there is a wisdom behind these recurrent changes in officialism and that they are decreed and occur in accordance with the will of God, is doubtless apparent to persons endowed with spiritual perception. Nevertheless new directors and executives are always embarrassed, for though inexperienced they are aware that changes in policies, usually undefined, are expected at their hands. In the material realm the innovations desired are more clearly defined than those in the spiritual domain.

As a first step toward rekindling the old flame of ardor and devotion the new board itself is prayerfully determined to develop and cherish amongst its own members that spirit of mutual confidence, trust, loyalty, obedience and affection that should at all times be our expression toward one another if we are rightfully to bear the name Bahai. Realizing that in our midst conditions have been established (to which alas all of us have contributed), that are contrary to our teachings and inimical to their spread, the Spiritual Assembly has heroically pledged itself to extirpate from its midst any such conditions that may exist. We now insist that a spirit of divine harmony shall prevail at our meetings and when that condition is established toward which we are rapidly progressing, we feel that we can without hypocracy call upon all the believers to follow this example, and if possible by the very contagion of our good-will and selflessness spread anew that conflagration of love and joyousness that was so apparent in the past.

This spirit must be revived. Our Beloved, Abdul Baha, points out to us the well-known fact that dead wood cannot

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burn; but surely there is no one in our midst "with soul so dead" that he can withstand the sublimity, the irresistible thrill of this appeal to become founders of the new heaven and the new earth. The spirit that flames in the Oriental Bahais must become ours. The first step toward this state is the re-establishment of complete confidence in each other. Ask yourself for a moment which Bahais here fulfill the behest of the Master that by their love and radiance they attract all those who see them to inquire what sets them apart from others. This is his command to us, but which of us is willing to step forward and say that, even though he has heard the celestial call to unity and the abolition of intolerance and prejudice he has been able to make any more of himself than a member of the disputing Christian sects. Are we any better, any worse or any different from Roman Catholics, Methodists or Christian Scientists?

The Abha Kingdom cannot be hastened by force or by mere repression of egoistic desires; it comes through love of God and its corollary love of fellowmen. Love cannot be coerced; it must be voluntary, innate, spontaneous; but it can be cultivated. When love ceases to dominate worshippers, religion loses its soul and ceases to be a factor in the uplift of humanity.

In the Tablet of Tarazat Baha Ullah says: "This Oppressed One, severed from the world, has bestowed abundant effort on extinguishing the fire of animosity and hatred which is aflame in the hearts of people. Every just and equitable person must thank God—Exalted is His Glory!—and arise to serve this Great Cause; perchance light may appear in place of fire, and love instead of animosity. By the life of God: This is the purpose of this Oppressed One."

The shame of having forced Shoghi Effendi to withdraw beyond the reach of our contentions, strife and selfishness has undoubtedly burned deep into every heart; but what are we doing to revive his sensitive soul and draw him back to that great distinction (fraught now with so much unhappiness) with which the Master entrusted him? Sending him stereotyped letters of regret and assurance is inadequate to restore him. This can only be done through the spectacle of our lives and deeds, purged, regenerated and dedicated wholly to the spread of these glad tidings of peace, joy and love.

Kakamura, the curator of the Boston Museum, said once of Americans that they are the most impractical people in the world, for they preach what they never practice.

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Are we childish enough to imagine that anybody, including ourselves, is deceived by the stupid hypocricy of a course that practices openly uncharitableness, suspicion, distrust, resentment, self-aggrandizement and jealousy in the name of unity, detachment and humility?

Our Lord Baha Ullah tells us that the time will soon come when the assayers of Being will reject all spurious metals. We are proffering pyrites and calling it gold; but "God is not mocked." What we do is clear and apparent to heavenly eyes and we must turn from our folly, our insincerity, our wickedness, and live.

It devolves upon Chicago believers to avert a threatened catastrophe, to bring our overburdened and much loved Shoghi Effendi out of retirement, to cheer the hearts of the Holy Household, to exhilarate the beloved friends in all lands and to arouse an enthusiasm which will produce astonishing results. We ask the prayers of all confirmed in the Covenant and the intercession of the Supreme Concourse at the Divine Threshold, that we may be filled with the Holy Ghost as were the Apostle of Christ on the Day of Pentecost, and attain to their fellowship, which is a precursor of that which will prevail throughout the universe during the Era of Baha Ullah.

In reading the words of Baha Ullah even cursorily, we must be struck with his frequent admonitions that we meet and mingle with each other as often as possible. It is evident that a spirit is thus enkindled that burns away selfishness and pride. It does no good, of course, to meet anybody without a showing of good-will and responsiveness, but this will be engendered if we take our definite vows to that end; our vows that no one will seem a stranger, henceforth, that no one shall lack our cordial and unaffected interest, that we will look for the best in each other, that we will be firm in God's great covenant of love.

This is the Spirit that must be revived in Chicago if we are to function (which Abdul Baha said that we must) as the heart of America. A man with a weak heart is very limited in accomplishment, and not until our heart here becomes undefiled and cleansed with the potent and uplifting fire of self-sacrifice, can the message of Baha Ullah "beat like a pulse" through the continent of America.

We stand facing the greatest opportunity in human history. The redemption, not of a country, a nation, a race, but of

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humanity, is resting on our frail endeavors; but by God's "strength we are strong to resist all the powers of the earth," to conquer our instincts and impulses, to rise triumphant over our selfish aims and personal pretentions, and to form that frame-work of the new politic that is to transcend all the old, evil things of the world and reflect back to the Supreme Concourse a glory worthy of God's ineffable bounty in coming himself to "dwell among us."

The atmosphere of restraint, one might almost say of fear, that is evident in many of our meetings, must be so surcharged with the feeling of love and joy, that there will be no longer any place for doubt and aloofness.

Real Bahais must be eager to serve in any capacity. Sulking egotists in the tents are as obnoxious and detrimental to the growth of the Cause as the obdurate who hold themselves aloof because of slights or scorn, real or imagined. The Spiritual Assembly prays that all the believers may speedily unite in amity, literally lose themselves, forsake this mortal and vanishing kingdom, and by patience through their "ordeal and long-suffering for Baha Ullah's sake," enter the "Immortal and Eternal Kingdom, the Ancient and Everlasting Life."

Is it not the bounden duty of all Bahais to attend meetings, public and group, feasts and classes, whenever possible and always cordially to greet each other, as well as strangers, of every hue and station, shedding abroad the sunshine of cheer, in the spirit of Abdul Baha and in obedience to the instructions in his Last Will and Testament?

To the end of reviving this spirit enjoined upon us by our Master, the Spiritual Assembly is dedicated; we call upon every Bahai to unfurl the Banner of Unity and stand firm in the Covenant of God.

Chicago Spiritual Assembly,
Keith Ransom-Kehler,
Corresponding Secretary.

* * * *

EDITORIAL COMMENT

Here rings the true Bahai note, to which the hearts of the world are attuned. May its echoes never cease!

Still, it will surely profit us to consider how it came that this spirit of Bahai universal love was ever lost, for lost it has been, and since 1916. If we determine why it was lost, we can

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the better prepare that this disastrous event may not recur.

Our Chicago friends seem to take the blame upon themselves. They speak of ambition, of desire for leadership and fame, and they long for the spirit of the East. Good; these things are a hinderance to service and a spirit of universality, but they are not the cause of the condition that assailed us. Ambition existed before 1916, yet Bahais still loved. Desire for prominence, petty jealousy, these things existed then as now, and perhaps can never be wholly done away with while men are men and women, women. They are not fatal. The fatal blow at Bahai unity was struck by the excommunication of an American in America. In the East they do not mind these things. There, tolerance and liberality can exist under an absolute autocratic spiritual head. But to the Western mind, this is an essential contradiction. If the West is to tolerate absolutism, the West must become subservient, suspicious, exclusive. And so, when Bahais of the West accepted the excommunication, an act of absolutism, the Bahais of the West became subservient, suspicious, exclusive, and the atmosphere of universal love became impossible to them.

Now Chicago is reviving the old spirit. It can only be maintained if excommunication be not only forgotten, but undone. We, in REALITY, have said that this excommunication was for the benefit of those cut off, their spiritual and ultimate benefit. We believe this. But for many the ban remains, and must remain technically until publicly withdrawn. It is said that Shoghi is so desirous of Bahai unity in America that he has withdrawn himself until we harmonize ourselves. Let him do something more to the point, more what we need in America, than the temporary disappearance of a leader. Let him publicly proclaim that excommunication does not exist and cannot exist in America. In the East, yes, that is another story. But in the West, no. Call attention to this misapprehension in no uncertain terms, and those who have been its victims, place them first in our councils and our honor. Come, Friend Shoghi, let us see the color of your courage.



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God, An Apperception

By Smith Tassin

The great primal fact is consciousness. The scientific postulate is energy. It is here claimed that the two are, in essence, synonymous.

Consciousness, energy, conscious-energy, implies activity, vibration, motion. Hence we have will, coequal with consciousness, or the scientific term force, which is directed energy.

Consciousness implies awareness. There must be an object as well as a subject. Since metaphysically there is none other, the subject becomes the object and we have self-consciousness. This image of the self within the self, coinfinite and coeternal with the self, is the third person of the trinity whom, continuing our analogy in terms of mind, we will name imagination, scientifically, conservation of energy, self-contained force, a balancing of forces, equilibration, materia prima, matter.

The monism is apparent, as the whole development is implied in the terms consciousness and energy. Our finite minds, however, persist in passing from one phase or aspect of the eternal question to an other, and so we have a triune God, the One that Three, Consciousness-Will-Imagination, or Energy-Force-Matter. Please observe, however, that this takes matter into God only in its aspect of conservation of energy, equilibration of force, which is the self-containment, self-consciousness, of God. Of the phenomena of manifold appearance, or created nature, we will treat later.

Being created in the image and likeness of God, in Whom we live and move and have our being, we are in effect the self-consciousness of God. The activity (will) of consciousness implied in self-consciousness is ceaseless creation and conservation. A monad, therefore, or individual spirit, or primate of force, projected from consciousness or energy, is an original impulse, act of creation, or image and likeness of God as subject on the pathway to realization of God as object. Therefore are we created to know and love God and to be perfect as Our Heavenly Father is perfect. In describing the circle from God to God we gain knowledge by experience of what God is not, or what is not, those necessary contrasts that are corollaries in the process of thinking. Hence the apparent dualism that pervades all nature and which is so confusing to some in their quest of the ultimate.

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Created nature, therefore, the phenomena of appearance and not the reality, is the negative pole of existence, or force in opposition. The result is compression, a slowing of vibration, the extreme of materiality. In the interplay of force in this magnetic field there is the possibility of endless combination. What we see is the product of Infinite Intelligence, or an infinite number of intelligences, projecting consciousness by will through the lens of imagination, and so objectifying thought in the panorama before us. Our training is in discerning the true from the false, the substance from the shadow. Sickness, poverty, unhappiness, all the ills of life, are not objective realities, but the lack of the reality, merely the limitations of our own consciousness. They are the effect of negative thinking, focussing on the shadow, the false, and so making of an unreality an object of thought. This is to err, to sin, to be aimless, to go astray, to be a lost soul, to be negative, passive, discordant, to cease to integrate and therefore to disintegrate, for there are no stopping places in nature. If we will not act, we must be acted upon. If we will not move forward with the procession, we will find ourselves speedily thrust to the rear.

The remedy is to find ourselves rythmically. No matter where we are going we must start from where we are. How strange that fearfulness to let go of our troubles. It is as if we were afraid of falling in the void. There is no void. Underneath are the eternal arms. When you find yourself going adrift, stop and take your bearings. Then steer a true course to the best that is in you. Cultivate poise, equanimity, and to the measure of your strength, calmly, patiently, persistently, make some constructive move, however slight at first, take an active interest in something, no matter what, throw yourself over, however gradually, into active, positive expression of your true self, your real personality, and watch how speedily your ills will fall away from you. When the sun rises the darkness disappears.

Thoughts are things. Your thoughts make you. You can make and re-make your personality. This is the secret of autosuggestion, of regeneration, of spiritual rebirth. Change the current of your thought and watch your circumstances change accordingly. Look to your mental attitude.

Faith is the great integrating force in human experience. Prayer is the universal solvent. Prayer is receiving from God in faith. Every problem is at bottom a spiritual problem and the solution can be found only with God in prayer. Faith is

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intuition, insight, spiritual knowledge, perception, discernment. Prayer is at-one-ment with God. Faith and prayer, therefore, are the true immunizing and curative principle and agent.

Since we are the vibrations of God's image in process of being made manifest, let us find the measure of our lives in harmony with His note—Love, and so bring ourselves in tune with the Infinite.

Go forth in full confidence, serene in faith and knowledge of God.

THE VISION

By G. V. Ronalds

O land of the Americas
There sweeps before me a vision,
Picture of a greater glory
Than history e'er has known.
Corruption and dire dissension
Mark the pathway of the present
As chieftains of government
And lords of finance do conspire
Themselves to serve and their country
Despise, their honor pollute.
The very foundations of State
Are a'quiver, crumbling in ruins
Amid the strife of the zealot
And the lure of power and gain.
But, I see far down before me
The aeons of glorious ages,
A great people, a new race.
For, out of the grim assortment
Of power and of lust, of brain
And of brawn, of inspiration
And of sublime aspiration
There evolve mighty principles,
Character and rare achievement.
Take courage, I say, and lift up
Your hearts with a new, inspired hope.



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A Moral Code

By Eugene Del Mar

The increased prevalence of criminal activity throughout this country has awakened thoughtful people to the necessity of examining into its cause, and thereby ascertaining the means of overcoming it.

With this purpose in view, one of our popular weeklies of wide circulation (Collier's Weekly) recently published an appeal "to Mothers and Fathers, and to Everyone of Our Reader's, of Every Faith and Every Denomination."

In this appeal it is stated that "because of our differing beliefs religious teaching has been barred from our public schools"; that "concerning supernatural religion men differ and divide; but natural religion lives in every human being;" that "the fundamentals of what constitutes right and wrong are the same in all religions." Why not carefully select these fundamentals and write them into a Universal Moral Code?"

For centuries the great church organizations have recognized that effective religious training must be commenced in early childhood, when the consciousness is most plastic and receptive. This is the obvious purpose of the denominational church schools and the evident reason why their organizations are opposed to public schools in which their sectarian teaching is forbidden. "As the twig is bent, the tree will bend."

The purpose of our great public school system is to provide for a character of education and the dissemination of knowledge that is common to humanity. It was designed to carry into the realm of education one of the fundamental principles on which our government was established—the divorce of the civil from the religious. The constitution of the United States provides the basis of this, and the various state constitutions are (practically) unanimous in its support.

Religious teaching was barred from the public schools by religious people, not by irreligious ones. The latter have never had any decisive influence in the public schools. It was barred through the action of orthodox churchmen, each sect of which preferred to have no religious teaching at all unless its own brand had the monopoly. Each sect has been far more interested in furthering its own theology than in teaching morals, ethics or natural religion.

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One of the avowed "supporters" of the suggested moral code writes that "the advocates of the discontinuance of the teaching of religion did not foresee the inevitable consequence of the new policy." Whether or not this be so, they certainly were acquainted with the deplorable results of the old policy. Education had been stifled in an atmosphere of continued sectarian conflicts.

The avowed purpose of this moral code is to "lead our children into upright, useful and happy lives," through the teaching of the "fundamentals of what constitutes right and wrong, that are the same in all religions." The adoption of a moral code of this character is heartily to be commended. If its "spirit and direction" are in line with established principles of applied psychology, it might be of inestimable value.

In order that the suggested moral code shall be of such character, it will be necessary to scrutinize carefully the dispositions of those who are to be its framers. Almost without exception, those who have given "hearty support" to the proposed plan are prominent exponents of the character of teaching now legally forbidden in our public schools.

What is their motive in supporting a movement which, on its face, is directly opposed to the claims that they now actively and vigorously support—the privilege to maintain denominational schools of their own, and to introduce sectarian teaching into the public schools? Are they honest, sincere and ingenuous in their support of this plan, or is it their design to divert it to one that is favorable to their orthodox purposes? What other course would be consistent with their avowed beliefs and claims?

We now have a moral code based on supernatural religion, and evidently it is inadequate to meet the present needs of humanity. Formulated during a primitive civilization, it may have sufficed for its day; but its foundations of fear and negation have rendered it unsuitable for present needs. In its infancy, humanity played with negative and attenuated conceptions; having attained manhood, it now demands a more positive and nourishing diet.

A moral code intended for children and one designed for adults, must be formulated differently. The former must be in terms comfortable to the requirements of child psychology. Fear and negation do not educate, do not teach, do not elevate, do not lead either to truth or beauty. There is no truth expressed in any prohibition, negation or denial. Truth is ever

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affirmative, positive, optimistic, constructive and creative; and to accomplish its purpose every formulation calculated to inculcate truth must possess these characteristics.

All hail the day when those who dominate the religious world shall have sunk their sectarian differences! All hail the day when they shall have agreed upon a Universal Moral Code that will set forth the fundamentals that are inherent in life itself, and which experience in the past has brought into the consciousness of the inspired wise of all ages!

While waiting for this happy day to come, it would certainly be helpful to practice on the formulation of a moral code for the child. One of the greatest obstacles to the adoption of such a code is the fact that few men have as great capacity for clear thinking as is possessed by the child.

Man knows so much that is not true, that his thinking is warped. He has digressed so far from the simple path of natural religion that it will be necessary to re-educate him in the eternal verities to which the purer soul of the child is gladly receptive.

However, man is a product of education, and while he is more difficlt to teach than is the child, he is not hopeless. Only he has so much to unlearn; and so much more to learn from the child than he has to teach it. This renders the problem of religious education as presented today, a difficult one to solve. But it can be solved; and blessed be he who shall contribute largely to the consummation of this great purpose.

THE SOUL

By George W. Louttit

Part VIII.

THE STRUGGLE OF THE WORKER FOR THE PAST SIX THOUSAND YEARS

Though the study of the workers for the past few centuries may be foreign to our subject, nevertheless it will assist us in reaching a conclusion as to what life is and its aim.

In many respects our social organization resembles that of the ants. They live in societies composed of males, females and neuters, the latter being slaves and of the greatest number. The males and females have wings and are larger than

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the slaves. Realizing the advantages of co-operation and specialization, the slaves are allotted certain tasks, some are builders, other are repairers, others house servants, others farmers or harvesters, and some milkers, extracting from their cows (aphides) a honey dew.

Ants converse with each other, have battles and go upon pillaging expeditions and bring home slaves and booty. They plant grass seed, cultivate, harvest and store grain.

The white ants have their queen and around her chamber are ante-rooms for her royal attendants, and where magazines are stored with gums and inspissated juices of plants. They also have nurseries, nursery attendants and sentries.

Some species have regular armies, whose soldiers act as over-seers, and who chide the slaves who relax in their work, and death is the punishment for rebellion. It will be observed that the society of the ant resembles in many respects that of man, and yet the ant has but few brain cells, while man has millions.

For over six thousand years the masses of mankind have been slaves, and during this time very little progress has been made. Millions and millions of men have been slaughtered in battling with each other. Millions and millions of slaves knew nothing but a life of toil, and died as the slaves of the ants.

Sometimes they revolted but there is only one instance in history in which the revolt was entirely successful and that was when Moses, by the practice of sabotage, freed the Israelites from Egyptian bondage about the year B. C. 1500.

After organizing his people, Moses played upon the superstition of the Egyptians, who were at that time mostly controlled by magicians and fortune tellers. In those times the magicians were adepts at their calling and had unions, similar to the labor unions of today.

Moses realized that any demand he might make in behalf of his people would result in disaster, and that if they revolted thousands would be slaughtered, including their leaders, so he appeared before Pharaoh and told him that the God of the Israelites demanded their freedom, and to prove to Pharaoh it was no idle threat, Moses commanded Aaron to cast down his rod, which turned into a serpent. Then Pharaoh commanded his magicians to do the trick, which they did, but as fast as their rods turned into serpents, Aaron's serpent swallowed them.

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Pharaoh marvelled at this; however, he did not see why such a trick should cause him to free his slaves. But Moses was adroit. His people were thoroughly organized and had confidence in his ability and leadership. They remembered the freedom of their forefathers and they believed the predictions of Moses, that if they were true to themselves they would again come into their own. Every slave was made to realize that he had everything to win and nothing to lose. Their language was different from that of the Egyptians. Their meetings for worship had not been molested, giving them an opportunity to organize and carry out their plans.

Among the Israelites were many great chemists, who produced poisons and dyes, some of which were far superior to those produced today. These chemists were set to work and secretly produced great quantities of a red coloring substance, and then men and women, known to be trustworthy, were selected throughout the land and at an opportune time this red coloring substance was cast by them into the wells, pools and the Nile river, and the Egyptians had nothing fit to drink, and suffered greatly from thirst. But Moses saw that his people did not experience this suffering, for pure water was secretly stored for their use.

As the Israelites were true to one another, and did all the drudgery in home and palace, city and farm, it was a simple matter for them to do these things.

Naturally, Pharaoh became suspicious and accused Moses of being the instigator of this wide spread sabotage. Knowing that the lives of himself and his people were in jeopardy, Moses reaffirmed that the act was that of the God of the Israelites because of Pharaoh's refusal to free them.

Pharaoh was superstitious, and feared the unknown and mysterious, so he promised Moses that if he would lift the plague, that he would free the Israelites, but like the master class who feel under no obligation to keep their words given slaves, Pharaoh forgot his promise, whereupon Moses again consulted his scientists, who propagated lice by the billions, which were given to the slave maids, slave valets and servants in the Egyptian homes, and at a given time, this vermin was secretly placed upon the bodies of their masters.

Again Moses was called before Pharaoh, who also proclaimed this plague an act of God, and again the master promised that if the plague was lifted, the Israelites would be freed. So the Israelites killed the lice and cleaned their

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masters, but as usual the masters told them to be in no hurry, to wait, that tomorrow they would be freed, but tomorrow never came.

Moses then directed eight more concerted acts of sabotage, every act bringing a promise of freedom and every promise being broken.

The Israelites propagated flies in the barnyards and stables. They put poison in the food of their masters' that brought out boils and carbuncles; they poisoned the cattle; and with the hail and seventeen year locusts the lives of the Egyptians were made quite miserable.

Finally, Moses determined to give the Egyptians a lesson they would never forget, so gave an order that the first born of every Egyptian family was to be given a deadly poison that would produce death. This order was carried out, and there was mourning in every Egyptian household, and the Israelites were told to go, whereupon they hastened away to the land of their forefathers.

I know that Moses tells us in his book of Exodus that these plagues were acts of God. No doubt that is the story he told the Egyptians, which they believed. And he was justified in doing what he did for he not only saved the lives of his people but also accomplished their freedom.

About five hundred years later, the Spartans were masters of the world, considering themselves descendants of the gods, who ruled and owned everything by divine right. Lycurgus, their ruler, believed in selected Socialism, for each Spartan had his proportionate share of the land. Everything was owned in common and every one had to eat at the common table, except the helots or slaves, whom the Spartans classed as cattle, without souls, without rights and of no use, except to work.

Marriage was compulsory, the mating being arranged by the state so as to produce the strongest offspring. However, this purpose must have been defeated because of the common practice of trading mates after marriage.

Lycurgus aimed to establish equality among the Spartans, not only as to property, but socially and intellectually, so in addition to dividing the property equally between them, the education of the children was under the supervision of the state.

If a child was malformed or defective in any way, or could not pass the inspection of the judges it was pitched

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over the crag of Mount Taygetus. And so stern were the Spartan mothers under the law, that their new born babies were washed in wine, instead of water or oil, and if the child could not endure the test it was tossed over this crag to the abyss below paved with the bones of infants.

The Spartans were a military people, ever prepared for war. They were proud and despised their slaves, but being hard pressed by the Athenians and realizing that they would be defeated unless they had assistance, they turned to their slaves, and promised that if twenty thousand of them would assist in defeating the Athenians, that two thousand of them should be freed, the lucky one to be chosen by lot. Believing these promises, twenty thousand slaves buckled armor and defeated the Athenians. The two thousand were chosen, and exchanging their arms for wreaths of laurel and victory, they marched into the temple expecting to go through the rites that would insure them their freedom. But instead of freeing them, the Spartans locked the doors of the temple, and with swords and daggers and shouts of glee they butchered them.

Another great leader of the workers, was Socrates who lived B. C. 400. His father was a poor stone-cutter and belonged to the stone-cutter's eranoi or union. Wandering barefooted over the country Socrates taught love and equality, and gathered about him disciples and apostles, who in after years continued his teachings. He left no writings of his own. Because of his teachings he gained the enmity of the aristocracy, finally Anytus, one of his followers, betrayed him, and he was tried before a court and condemned to death.

Socrates was an attendant at the common table of these ancient labor unions, where he expounded his philosophy, and as we are told that two thousand miners went on a strike in the Grecian silver mines, the labor unions must have been very strong at this time.

In these labor unions women were accorded the same rights as were men, and took part in the discussions, voted and held office, many being presidents and business managers.

(To be continued.)



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"The Sixth Race," *A Story*

By Harrison G. Dyar

The Planetary Logos sat in thought. Before Him were gathered a group of adepts and variously higher developed souls, mostly in the Astral, though some rested in higher planes. However, all planes are as one to the Logos, and so this group stood before Him as one, waiting for His word. All were ready to assist in the progress of the evolution of the worlds, ready to give up the Devachan and to reincarnate or not, as to the Logos seemed best. They therefore waited in reverential attitude.

At last the Logos spoke: "A difficulty confronts us, fellow workers. I am considering a planet called Earth, the fifth planet of the fourth chain of our system, a material sphere—you know whereof I speak. It is behind in development. The races existing there are in disharmony and contention; but worse than this, they have divided themselves into a series of artificial groups called nations, not composed of people of one race exclusively, but more or less independent of race. Again they have invented another set of divisions called religions, and these are independent both of race and nation. With such a mixture of cross-divisions, the people are hopelessly at sea.

When I formed the five races long ago (none of those here present, I think, remember), I had a double purpose in mind. First that these races should inhabit each a different part of the earth to which they were best adapted, and second, that the races should be progressively superior, in order that newly individualized souls should find a progressive medium for reincarnation. Excessive multiplication of physical bodies brought the races into contact, and the progress of civilization has resulted in these unfortunate divisions. I purposely allow much latitude in these matters, as you know, in order to give the evolving souls the strength that comes from individual choice. But the difficulty to which I am leading up, is that it is time for the sixth race to appear, a race higher and more intelligent than any of the five. There is no place left on the earth in which this race can evolve by itself, and it will be necessary for it to evolve in the midst of the others, in this heterogeneous community composed of races, nations and religions. The necessity for the appearance of this new race is

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urgent, for I have on hand thousands, nay millions of souls who have passed through the present five races and need just the stage that this will furnish. This vast company is now either idling in Astral existence or needlessly reincarnating as Hottentots, Chinese or Europeans, waiting for their opportunity.

In evolving the five races in different lands, I took the original monkey-like stock which I had allowed gradually to produce itself from the animals, and I separated it by migration, which seemed to them natural, into different quarters of the earth. Each was separated from the other by barriers of sea or mountain, and gradually, as generation succeeded generation, I allowed them to change. Not all in the same direction, but each toward a certain type in degree of perfection, till the five races were produced. It was essential for this, of course, that there should be no intermingling of stocks, and this the natural barriers prevented.

The problem is different for the sixth race. It must appear in the midst of the others, and be better than they. This can be done only with the conscious help of the souls in incarnation. They must breed from their best and eliminate their worst, with the intent and purpose to benefit the stock. It is much to expect, for the souls now in incarnation are of comparatively unevolved type, and they do not appreciate the importance of the matter. So long as they find ease and amusement in the individual lives they happen to be living, they do not care much for anything else. What is needed is the reincarnation of more vigorous purposeful souls, such as ye are, to keep in mind this my purpose, which is called eugenics. And these souls should reincarnate among the most intelligent and cultivated classes now existing."

"We will so reincarnate, and carry out your purpose, Most Mighty Logos, the evolution of the sixth race," cried the adepts and more highly developed souls in a mighty chorous.

"One moment," said the Logos. "I have not made clear to you the extent of the difficulty. The cultivated classes of all nations are producing very few children. So great is their heedlessness, so overweening their selfishness and love of ease, that they will not put themselves to this trouble. They cultivate various false philosophies, which seem to make large families of children useless or injurious, and the result is that there are not enough bodies coming in the next generation in which you faithful souls could incarnate to carry

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out the great purpose of the foundation of the Sixth Race. It was this difficulty upon which I was pondering when ye came before me."

The adepts and higher souls beat their breasts and wailed. "Alas and alas, how shall this important sixth race ever be started, that which should have been already in the making? Alas and again alas!"

The Logos wrapped Himself in a cloud and drifted from before their vision, so that the light of the celestial spheres was hidden.

Then arouse a great adept, one who had foregone the elevation to the Buddhic Realm and Nirvana, that he might, as Messiah, come to elevate the thoughts of men for generations. "Listen, brothers. The Logos has said that there are not enough coming bodies of these higher classes for us all to inhabit, yet He has not said that there are none. Let us make choice among ourselves as to which shall inhabit these bodies, and those successful shall bear this injunction in mind during earthly incarnation: First to reproduce abundantly that material may not be lacking, and second to advocate the betterment of the race by purposeful selection. Thus shall the great Sixth Race, which our Planetary Logos proposes, at last arise."

All the vast company bowed their heads in assent, and again the light of the celestial spheres enveloped all.

Perfective Laws of Personal Development

By Luella F. Phelan

THE PERCEPTIVE SENSES—THE EAR

The eye is the most elaborate and the most important of the instruments by which we gain knowledge of the outside world. Next in importance to the eye, stands the ear. Sensations of hearing, like those of sight, have evolved or developed; and we can distinguish two stages of hearing-sensations. First sensations of noise, and Second, sensations of tone. But we can go back a step further.

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All sensations of hearing have been in some way developed from sensations of jar or shake, which were not heard at all. The human ear is extremely complicated, but it has kept some of the primitive "shake organs" alongside the later growth. The shake organ, as we have it ourselves now, has nothing to do with hearing.

The part of the ear which resembles the primitive shake-organ gives us the sensation, not of tone or voice, or indeed of hearing at all, but of giddiness. Giddiness means that we have been shaken, our physical balance disturbed, that we are in danger of falling; hence, though it is a very unpleasant sensation, it is very useful.

Our sensations of hearing are, first, sensations of simple noise, corresponding to the brightness sensations of the eye; and second sensations of tone, corresponding to color sensations. A noise is hard and unmusical, it is set up by a shock or jerk of the air particles. A tone is smooth and musical; its stimulus is a repeated wave-movement of the air particles. The pop of a soap bubble is a noise; the sound you get by blowing across the mouth of a bottle is a tone.

Someone has poetically called the ear a harp of 8,700 strings. Is it not a wonderful instrument? Is it not pitiful, wondrous pitiful, that it must hear so many discords, so many wails?

To hear in the best sense involves soul. No sense is complete without soul. No work, in whatever field of art, can be art unless it is filled with soul. Andrea Del Sarto, called the faultless painter, could detect the least flaw in a line but he dared not change the lines he knew to be wrong in a Rafael—Rafael had the line wrong may be, but the Soul was there and Andrea stood before it abashed, not daring to approach it. Marble must be filled with soul before it carries any appeal. Mario could soothe with a tenor note the souls in purgatory.

There are moments when we listen with soul—not ear. We listen with soul when the tick-tick-tick of the clock drones out its monotonous tones in the zero hour of some life-tragedy that must be borne alone. Such hours as those that bring the realization that our dearest friend has betrayed us; or the hour when we look upon the smiling face of our dead baby so ruthlessly snatched from our breast; or upon the still cold form of a noble and idolized father; or the hour when we see our son march forth to battle. I speak out of the depths of my own understanding, for I have experienced all of these.

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Every heart kneels at the shrine of some sorrow; every ear hears the knell of some departed hope; but such experiences are the measuring-rod of character, and only he survives who is able to use his experience instead of allowing the experience to use him. There is within each individual that **something** which is able to overcome; and the Great Overruling Intelligence never makes mistakes in directing human beings toward that which holds the best lessons for his unfoldment and progress.

The Great Indwelling Spirit of Universal Intelligence is marvelous. It chooses from life's incessant din, as it will. With a Master's skill it builds for its needs sounds into a scheme of use or thought, or begets a dream of sweet reverie that blooms into flowers of heavenly harmony. It all depends upon how the individual yields himself as an instrument through which the great power works; and the definite realization that he is responsible for his use or abuse of the divine spark, called Mind.

To the ear that hears with soul the simple motion of the vast ocean as it rolls itself into huge billows, breaks on the Strand of Life and he understands. Souls that listen through the ear understand that what Self hears, Self **is**. The ear but adds the beats that self completes.

The things we hear can either build a hut of jarring sounds, a prison set with discord round, or a palace royal, fit for kings. Yes, even a temple meet for worshiping.

We find in the natural philosophy of gesture that not to heed, is not to give an ear to. The negative degree of attention is that of the ear. This is the least amount possible to give. The extent to which the ear, eye, head or body is focused on an object makes the strength or intensity of the relative degrees of attention. Do not these three simple statements of the attitudes of the ear pronounce a sad and distressing verdict on those we can call to mind through mental images?

That some people of every circle of social life thrive on the evil they hear, is a sad but true commentary. Some folks living on the ground-floor, make of their ears cess-pools whose noxious vapors poison the whole body and make it the breeding-place for bats and toads and serpents, stinging-lizards and tarantulas.

The ear's greatest function and value to man is its power for self-preservation. It is on guard for the least thing that threatens the well-being and safety of self. Its 8,700 strings

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are keyed to the highest point of efficiency, by the Master Physican, that it may detect the least sound that threatens disaster. Is it not criminal in the direst degree that we should put an organ of such transcendent fineness and delicacy to such ignoble uses as we sometimes do?

Let us think for a few minutes upon a few exercises for cultivating the ear to its highest uses. Single out some pleasant sound that continues to come to you; attend to this sound alone. Shut out all others. Be filled with it, become absorbed in it, note everything that can be said about it, keep it. Second, select some sound that comes regularly to you, note all possible reasons for its pleasantness. Third, fit these to the people you meet as well as to sounds. See which one tells you the pleasant and which the unpleasant bits of news. Listen to the simple melodies played upon the piano or organ. Try to hold them in your ear and to build up in your soul that melody entirely from memory. You may only remember a note or two, but even those will help your harmony of life. Do nothing without thought—hear nothing without thought. Put the soul into the ear. Fourth, learn to exclude sound as well as to include. It develops the ear quite as much and will develop the nerves perhaps to a greater degree, to shut sound out than to listen.

As we grow to be like that we look upon, so likewise do we become sweet or sour; beautiful or ugly; good or evil, according to the things we permit to be poured into the ear. The poison we allow to trickle into our consciousness through the portals of the ear will prove as fatal as did the poison to the King of Denmark, of which we read in Hamlet.

"Now Hamlet, hear;
"Tis given out that, sleeping in my orchard,
A serpent stung me. So the whole ear of Denmark
Is by a forged process of my death,
Rankly abus'd; but know, thou noble youth,
The serpent that did sting thy father's life
Now wears his crown.
Sleeping within my orchard,
Upon my secure hour thy uncle stole,
With juice of cursed hebenon in a vial,
And in the porches of my ears did pour
The leprous distillment; whose effect
Holds such an enmity with blood of man

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That swift as quicksilver it courses through
The natural gates and alleys of the body,
And with a sudden vigour it doth posset
And curd, like eager droppings into milk,
The thin and wholesome blood; so did it mine;
And a most instant tetter bark'd about,
Most lazar-like, with vile and loathsome crusts,
All my smooth body.
Thus was I, sleeping, by a brother's hand
Of life, of crown, of queen, at once dispatch'd,
Cut off even in the blossoms.... (of my sin.)"

The picture needs no explanation. To all that happened to the King, with its subsequent tragedy to the whole house of Denmark, the ear was the avenue through which the disasters came.

Beware of gossip, it is the leprous distillment that poisons many a life. It is swift to scar the life and make a Lazar-like crust, vile and loathsome upon the fair name that all great Neptune's ocean cannot cleanse. And the tetter or scaly itch is contagious and will travel like quicksilver back to the one who did the damage, and will curdle and sour and clog the life of the one who brewed it.

Rather follow the advice of the wonderful Apostle Paul, as shown in Phillipians IV; 8. "Whatsoever things are true, whatsoever things are honest, Whatsoever things are just, Whatsoever things are pure, Whatsoever things are lovely, Whatsoever things are of good report; If there be any virtue, and if there be any praise, think on these things." And let your ears be the murmuring-shells of happy memories.

Let your Watchwords for 1925 be, To think no evil; to touch no evil; to taste no evil; to speak no evil; to see no evil, to hear no evil. In the degree that you practice these watchwords in that ratio will there be happy presage for the dawn of a glorious tomorrow when there will truly be established the practice of the Golden Rule.

A Happy and Prosperous New Year to you my dear readers.



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Production

By George A. Moore

Production is an unavoidable consequence of existence. No life is so vapid that it gives nothing. The continuing effort should, of course, be to contribute constructive material.

Most of us must produce in order to live (there is no doubt that the average individual who is born wealthy is unfortunate). This production can take the form of goods or services. As a result of this labor we receive an income which we disburse for the necessities and comforts of life.

The measure of one's economic success is the quantity of quality goods or services produced. On the quality of the production depends distinguishment and resultant advancement.

Fundamentally this aspect of production is a primary criterion of worth to society as such.

All this, though obvious and understood by and an internal part of the leaders of human endeavor, is too generally neglected and unappreciated; this failure to grasp the facts of life is the basic cause of mediocrity, the breeder of disintegration and the foundation layer of reversion to the condition of barbarism.

But there is more than this to living. The practice of a vocation, though necessary, is not the purpose of the individual who would live fully.

Most important is HOW the foregoing is accomplished.

No one can live to himself or to herself.

In the HOW is the opportunity for expressing one's understanding of the true mutuality of life.

Unluckily each of us inevitably obstructs the view of many others every hour. It is therefore a duty to present an availability of pleasantness, something from which others can assimilate an inspiration. The **obligation** to be interesting is coeval with life.

True culture comes with excruciating effort; the polish of the personality is quite distinct from the veneer of the person.

Is your speech an incentive to your listener less to flog your mother tongue? Do your letters shame their readers into a greater toleration for those who must peruse in turn? Can you listen as well as you willingly talk? Is your conversation sought as an expression of yourself?

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Intelligence is a precious possession when conceived as direct and correct thinking honestly made known. Are you informed? The arts and sciences, the popular sports and amusements, literature and the theatre, politics and religion—have you culled laboriously the facts, have you mulled over them, digested them, coordinated them? Are your opinions elastic and fluid? Is current news and development part of your mental equipment? Do you have a conception of the present tendencies in matters terrestial? Have you a philosophy of living energetically thought out?

We must be winsome. Not patently so; if avisible, one is a failure: the world strains only for what eludes it, what is never completely its own. Yet be certain, simplicity of worth is rather a safe test of the genuine. It is unquestionably one's duty to be different, and each man and woman is different. The trick is to ascertain one's uniqueness, develop it, and then adequately express and live it. The baroqué and rocoro in their unnatural grotesqueness and debilitated ostentation are proof of an incrustation due to weak character and laziness, the antithesis of culture.

He is a producer who has something of worth inescapably perceptible to those capable of realization and appreciation in his environment.

These genera of producers accommodate an effulgent softness to the vocation they choose, lend a stimulus to the productive capacities of their associates, in the widest sense increase the material and spiritual wealth of society, and in general make life more intrinsically livable.

Music, The Nerve Balm

By Dr. Harris H. Luntz

The man who has not learned to appeciate music has missed a great thing in life. Music is soothing and can act with more results upon the neurasthenic than any bromide or sedative. Besides giving rest and contentment to the mind, music like mirth and good-nature influences helpfully even the internal organs of the body. Read what a prominent medical authority wrote on the subject:

"Voltaire, that witty critic, when he said that our purpose in going to the opera was to promote di-

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gestion, proclaimed an established truth, of the full meaning of he undoubtedly had no idea. If you listen to good music after a meal, although you may be less sensitive to its influence than at other times, you will feel much better for it. My own experience is that I never digest my food better than when I listen after dinner to some opera or symphony."

There is nothing surprising or mysterious in this. Music that appeals to the mind will tone the nervous system, for it has the effect of creating a pleasurable mood, making the person or patient forget for the moment any troubles or irritating emotional exasperation.

A Valve in Melancholia

Medical science has utilized music in some cases of melancholia or nervous depression. We have the use in the case of an American specialist, who was endeavoring to cure a friend of a severe condition of melancholia. He found it impossible to change the friend's condition until on one occasion having gone to a musical entertainment in Vienna, he discovered that his friend showed extreme emotion and interest. Taking advantage of the occasion, he managed a cure by the means of music. He writes:

"I was not slow in following the indication. We became assiduous devotees of the divine art as represented by the waltz king, Strauss. The faint dawn of intellectual life brightened. We gradually enlarged our scope, and included grand opera and other musical entertainments. From this time, improvement was steady. The patient would sometimes relapse into apathy. But the fits of gloom became less frequent and of shorter duration, until the cure by music, happily begun in Vienna was complete, and he returned home sane of mind and sound of body."

Again we have the use of music in insane asylums. It was found that the mentally unbalanced is enthralled and absorbed by any kind of music.

Music, because of the rhythmical harmony, magnetizes the subconscious mind and holds it as if by a charm. Influencing the emotions, it will affect the emotions; it will affect the circulation and will ameliorate the conditions of health. Various diseases have been moderated by music. Clinias, the famous disciple of Pythagoras, played his harp

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whenever his temper was ruffled. David's music soothed Paul's melancholy. A lady of Rouen, France, who lived to the old age of 106 years, never resorted to the use of any physic, howsoever great her infirmities were; but in all her hurts, disease, child-birth, and lameness, she only desired one who could skillfully play on the tambour and pipe instead of a physician. Medical tradition of long ago says that Asclepiades, "a noted physician, as oft as he and phreneticks patients, or such as were unhinged, or evil-affected in their minds, did make use of nothing so much for the cure of them, and restauration of their health, as Symphony and sweet Harmony and consent of voices."

The use of this valuable power for good means a great deal for the recovery of the sad and melancholic, and the amelioration of those that are mentally unbalanced. The illustrations given, some from ancient times, makes plain the influence of music upon the emotions.

For those convalescing or recuperating from the results of a nervous breakdown, music is both soothing and remedial. Of course the kind to be played depends upon the temperament and condition of the patient. Violin or any light stringed instrument music is to be especially advised.

What Is An Individual?

By Harrison G. Dyar

Metaphysical philosophy has God at one end and the individual at the other. Without the individual, the conception of God would be idle, and without God, the individual feels himself lost. So, "What is an individual?" becomes a pertinent question in the study of the nature of God. Our metaphysical friends are accustomed to postulate the individual even as they are acustomed to postulate God. These things they take for granted as unquestioned postulates; but we want to go a little further, if we can, and see what an individual is and amounts to.

Every species of animal and plant—and this includes man—is composed of individuals. Here is an elm tree and there is another, individuals of the species **Ulmus americana.** Here is a man and there is another, and we call these individuals of the species **Homo sapiens.** Or if one of these be a woman, it makes

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no difference, for we say that these are sexes of the same species. The species is a fixed and definite group in nature, every species is composed of individuals and every individual belongs to some species or other, always including man.

But we want to find out further what an individual is beyond the primary conception of the unit of a species, because the individual, in man at least, is the seat of certain processes, thought, memory, intelligence, consciousness, termed together "the soul." We want to know how these qualities come to be, for it is these qualities shown by the individual man that interest us and lead us to the conception of God.

It is usual in a discussion of this sort, to confine our consideration to man, where we know these qualities reside; but man is a very highly developed organism, and since we have found the generalization to hold that all specialized species have descended from simpler ones, back to the origin of life, we have a better chance to orient ourselves in the subject by beginning with simple forms and working up to the complex than by confining our consideration to the complex. Therefore let us begin as far back as we can.

The simplest form of life is the single cell. There are single celled organisms alive today, and more than that, all the higher organisms are composed of cells. Man is composed entirely of cells. To make a man from an Amoeba, physically speaking, all we have to do is to take 150 or more pounds of Amoebas (An Amoeba is the simplest living one-celled animal), stick them together, and modify some into one tissue, some into another—muscle cells, bone cells, skin cells, gland cells, nerve cells, brain cells, etc.—and there you have a man. Of course we do not know just how to do this; but the evidence before us indicates that this very process has taken place through the earth's geologic time. And with the nerve cells went, first sensation, then memory, then consciousness, then intelligence, then love, in its primitive form first sexual, then parental and finally altruistic. General altruistic love is spirituality.

The gradual development of the qualities of the highest individual seems evident; and we are not here concerned whether this took place by the interaction of a series of natural laws or by intelligent design. Neither are we here concerned with the biological conception of the individual as the unit of the species. All that is clear enough. The question may be put in this way: How shall we recognize the presence of another individual than ourself? A man feels himself to be a single

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whole, a unit, an individual. To be sure, he knows that he is not, for he is composed of millions of separate cells, and the cell is an individual. But this does not trouble him, for he has no knowledge of the consciousness of his separate cells—if indeed they have any—for he is aware of his own single personal consciousness and of no other. The criterion for him is a subjective feeling, perfectly satisfactory for him, but beset with difficulties when we try to apply it to other organisms. For instance, a single celled animal must be conceded to be an individual. It has life, sensation, and response, and it must be conceded consciousness, if in infinitessimal degree. Why then should a modicum of consciousness not exist in our individual cells? It may, and we not know it, for what we are aware of is a consciousness of the whole, a super-consciousness, which is as unaware of the individual consciousness of the cells a they may be of it. We are like a city, composed of many men. Each man has his own consciousness, but is the city also conscious? We are inclined to smile at the idea and answer in the negative; but how do we know? Our cells may smile to themselves at the idea of our possessing consciousness. It is a subjective feeling for which there is no positive outer test.

It seems to me the idea of individuality, of personality, of the ego as a fundamental life-unit, on which we all set so much stress, has become rather hazy before us. Consciousness began with the cell, and we must concede cell-consciousness. Our personal consciousness is the next degree; but are there not higher ones? There may be a specific consciousness, the consciousness of the species as a whole; there may be a life-consciousness, the general consciousness of living matter; finally there may be a cosmic consciousness, the awareness of the electrons in the process of functioning.

All of which is of course pure speculation. Yet it does seem that the conception of personality or individuality is after all a doubtful thing to base our philosophy upon. It seems to fade away the longer we gaze at it, even as we found the conception of God to do when we studied it closely. But the confession of ignorance is the first step toward knowledge.

But perhaps it will be well to review our argument more critically. We may allow an incipient consciousness to the cell and a superconsciousness to the organism built up of many cells, and we may admit that this superconsciousness increases in intensity with the increasing complexity of the organism until what we call the mind of man is reached—we may admit

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all this and yet not logically infer that there exists any consciousness of a higher order, as we somewhat hastily did above. The reason is that consciousness, as far as we are able to infer its existence, is concerned only with the organized cell, first as a general quality of the undifferentiated cell and finally as a specialized function of a specialized cell, the brain cell. To assume any form of consciousness beyond or outside of the living cell is probably, therefore, wholly unjustified, and we must return to a limited materialistic view-point.

Let us consider the question of the individual from another angle. The single-celled animal seems a perfect example of the primitive individual; but consider its method of reproduction. It divides into two equal halves, each of which grows and becomes a full-sized individual like the first. Which of these halves is the original individual? Or are these two new individuals, and if the original individual ceased to exist when it divided into two, what became of the original individual?

Again the problem recurs in insects, which are multicellular animals. In cases of polyembryony, a single egg is laid and the embryo develops to a certain stage. It is a distinct individual. But instead of completing its development in the normal way, it expands into a band, segments, and develops into perhaps 200 individuals, all of the same sex and exactly alike. Which of these is the original individual?

These examples and others which could be adduced, show us that individuality and personality are not identical. Individuality can be divided without being destroyed, but personality cannot be so divided. We have cases of double and multiple personality, it is true, but no cases of half personality. Therefore our original question, "What is an individual?" must be made more precise, and we must ask, "What is a personality?"

An individual possesses life, which includes ingestion of food, assimilation, growth, excretion and reproduction, and it possesses consciousness, a state of awareness or sensibility. With these qualities alone it can be divided, it does not possess personality. In such organisms, all actions are reflex or instinctive, the animal performing a certain act in response to a given stimulus according to the organization of its nervous system, without thought and without choice. In this case the sensory nerves carry an impulse to the brain or ganglion, which in turn sends an impulse to the motor organs for the appro-

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priate action, but there is no intermediate action among the brain cells themselves.

In higher forms, where the brain cells are more numerous, there is such interaction. For a given stimulus there becomes more that one reaction possible, and this involves choice, a reaction between the brain cells themselves before the outer reaction takes place. Choice depends upon memory, which is the storing up in the brain cells of previous sense impressions. An organism in this state must be considered a personality, for it has acquired a store of individual memory, and it could not be divided without change.

Unfortunately perhaps, there is no sharp line of demarcation between organisms wholly instinctive and those whose actions are purposeful. In the lowest, most of the actions are instinctive and only a few purposeful. Even in man, not all the bodily actions are purposeful, for we have the whole so-called sympathetic nervous system not under the control of the will. Personality, then, is not complete even in man and it grades down insensibly in the lower animals to a point where it is absent and individuality alone remains. Thus we see that the single cell has no personality, since its actions are all instinctive, and the difficulty that at first troubled us now disappears. A man may be composed of millions of individual cells, but the man is the personality, not they.

We have thus tried to clarify our thought by beginning at the beginning of the soul instead of with the finished product, and to consider its material basis. The soul itself is not the basis, for the soul is a process, an activity, a reaction. Without the physical basis the reaction which is the soul could not take place; and if the reaction ceases, the soul disappears. From this point of view, personal immortality appears quite unthinkable. But then there are many points of view.

The Law of Rebirth

By Ruth Lodge

There are just three possible theories by which we may attempt to answer the questions: "Where did we come from and where are we going?" The first is that the soul comes into existence at birth and dies when the body dies—the purely materialistic theory long since abandoned by scientists; the second, that the soul is created at birth and lives forever after—the

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special creation theory which places God at the beck and call of the lusts of men and proves its impossibility by its utter injustice, and third, that the soul is immortal, having neither beginning nor end. The facts concerning this latter theory, called reincarnation, are what we shall consider because it must be the basis of all logical deductions concerning the origin of life and the goal of evolving humanity.

Reincarnation, let us say at once is not transmigration. The machinery of evolution never jams and runs backward. The Eternal Law ever carries life forward to a fuller and more complete expression of itself. Reincarnation is the habitation of impermanent vehicles by the permanent life principle. It is the use by the Thinker or Ego of a set of instruments, namely, the mental, astral and physical bodies, for a life period. The soul is a ray of the Monad which is a spark of the Divine Fire we call God. The soul builds for itself these bodies, inhabits them for fifty, sixty or seventy years; sometimes less, depending on the karma of the individual; and then withdraws itself to its native home, the higher mental world, to assimilate the lessons learned. It is this withdrawal which the world calls death. Only those ignorant of the truth of reincarnation fear this transition. Death from the physical plane is birth to the next plane, it is merely the dropping of a heavy cumbersome garment to don a lighter, more useful one.

While reincarnation can only be **proved** by each person for himself, there are so many convincing facts available to those yet unable to unroll the scroll of the past that not only is the mind satisfied by the evidence but one's intuition confirms the conclusion.

On the higher planes Time and Space are transcended, they are the illusions of the lower levels. There is no past, no future, only the Eternal Now. Those who by purity of life have attained to consciousness on these higher planes find the record of past lives plainly before them. This consciousness is as a key to a museum. The exhibits are always there waiting to be viewed, one needs only to attain the ability to contact them. Back through the centuries with their struggles, their romances, their joys and sufferings to the beginning of human evolution the investigators have turned who are conscious on the buddhic plane. Their findings are so inherently reasonable that the keenest minds of the present day accept reincarnation as the best explanation of life to be found.

The evolving race conscience is worth noting. We do not

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now condone slavery or bullfights because the egos who once approved of these primitive amusements have developed more refined tendencies through repeated lives.

Perhaps one of the most striking facts pointing to the truth of reincarnation is the wide difference of character and physical structure of men and women, sometimes even in the same family. All the grades between idiocy and brilliancy, between chronic disease and robust health are to be found in human beings. Why these differences? Reincarnation offers the only logical solution to the mystery. The idiot is reaping the result of cruelty in a previous life as his brilliant brother is further training an intellect well used in the past. In previous incarnations the one with abundant health has observed Nature's laws while the ailing one has either ignorantly or deliberately disobeyed them.

The person who accepts quickly, by the aid of his intuition, such a fundamental truth as reincarnation is doing what the child prodigy does. He is remembering things learned long ago. There is no need to re-travel a familiar road. If you have weighed both sides and seen the logic of the matter in a previous life, it is not necessary to re-weigh and argue this time. The ego wastes no such time; he remembers and accepts. A child of twelve could not possibly have memorized in this life four difficult concertos and nineteen equally difficult piano solos. Such a child recently performed in recital in Chicago. The memory of ground covered in the past, whether in musical, literary or other lines certainly offers one of the most convincing proofs of reincarnation.

As there are those beneath us on the ladder of evolution, so there are those beyond us. Undoubtedly the most inspiring feature of this great truth of reincarnation is the contemplation of the wisdom, the compassion, the purity and the unbounded love attained by the Holy Ones, the Masters of the Wisdom, who have finished human evolution, and the realization that the attainment of all those virtues is possible for each one of us. Reincarnation is the tool in the hand of the Thinker with which he chisels out the godlike statue of himself.

EDITORIAL COMMENT

We think that the "Rubaiyat" puts the question that Mrs. Lodge answers in the preceding article better than she does, or at least more fully. Omar says:

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What, without asking, hither hurried Whence?
And without asking, Whither hurried hence!
Oh, many a Cup of this forbidden Wine
Must drown the memory of that insolence!

Notice the additional query, not simply "where did we come from and where are we going?" but "Who are we?" And here is where we would start to dissent from Mrs. Lodge's argument. The question as she puts it implies that we know what we are and the only questions that remain to be solved are our origin and destiny. But if we do not know what we are—and Omar adds that query too—then the alternatives that Mrs. Lodge gives us do not necessarily present themselves, and we are not forced to accept the Theosophical theory of reincarnation. In other words, Mrs. Lodge makes a tacit assumption that begs the question of her conclusion.

The conception of the soul is a theory, nothing more. The sense of personal identity may be an illusion. Eastern philosophers, while stressing the soul theory, continually argue away from the ego as an illusion and something to be discarded. When the Buddha realized that he was himself a part of the integral universe and not an entity apart from the universe, then he had attained. The sequence of this mental attitude is toward a monistic conception with "Spirit" as the base, as with the New Thought philosophy now so much discussed with us. The Theosophical conception is dualistic, and we need not repeat it, as Mrs. Lodge has so ably expounded this aspect of it in the preceding pages. Theosophy is of Eastern origin, too; but why do we have to take all our philosophy from the East? Let us grind out a thought or two of our own.

Take the phycisist's conception of the constitution of matter—the ether, the electron, the atom, the molecule, first the simple molecule as of the inorganic compounds, then the complex organic compounds of which carbon is the base. Some of the organic compounds, organized into a closed system form the living cell. From the single cell, the multicellular animal, more and more complex by the differentiation of cells, till the nerve cell is produced, and from that, the brain cell. Here comes thought, memory, consciousness. Nowhere is the chain broken, and nowhere is any new element added. Everything that exists goes back to the electron and the ether. The original simplicity, by addition and organization into form, becomes something new, which in turn, by the same process becomes something newer still. There is no difficulty anywhere in the infinite

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progression, except that we do not know how some of the steps occurred. It is customary to point to the gap between living and non-living matter. The gap is there, of course. There is the same gap between oxygen and hydrogen and their union, water. There is the same gap between the free electrons, which may appear to us as lightning and their orderly combination into the atom of lead. There must be a gap between every lower group and its combination into a higher group, and the only difficulty in the case of life is that at present we do not know how to bridge it. But it is not the only unbridged chasm that our ignorance has not spanned.

Now, to fit our soul-philosophy to these facts, and not to introduce any new elements, since nature has not done so, what are we? What is the personality, soul, or ego?

Objectively considered, personality is no more than individuality, an example of a species, a cow, a tree, or a worm, equally as well as a man—any living organism. Objectively, it does not matter whether it has a soul or not. It is alive, and even those who would make soul the basis of life, hesitate over the lower forms or over parts of an organism which continue to live after the death of the body, like the human hair. Either they drop the soul somewhere down the line, or they carry it over into the mineral kingdom, when the theory becomes excess baggage pure and simple. It is plain that with our present outlook, the soul does not help us as a theory to explain objective personality.

Considered subjectively, however, we have sensibility to external impressions, memory and consciousness. The sense impressions are transmitted to the brain, compared and adjusted with those previously received and stored in memory, and an action results. The process is alert and aware, or as we say conscious. But there are also unconscious reactions of impression and action. The difference in these is that there is no comparison and adjustment with impressions previously stored in memory. They are as we say reflex or automatic, and we are not aware of them. Thus awareness or consciousness is seen to consist of the comparison and assortment of impressions and memories. Now it is customary to ask: "Who does the comparing and assorting and is aware of the process?" and the answer will be, "the soul." But why so? Why introduce a new conception here, one that we did not need hitherto? Ever recombines the same original substance, and at each recombination something wholly new appears. And here is thought,

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wholly new, we grant you, but so was its predecessor the nerve cell wholly new. This interaction of the brain cells, consisting doubtless of electrical discharges between them, is thought, is consciousness, is the soul.

This little argument makes the soul to be a process, not a substance or an entity. It exists during the life of the organism and is caused by the life of that organism. Theoretically it may continue after the death of the organism, but it could not be preexistent, and the Theosophical theory seems thus precluded on two accounts, if we are to reason for ourselves from the basis of modern physical science.

MUSIC

By Marie Prince-Moore

Music is the highest expression of Vibration, in the Universe, because, within Itself, it contains and expresses all the Powers of Emotion—the Power of Love—the Power of Healing—the Power of Inspiration—the Power of Soul's Expression. It is the sum total of Man's highest and greatest Expression—through Self.

Music of the spheres, vibrate from plane to plane—and lifts up, cultivates, develops, and unfolds the infant Planes of Expression.

Music is sound—rather, I may say, it is the harmony of many Sounds. When Man refers to the Music of One's Smile—of One's Soul, of One's Presence—he is speaking of that Divine Harmony, which beautifies all within Its radiating and immediate surroundings.

Music is the magic wand, that touches the Minds and Hearts of God's children—illuminating the way to higher Thoughts and higher Emotions. That which degrades, is not Music.

Music uplifts, heals and regenerates the Race—whether it comes vibrating through the Etheric waves—from the Shepherd's pipe—or the Mother's Lullaby; from the Lover's Song, echoing from the Gondola, as he sings to his Beloved—or from the Soul of a Singer, praising his God.

Music, is Divine Expression—the Voice of God and His Angels reverberating to the heart beats of Man. The Poet's Soul unfolds, at Its touch—and the Artist catches the gleam

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of the Vision, through the sound of the Harmonies of Earth. MUSIC throbs in the breast, 'neath the tattered cloak, and not always 'neath the mantle of Ermine.

Music can be analyzed—as that intangible something—that brings the best out of Man—and the most of all Men. He who loveth not Music—must find censure and reproach awaiting him—at the Journey's end.

Music vibrates from the highest spheres to Lovers, who truly and purely Love. When One is in Harmony, they vibrate and send forth Music, Love as an Arrow, into the Universal.

Music is One of the grandest faculties of the Immortal Soul. We may say, that Music is God's Voice materialized and made clear to the physical senses. Grand Music will life One to the loftiest heights.

Music, like the Dawn, awakes the Day.

Awakes the Soul of Man, and leads Him on his way.

The Symphony of Life, is made up of beautiful Harmonies and Melodies of Loving, and Serving and Giving—and this reflects—The Symphony of God.

The Subconscious Mind

Norfolk, Mass., November 16, 1924

Dr. H. G. Dyar, Editor of "Reality" magazine.

Dear Sir:

I read an article by J. C. F. Grumbine in your November issue which I agree with, excepting the last part where he allows that the higher conscious thoughts or mind can operate to greatly change the subconscious part of his make-up, so as to make this subconscious part do small miracles of healing or getting wished-for things in a surprising or unknown way.

I hold that if it was true that such a thing could be done, that it would not be for any person's interest to use such a way to get what he wants. But I do not think such a way can really be done.

The subconscious part of one's mind is the foundation which has grown up gradually into the conscious part by simple evolution, with no real dividing line between; and the conscious part cannot affect the unconscious part to make

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things better any more than the fruit of a tree can affect the branch, directly to change the branch, to make new or better fruit to grow on it, at the time or in the future.

Mr. Grumbine seems to show correctly most of the mistakes in the reasoning of the average New Thought people; but it seems to me he did not quite finish the job. Time will tell.

The writer thinks that an unknown and easy way to get any desired thing quickly will not be for anyone's real benefit in the long run. Anything gotten without fairly paying the price is apt to be incomplete or impermanent.

Wm. E. Mann.

Sin in the Magazines

Editorial in the New York Times

Dr. John Roach Straton recalls the time when he was himself "deep in sin, loving sin, following sin and living for sin"—the sin, apparently, of a liberalized religion. That terrible condition, he finds, is to-day encouraged in the pages of magazines generally called conservative.

There is the World's Work—"gone over, bag and baggage, to the modernists." It has actually printed articles by Dr. W. H. P. Faunce which "swallowed evolution." There is the Century—"drifting in the same direction." Its editor makes a "sturdy and honest effort" to serve religion in his pages, but all in vain; he has unfortunately become saturated with modernism. Even the most staid of the popular monthlies—the Atlantic, God forgive her, she's a-sinnin' with the rest! Its venerated buff covers have sheltered an article on divorce which admits the difficulties of its human problem and one on prayer which is "simply infidelity."

Since the more frivolous magazines were abandoned to the devil long ago, the search for pure reading matter might seem desperate. However, Bradstreet's, the Veterinary Review, the Coal Trade Journal and the American Metal Market and Iron and Steel Report are still unchallenged—possibly because they have not yet been found out.

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Book Notices

By the Editor

Catalina, A Poem. By Nellie E. Dashiell. Illustrated by Loretto Lowenstein, Washington, D. C., 1924.

A pretty love-story, in verse, set in the romantic surroundings of Catalina Island, southern California. The perusal of this little book will give the reader a pleasant hour's relaxation from the cares and troubles of everyday life. And it draws attention to an interesting spot in this country of ours.

Mind and Money. By Rev. Leon Greenbaum, D. S. D., The Open Vision School of Truth, Los Angeles, Cal.

The author is well launched upon the New Thought philosophy, yet in a way, he has not let loose his moorings. His main appeal is still to Biblical texts and to the common sense of business honesty. True riches, we find, consist of the moral and spiritual worth of the man, rather than his store of worldly goods. We like the book, and think it will repay anybody's study. This New Thought philosophy is an unruly steed. Dr. Greenbaum has harnessed it to his chariot, and it has not run away with him—he holds a firm rein. We will be safe to ride with him and to learn something of the real values of life. If somewhat of over-emphasis is laid upon the valuelessness of wealth, let it be remembered that we are in no danger of asceticism in this country.

A New Theory of Evolution. By William E. Mann, Norfolk, Mass. Published by the author. Price, 50 cents.

The author identifies force or energy with spirit, and follows it through the modern conception of the constitution of matter. The ether is for him "that part of the Original Intelligent Spirit Force that was not used to make matter." Having thus labelled the material concepts of Physics, "spirit" is at one stroke explained, and seen to permeate all and be the cause of all. That is, it seems so. We think that this is merely putting a label on something, giving it a name, without adding to our knowledge of it. We conceive of electrons combining into atoms, of atoms into chemical substances, of these into life forms and finally into ourselves, and we call the invisible substratum in which this moves the other—but we are mere materialistic scientists. Yet if we label these same conceptions

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"intelligent spirit," then we become spiritual philosophers. Yet have we advanced knowledge perceptibly, or even assisted in integrating it? It seems to us that it is rather to introduce a counfusion of thought.

Spiritual Awakening or the Understanding of the Soul as Taught by the Christ. By James Hegyessy, California Press, San Francisco. First Edition July, 1924. Price, $2.00.

The object of the author is to adapt the principles of Christian Science to every day use, without the formalities connected with Christian Science as a church or religion. These are the principles, practically applied, without personality or organization obligatory or implied.

The result is, of course, New Thought, pure and simple. We have the well known philosophy against which we have so often ridden in the lists in this magazine. It is a good philosophy, a consistent philosophy, as philosophies go, and it leads to much spiritual uplift, but it is, like too many of the philosophies that go, not founded on demonstrable facts. It is like a religion or a creed, taken on authority and believed by faith, but you can't prove it. Or like a pill, taken by the doctor's orders. It may cure you—if the doctor diagnosed right. But then we are not so sure of creeds or of doctors either as we used to be.

The Voice of Ilion. By Katharine Hillwood Poor. New Era Press, 1923.

A mystical presentation of the same subject discussed above. Greenbaum Mann and Hegyessy speak in plain terms; they strike out from the shoulder. Here the presentation is gentle, mystical, occult, symbolical. She "says it with flowers." But it is the same message, and surely it is a popular one these days, with Christian Science with its great material success and physiological stimulation, New Thought, with its divisions and ramifications and subtle shades of philosophy; and its attempted practical applications, as noted above. And just here we cannot refrain from adding Mr. Charles F. Haanel's "Master Key," perhaps the most pretentious and successful attempt of them all.

But they are all on the wrong road—all. In a few generations, if unchecked, the apparent beneficence of this philosophy would wipe the human race from the earth and destroy the whole achievement of evolution since life began in the prim-

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ordial slime, undoing the very handiwork of God just coming to fruition. The reason? Because it takes no account of facts as they come to light and receives them not with an open mind, but substitutes a fancy therefor. They call it "Christian," they call it "science," "New Thought" and the "Master Key"—and Satan appears in the form of a beautiful woman. Oh well, we suppose that Truth will appear in the end, although possibly with a black eye and wearing a bandage!

The Life After Death

By Mirza Assad Ullah

(Translated by Ameen Fareed)

O, Wise Brethren of the Assembly of Knowledge, let not any disorganization of the body, nor disintegration in the elemental world disturb you and me. You and I have not stepped forth from non-being yesterday that we should fear non-existence tomorrow.

Non-existence is the very antithesis of life, and so non-existence cannot become existent being. Therefore we who are today, have been for ever, and will be for evermore. All that is observed of seeming death and mortality are only changes denoting transitions from one state to another, and transference from one form to another. There is no such thing as absolute death. Even in the Elemental World we observe that water merely disappears by the effect of heat; that is, the form changes, but the reality is everlasting.

And this is most true of death in relation to the human soul, which merely discards a garment to put on one more refined and more suitable for the new environment.

The human soul is verily a ray of the divine Sun of Reality which is pre-existent and everlasting. For it there has been no beginning, nor will there ever be an ending. For so long as the Sun is, its rays must be. We belong to the pre-existent God. He made us after His own image and likeness, hence we are pre-existent even as our Maker. We are the direct rays of that Sun, connected therewith. Hence we are sunshine, not the shadow. The very branch of the Tree of Life are we, forever verdant, forever blossoming. The poet says: "He dieth not whose heart hath been thrilled by love, for his eternality is registered in the journal of life."

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At all events we are not the infant of yesterday or the day before, of this year or last year, nor merely the man of eighty years of age. Verily we are the eternally aged, weather-beaten, tired souls of heaven and earth.

Verily we come from God, we are with God, and we return to God. If you ponder and meditate over this point carefully, you will readily comprehend the meaning of "Know thyself and thou shalt know God." This is the meaning of the heavenly Word, "In that day there will be death no more." The scriptural allusion is to the day of "Know thyself and thou shalt know God." Truly, when a soul realizes that day he hath arrived at the last stage of the journey of knowledge.

It is the last day which spells the life eternal. There can be no death in that day. There will be no pain or sorrow. Sorrow comes over some loss, and the people of that attainment and knowledge see no loss in death, nay, rather they foresee the gain. Death simply is a separation, a departing on a journey, to be re-united later with the dear ones. Therefore it becomes evident that the human soul is immortal through divine immortality. It is the ray of the Sun of Reality. Sunshine cannot become shadow.

His Holiness, Baha Ullah, declares in his **Hidden Words:** "O Son of Man! In My Ancient Entity and in My Eternal Being was I hidden. I knew My Love in thee, therefore I created thee; upon thee I laid My Image and to thee revealed My Beauty."

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

These with many other heavenly statements indicate the immortality of the soul and its innate glory and power.

Wise men have ever confirmed immortality through willing endurance of all ordeals and trials in this world. Verily they bear witness thereto in life and deed. If life were confined to this day of dreams and world of disappointments, they would not have pursued intentionally the path of trial.

With those who know, an hour is equivalent to a lifetime with the inadvertent. Mowlair has said in verse: "Verily I

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was in the mineral; I died there and appeared in the vegetable kingdom. I died in the vegetable kingdom and appeared in the animal. I died in the animal and became a man. Why should I fear death when by it I have ever gained? I shall die in the human and become an angel and on to an archangel. Then I will become that which cannot be comprehended by man."

O, ye Brothers of the Path! Remember we have ever been and will ever be. This World of Life is our present habitation. We shall move from house to house and from city to city, for the Worlds of God are unlimited. "In My Father's house are many mansions." From mansion to mansion shall we go. If we come to know ourselves, wherever we go we gain, and feel at home in every mansion. But O, Man, if thou knowest not thyself thou art homeless, ever wandering in the valley of perplexity, always helpless and lonely.

It behoves man, therefore, not to lose sight of his real self on the vast stage of life and in this world's fair. He must not be attracted by the flaunting robes, nor distracted by the colors that fade away.

Verily God has created us rich, and upon us hath He laid His Image and Likeness. Why should we suffer any abasement before anyone and desecrate God's Image? Baha Ullah says in the **Hidden Words:** "O Son of Spirit! I have created thee rich! Why dost thou make thyself poor? Noble have I made thee: Why dost thou degrade thyself? Of the essence of knowledge have I manifested thee: Why searchest thou for another than Me? From the clay of Love I have kneaded thee: Why seekest thou another? Turn thy sight unto thyself, that thou mayest find Me standing within thee, Powerful, Mighty and Supreme."

O ye Brothers: Verily God has created us free souls. Why should we suffer bondage? He hath made us men and brothers, but not slaves of another.

Baha Ullah regards this point of such import that he says: "Verily I desire My servants to suffer no abasement even when they commit faults, they must not confess before any soul, nor ask the pardon of anyone, but between themselves and God must they seek forgiveness." Verily God is with us, ever forgiving and kind.

From the beginning of the world we have ever sought and followed other than the light within. It is enough. Henceforth let us realize and adore the God within our being. Be a man and not the slave of another man.

This is the day of God. The day when Man must fully re-

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flect God. He is not in need of an intermediary. A herd of cattle and a flock of sheep are in need of the shepherd. Man has evolved from the animal state. He shall be in no need of shepherds. This marks the ending of the day of intermediaries and prophets. Verily this is the new cycle long ago foretold. It is a dispensation of Man who knoweth himself. The new heaven and the new earth have appeared.

Know thyself and thou shalt know God. Be thine own master and serve that Master of Wisdom.

"Turn thy sight unto thyself that thou mayest find Me standing within thee, Powerful, Mighty and Supreme."

WISDOM

Oh wisdom, where art thou—
Why dost thou hide from me thy face?
Oh golden lore from godly throne
Descend and satiate my soul.
Inspire me with thy thoughts divine—
Infill me with the glory of thy mind
And quench this burning fire
Ignited through the birth of light
When to the world and all, self died.

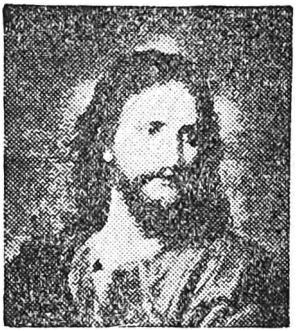
Self died, soul arose in filmy garments white
Irradiating irridescence or rainbow sheen and hue
Like gentle sunshine through dim mist at morn.
But born there was desire so tense
Like unto the vaulted canons deep—
And aspiration high as rocky minerettes
Piercing clouds and heaven's walls.
Wisdom deeper and ever yet more deep
Evades with evenescence shy
My soul an hungered.

Gloria Baker, D. M.



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—ABDUL BAHA.

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Editorial

GOING TO CHURCH

Mr. Rupert Hughes explains in the October "Cosmopolitan" why he quit going to church. "I quit because I came to believe that what is preached in the churches is mainly untrue, or unimportant, or tiresome, or hostile to genuine progress and in general not worth while." We sympathize with the gentleman. All that he says is perfectly true. Thousands of Christian churches and congregations in America are in just the condition he describes; but the point that Mr. Hughes overlooks is that they are not all so. In every large city and in many small ones liberal churches may be found, usually Unitarian or Congregationalist, but often of more orthodox denominations, where the preaching is up-to-date, edifying and instructive. As examples, we would refer to the sermons of Dr. Pierce and Dr. Booth which we have presented in the columns of Reality. By a little selection, Mr. Hughes could have continued to go to church and derive benefit and instruction and be interested as well.

But we think that this is not the main point. He was brought up in the orthodox Christian creed, so-called—really the creed of Paul—and he believed and was earnest. Gradually he found out that it was all a false creed or theory, and he had not the heart to attend at all, even in places where a new and better philosophy prevailed, because even these places still bore the outward signs and tokens of the Christianity he had discarded. I think our forefathers are not to be blamed for this Christian philosophy. It was the best they could devise with the facts at hand, and it led in a general way to righteousness. I do not think that Christianity is the best religious system the

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world has produced; Buddhism is doubtless better, as Mr. Hughes says; but it is still a good religious system, or it was so until lately. Science has shown that the philosophy is wrong; but then so is the Buddhistic philosophy. They are all the same. There is no religious system frankly founded on modern knowledge, while the adherents of Christianity, fearing that such a thing is impossible as a religion based on facts, are trying to deny these facts to bolster up an imaginary personal God, who is fast falling to pieces. Under such conditions, two alternatives are open: First, to keep the name Christianity, but to gradually modify the basic philosophy until modern ideas have wholly replaced those prevalanet at the time of the founding of this religion—like putting a new foundation under an old building. Second, to start a new religion based on modern science—like erecting a new house on the adjoining lot and letting the old shack tumble down.

The former is the method used by the Christian Modernists, the latter that of the Bahai Movement. As to which is the better, there are many considerations to be taken cognizance of, both pro and con. For ourselves, we prefer the latter, or we would not be where we are, and we fancy that this is what would appeal to Mr. Hughes also. Why should not Mr. Hughes become a Bahai?

LITTLE PRAYERS

Oh Gracious One so near me now,
Fill full my hungry heart,
Cleanse Thou my life, fold me about,
With strength, to do my part.

Keep sweet my soul, keep kind my heart,
Help me to patient be,
Let thoughts Divine to me be brought,
A vision give to me.

Let always in my heart be Love,
And faith and kindliness
Help me to understanding have,
For others in distress.

Louise Ireland

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THEOSOPHY

By Ali Ben Ned

To give the readers of Reality the principles of Theosophy in a small compass may be difficult; but we think that enough can be shown for our present purpose, namely to prove that it has a very complicated and involved philosophy, and that it is a revealed religion, in spite of its apparent wholesale adoption of the conclusions of modern science. Theosophy is founded on Buddhism without the formality which has grown up around the original teachings, which have been elaborated, much as if we were to take the original teachings of Jesus and disregard the doctrines which have been added and supplemented, including the theories of Saint Paul. The parallel is not quite exact, for in Buddhism the philosophy has been expounded and amplified in the original sense by seer and adept, whereas in Christianity, Saint Paul substituted a wholly different philosophy from that of Jesus, and this substituted philosophy has been followed by Christendom ever since.

It will readily be seen that Theosophy has had a long history, has been patiently studied by recluses who devoted their entire time and ability to it, ability often of no mean order. Its complexity and detail can therefore be explained.

The universe with its myriads of stars is the expression of a conscious life, God, or the Logos. This Life is a person, but without any of the attributes of personality. This Person is divided, without there being any actual division, since the whole pervades the parts, into the seven Cosmic Planetary Logoi. All the stars in the universe belong to one or the other of these seven great evolutionary systems. One of these Logoi is the Lord of our solar system, the Solar Logos, and is the divinity to whom we as inhabitants of the earth are directly responsible, although through Him to the Logos Himself. The Solar Logos has three aspects, corresponding in Christian terminology to Father, Son and Holy Ghost, or in Hindu terminology to Brahma, the Creator, Vishnu, the Preserver and Shiva, the Destroyer. In Theosophy, these are called the First Logos, Second Logos and Third Logos.

The Solar Logos is also divided, again without actual separation of the parts, much as the Christian Holy Trinity is Three and yet One, into the seven Planetary Logoi. These seven control and direct all that takes place within the solar

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system from atom to highest organism. Each of the Seven is the head of numerous creative entities who work under his direction in the building and sustaining of the solar system, and each controls a separate chain of seven planets. Of these planets, only three in one chain and one each in two other chains are actual physical planets, the others being composed of matter in finer states of sublimation than any we have cognition of; yet these planets actually exist and revolve around the sun.

In this chain of seven series of seven planets, the Fourth Chain includes the Earth, Mars and Mercury and four imponderable spheres of higher matter; the Third Chain includes the Moon as the only material planet, while the Fifth Chain includes Venus. The work done through seven Chains in succession makes one "Scheme of Evolution." There are seven such schemes of evolution, which are interlocked in a certain order, and the other six contain the other planets with a greater number of imponderable spheres.

Matter exists in seven degrees of sublimation, of which the physical or lowest is the only one known to the senses. Matter is under the control of the Third Logos. Life exists in everything, mineral as well as animal. It is exhibited on seven planes, of which the lower or physical one is the only one of which we have cognition. Nevertheless, there are above these the Astral, Mental (divided into Lower and Upper), Buddhic, Atmic, Anupadaka and Adi. These states of life are under the control of the Second Logos. The function of the First Logos is to produce individual souls of men, or which are to become men, as more fully stated below.

As stated, life or soul exists in the mineral, but of course in an undifferentiated state, being weakly manifested, as in crystal-formation. In what is known as organic life, each species of plant or animal has a group-soul or life in addition to the individual life. A portion of this goes to the formation of the individual at its origin or birth, and returns to the group-soul at its dissolution or death.

The group-soul of each species is gradually enriched and developed by the experiences of the individuals of that species, which at death return to the group-soul, of which these experiences become a part. It finally reaches a stage when the individualization of the souls becomes possible, that is that at death they no longer return to the group soul but become separate entities. For this to take place, the action of the First

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Logos of the Solar Logos is necessary, having of course reference to our particular system. A small part of the individuality of the First Logos, called a Monad, is detached and descends to unite with the newly formed part of the group soul, thus forming the individual which is to be man. This individualization takes place in the most intelligent animal forms just below man, the domesticated animals (Mammalia, not Birds). Man as a species has no group soul and the individual men are animated by these newly formed souls from the animals, which being individualized by the action of the First Logos can no longer reunite with the group soul of the species from which they sprang.

In forming the soul, the Monad descends through the four upper planes to the mental plane, where it surrounds itself with a body composed of mental matter and becomes the ego. This ego, or a portion of it, in preparation for incarnation, descends into the astral plane and surrounds its mental or casual body with another body composed of astral material, and then incarnates on the physical plane, thus surrounding its astral body with a third envelope of physical matter. This complicated being is the physical man. We referred above to only a part of the ego descending to incarnation. If the ego or individuality be represented by an icosahedron, the twenty-equal-surfaced geometrical solid, then the personality, the part descending to incarnation, may be represented by one of the faces of this solid, an equilateral triangle.

When first incarnated, the soul, newly risen from the animal, is in its lowest human shape, the imbecile, degenerate or moron. It learns but little in its first incarnation. The actions of each individual are classified according to the ordinary standards of right and wrong, and an account is kept of them. This account is called karma, and the guardians of it are the Lords of Karma. At death, an individual of this type, discarding its physical body, exists in its astral body on the astral plane, but must quickly reincarnate, within a period estimated at five years. In reincarnating again it does not require all of its accumulated karma, and the Lords of Karma, in order to accelerate development, give a larger proportion of good karma than the individual might be considered justly entitled to. Thus if the individual exercises discretion and virtue, advance may be rapid. A man of the general grade of mechanic will live forty years on the astral plane after his physical death. At the end of this time a strange new experience awaits him.

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He dies again. He casts aside his astral body, which slowly disintegrates and he enters the lower division of the mental plane, clothed in his mental body, and here he may remain for 160 years before reincarnation, enjoying the bliss of the "lower heaven." A man of still higher calibre will live shorter in the astral plane, say 25 years, and longer in the lower heaven, say 475 years, not returning to earth for 500 years. With further advanced types of men the process continues, these advanced souls finally also entering the "higher heaven" for a time, the upper section of the mental realm, casting aside also the mental body and rebecoming the ego or personality. A "disciple" may omit the astral plane altogether, casting off two bodies instead of one at death, live 2150 years in the lower heaven and 150 years in the higher heaven, not returning to earth for 2300 years. This sojourn in the lower heaven is called the Devachan.

The fully developed soul has no need of reincarnation, but has the choice to do so. Some thus voluntarily returning compose the great souls or Messiahs who appear from time to time.

There is a state higher than the "higher heaven" which the soul may enter by casting aside its casual body and becoming again a Monad in the Buddhic realm; but this is a state scarcely comprehensible to our present mentality and cannot be enlarged upon. Above the Buddhic is the Atmic realm, or Nirvana, while the two realms still above this, Anupadaka and Adi need be no more than mentioned by name, being beyond comprehension.

Besides the individualization of soul-stuff leading to man, there are other forms of this process from different classes of animals and birds, leading to fairies, gnomes, earth and water spirits, cherubim, angles, etc.

It may be mentioned as a curiosity that "spooks" are also explained by this philosophy. These are the discarded astral bodies of individuals which have passed to the lower mental plane. They will not reincarnate for many years, and when they do they will form new astral bodies, even as they will have to enter new physical bodies. So these "astral corpses" are left floating about to disintegrate, which they generally soon do unless being improperly encouraged by the seances of spiritualists, etc. These "spooks," or ghosts of ghosts, are but empty simulacra of the individualized souls who have passed on. They are dead astral bodies and should be allowed to disintegrate and not given a false continuation by the stimulus of the seance.

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I have not touched on the parts played by the advanced souls in helping along the undeveloped. These become Adepts, Masters, Lords of Karma, and fill the numerous higher offices that are necessary, often showing great personal sacrifice in so doing, renouncing the bliss to which they are entitled. The key-note of this involved and multiple scheme of evolution is Service, the renunciation of selfishness, leading to selflessness, as the soul throws off one body after another until the original Monad returns to blissful union with its Source.

* * * *

This is a very brief and broad sketch of the outlines of Theosophy; but it may suffice for the present purpose, which is to evaluate the philosophy in comparison with current religions and the scientific conception.

In the first place, it is a revealed religion. How do we know the facts just outlined? Thus: The past and future are continuously present in the mind of the Logos. To Him it is always now. Adepts, still on the earthly plane, can put themselves in rapport with the Logos in trance state and thus read at least the past at will. If they read the future also, they deem best not to tell us. But all these facts are learned from the mind of the Logos by specially qualified persons, and these facts are not open to general inspection. They cannot be verified by scientific methods, and thus it is seen that Theosophy is a revealed or dogmatic religion, and must be placed in the same category with other existing religions. If everything that it said were absolutely true, still not a word could be accepted from the scientific standpoint. It is not a science and cannot be discussed as science.

Again the philosophy "protests too much." All the deductions of science are fully accepted and even elaborated; but so too are all the fairy stories, ghosts and hobgoblins that the fancy of man ever devised. All these fit into their proper places as well as the scientific theories do. In short, everything that was ever thought of in the wildest flights of fancy, is, and science "has nothing" on the most light-minded ghost story. The toil and travail of centuries of scientific endeavor have accomplished no more toward truth for Theosophy than the "bed time stories" scattered to the long-suffering air by our broadcasting stations. If fancy is as true as fact, then fact is fancy. No solid ground remains to base the idea of "truth" upon.

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But let us not be hasty. Let us think of a test. Science, and history too, says that the general level of culture and intelligence is increasing century by century. It seems to be true, and we certainly like to think that we progress. I do not go out in the morning with pieces of sheet iron on my back to knock my neighbor over the head with a spiked club—but my ancestors did. A great many of us can read and write; of our ancestors, but a few. Many more instances can be adduced, and certainly the level of culture, what we call the soul, has advanced. Now what does Theosophy say?

It does not say; but we can make a logical deduction from the principles. As man first came from the animal, from the pet dog or cat, he was at his lowest stage, an imbecile, moron or degenerate. This fellow will be back again in five years after death, not much the better for his first experience; but if by chance we have a Master among us, Him shall we not see for twenty-three full centuries. It is simply a question in arithmetic. The imbeciles must increase in numbers while the advanced souls decrease, until this poor earth of ours is inhabited only by bestial savages, lower even than the cats and dogs from which they sprang. And this conclusion does not invalidate the general proposition of Theosophy that individual souls advance. We are not disputing that. We are taking their own statements at face value. We are adding their own figures, and if two and two are four, two from two leaves nothing—a fitting symbol for this philosophy by the practical test.

In the conception of science, and indeed in ordinary conception, only such matter is considered "living" as exhibits organization, growth and reproduction. The gap in science is between the cell and non-living matter. We have still here an absolute break. Granted the cell, no matter how lowly, and the chain to man is complete. But between the cell and "dead" matter there is no bridge. Does Theosophy bridge the gap? It seems rather to beg the question. It attributes life to the mineral. It is as if I desire to bridge a yawning chasm and one comes and says: "Lo, I can help thee, for behold, there is no chasm there." What answer shall I give him but: "Depart from me, thou fool!"

However, we have no wish to be vindicative. Many great truths are expressed in Theosophy and many high ideals beautifully stated. Yet, as must be the case with every false philosophy, danger lurks at every turn. If selection and breeding from the best stock is alone efficient to improve the race,

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whether that improvement be physical, mental or moral, if heredity is all, and environment but of temporary and individual effect, as scientists believe, then he who follows a philosophy that traces the reincarnation of individual souls across the lines of animal evolution instead of with them, who believes in fairies and the ghosts of ghosts, truly this one is in danger of serious and fundamental mistakes in ways of which he is little aware, but which may wreck the very advancement of man that he professes and strives so earnestly to promote.

By way of amplification of the above statement that Theosophy does not follow the lines of organic evolution, but runs crosswise thereto, we may recall that reincarnation is said to begin with the mineral kingdom, then the plant kingdom, then the animal and finally man. The statement that life exists in the mineral kingdom is contrary to the scientific definition of life, which begins with the organized cell. Any matter not organized, showing cell activity, growth and reproduction is not living matter by definition. But disregarding this, and beginning with the lowest cell-life, the evolution of the forms leading to man does not pass through the vegetable kingdom. The lowest cell-life is composed of organisms of one cell. We have today both one-celled animals and one-celled plants, so the conclusion seems reasonable that the division into plants and animals occurred before the origin of many-celled animals or plants. These underwent a parallel evolution into continuously more complex forms; but man, who is of animal ancestry, does not trace back to the plant kingdom, but directly to the one-celled animal, and when the connection between living organic matter and the same substance not organized into life-form is found, then man will trace back to the mineral. Theosophy is careful to omit the birds from man's reincarnation series, and this is perfectly correct, for man did not pass through a bird-like stage. The birds are descended from the reptiles, and though man comes from the same trunk, his own ancestry had separated before the bird stock began to develop. To be consistent, Theosophy should have omitted the whole plant kingdom from the scheme of man's development, and perhaps they will do so now that I have pointed it out. The philosophy is certainly sufficiently inclusive and elastic, too much so, indeed. With such an amazingly complex theory—and I have only touched the high points—almost anything is possible, and so, in go the old wives' tales along with the latest in science, all

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equally serviceable wares in this gigantic and brilliant if somewhat indiscriminate hostlery.

Another discrepancy, although a less glaring one, is that of deriving the souls of men from domesticated animals, such as cats, dogs, pet horses, trained pigs and the like. The soul of man should logically come from man's nearest biological relative, the anthropoid ape; that is, if the soul of man is to come from any living species. It seems clear that here Theosophy has made a greater mistake than any of those enumerated. To transfer souls from any one living species to another is absolutely illogical.

The theological conception of the soul differs from the biological conception only in this: That the former regards the soul as a separate entity which animates the body, while the latter regards it as a manifestation of the individual life. There is absolutely no difference between the two conceptions as to the function or activity of the soul during life. From our parents we inherit everything that we are, including our mental traits, our tendencies and everything that is the soul. Christianity creates a new soul for each child at birth (or properly at conception), which it does not do for the animals, a wholly illogical proceeding; Theosophy would derive the soul of man by evolution from an earlier undeveloped state, which is quite logical and proper; but the development should come through our ancestral lines and not first into a side-branch and then jump over. Let us see if we can correct them. Let us suppose, Theosophically speaking, that the species which became man, in the long geological past when it had reached a stage no higher than the anthropoid ape, possessed only a "group-soul." As it evolved, some of the souls "individualized" through the descent of the "Monad" of the "Third Logos" and became primitive men. After sufficient time, all the individuals of the species reached this state, and our souls are the reincarnations of these original ones. This would cut off the perpetual influx of new souls in the lowest state of degredation which caused us so much trouble a couple of paragraphs ago, and would allow the present population of the world to advance as it seems in fact to be doing. Is there any objection? So nimble a philosophy can make this change if it likes; and perhaps the Mahachohan was not correctly reported, even if he did "precipitate" the letter in the presence of Madame Blavatsky instead of writing it.

But wait, let not Theosophists accept our well-meant sug-

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gestions too hastily. In getting ourselves out of one difficulty, we run into another. If our present souls are derived from the ancestral species of man, there are not enough to go around, not even if every soul is continuously on active duty, which of course would spoil the possibility of advance into the higher "non-returning" states for any of us. The ancestral species of man was an obscure species, not dominant, small in numbers. The total number of souls possible to "individualize" was the total number of individuals alive in the most prosperous generation before "individualization" became general. This number, in a local species which had not dominated the earth, as man must have been in the beginning—for he dominated the earth by reason of superior brain-power, which the original species did not possess—was far too few for the present human population of the earth, yes, by many millions! Where did all these souls come from? We see but one solution along Theosophical lines, which is to suppose that man has a "group soul" yet, and that "individualization" is still going on. This may give some of us an uncomfortable apprehension that we are not sure of immortality if our behavior has been selfish, but back to the "melting pot" we go. And so one more fable accommodated. But—and it is a big but—we are again swamped with a mass of new undeveloped souls, and our former difficulty has returned. Oh, well, we remind ourselves of a cat chasing her tail. Let's think of something else.

Theosophists have but to remind us that we have simplified the theory too radically. In trying to be comprehensible, we have dropped a link. Very well, we succumb. We had our ideas from what we thought good authority, but it seems to be inferred, if not plainly stated, in Mrs. Annie Besant's "Man: Whence, How and Whither" that individualization is not now going on upon the earth, but that our present humanity individualized on the third lunar and fourth terrene Chains. This mixed mass of souls, transported from the former inhabitants of the moon, may account for any seeming discrepancy, and if our domesticated animals are not now individualizing, the flood of undeveloped souls which we feared has been averted. We had thought to put our finger upon a concrete point that could be tested, but like the Irishman's flea, "there he ain't." Indeed, in such a hazy, involved and theoretical mass of imagination as this is, we doubt if there is any fixed point. Listen to this: "A small but interesting group, one hundred and five in number, arrived 600,000 years ago from Venus. They con-

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sisted of some who had been pet animals of the Lords of the Flame, to whom they were strongly linked by affection" (page 113). Indeed, we retire. We had thought to compare the philosophy of Theosophy with other philosophies and with natural science. There is no basis of comparison. As well try to deduce a logical line of thought from the figures made by a rising thunder-cloud, here a face, there a figure, but each dissolved as you watch it and resolved into something else. Let us not watch too long. Into the house to avoid a wetting.

Let us turn our thoughts in this connection to a scientific conception of personal immortality. I do not refer to a scientific fact or even a theory but simply to a possibility. Still, it may gratify some of our readers to know that science allows even the possibility of personal immortality. We may get at the idea by considering the nerve cell. This cell is derived from an ordinary undifferentiated cell, just one of the cells in a simple multi-cellular animal that was set apart and specialized simply for communication. These cells exist in all multicellular animals, though not in plants. In the process of evolution, specialization required the digestion and selection of multiple nerve impressions before a resultant single action could be expressed by the organism, and for this purpose the nerve-cells became brain-cells, by a gradual process, most of the steps of which still exist in various species of animal. But the differentiation of the nerve-cell took also other directions, though nothing giving these species dominence resulted. One of these was the conversion of nerve-force into a perceptible electric discharge as in the electric eel, and another was the conversion of the same force into light, as in the fire-fly. These remarkable modifications gave the species possessing them no marked advantage; but when nerve-force became transformed into higher intelligence, it gave the species in which this development took place, namely man, a great advantage and predominance. Yet one modification seems scarcely more remarkable than the other. To produce from a primitive cell an electric discharge is very remarkable, for electrons are thought today to be the ultimate constituents of matter. Surely these humble eels have gone to the very root of creation in their production. And in light, we have what may be termed an endless immortal phenomenon, for light-rays, whether of sun, star or fire-fly, radiate into space forever, continually weakening with the distance, to be sure, but never absolutely annihilated till the uttermost limit of absolute infinity. Even now, by light,

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we look back into the dim past, perhaps before the world was, for the light now reaching us from the most distant stars has taken hundreds of millions of years to reach us, so great is the distance, and what we behold in the starry heavens is not those stars as they are, but as they were hundreds of millions of years ago. Similarly, in millions of years to come, some observer on a satellite of these distant stars, sufficiently equipped with powerful instrument, may observe the light of the fireflies of today, fitfully glimmering upon the vanished lawns of a dead earth, without air or sea, and from which all life has fled, but which to the distant observer retains the aspect of immortality.

Can the nerve-cell achieve in mind a like miracle? It is a flight of the imagination, of course; but shall we take wing together? We have seen that brain-cells were formed for the correllation of impulses, leading at last—with most of the gradations still extant—to the highest abstract thought in man. Let us suppose that brain action, what we call thought, produces a certain impression upon the ether in which it takes place, even as light is propagated through the ether and as the electrons may be composed of it (or its absence). As the complexity of thought advances in higher and higher types of men (the higher types being produced by the action of natural selection upon varying hereditary types—smart men lived and produced offspring, while the "dumb-bells" met an early death), the disturbance in the ether would become more profound, and at last reach a stage where it might be conceivably self-subsistent, and an immortal soul be born. We can draw the line of self-subsistence where we please, since it is all imaginary, and give immortality to intelligent animal pets, while denying the same to imbeciles and idiots and the Bushmen of Australia. Will such souls reincarnate? Who can say? Our flight of imagination is carrying us to such dizzy heights that we dare not look down.

Well, here are the "group soul," and "individualization," and perhaps other Theosophical ideas. But will the Theosophists recognize Theosophy now that we have done with it?

PART II.

The foregoing remarks are such as we are compelled to utter from our Bahai standpoint that religion must agree with science and reason. Science must absolutely reject all that cannot be proved by verifiable proofs, and so science must reject

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Theosophy. But having done our duty, we feel that all is not said. We have rejected Theosophy, but we have not disproved it. It may be true. So little of the vast unknown has been discovered by science that we cannot rest contented there. Our little island of proved fact in the illimitable sea of the unknown is too small a foothold for the restless soul, and occasionally it must take wing. And so that it does not lose its bearings, so that it returns to rest on its little island of fact, is there any harm in an occasional flight of fancy into the realms of this strange wierd theory where all dreams come true and the facts of existence become too insignificant to bother us? We opine to the contrary. We think there is no harm—so that we do not lose sight of our island!

A certain charm lurks in the suggestion of reincarnation. The idea runs parallel to our life-current. Individuals succeed each other, much the same generation after generation, and it savors of conservatism, we may say, and offers a certain explanation, this suggestion that they are the same, returning. Life begets life, not death. Death comes to the individual only after it has propagated life to the next generation, and so to the endless life-stream itself, death is a wholly foreign thing. Life buds off individuals over and over again, leaves of the same tree, of the same origin and essence, essentially identical, and so why not repetitions? Here is suggested in outline only to be sure, a causation, finality and explanation that the current theological conception of the soul lacks. For the theologian, the soul starts at birth, coming from nowhere without its own volition, hastily summoned to tenant the newly formed body.

"Who, without asking, hither hurried whence?"

The whole proposition is a question-mark. Then it lives its brief life and goes to its eternal reward or punishment simply on that, without future part or concern with this universe of ours. Or if faith be lacking to us, again we repeat with Omar Khayyam:

"And, without asking, whither hurried hence?"

This life is but a moment between an infinite unknown past and an infinite unexplored future, a dot between two endless dashes, an incident without precedence or sequence, void of meaning.

"And lo! the phantom caravan has reached
The nothing it set out from. O, make haste!"

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Thus empty is the theological conception, whether we be Mohammedan with beloved Omar, or skeptic Chrsitian of today.

And from this void the reincarnation idea snatches us. It puts vivification into the past, purpose into the present, and hope into the future. There is an object in it all, it would seem. Perhaps the idea is illogically expressed and incomprehensibly expounded, but may not an explanation of the vast mystery of it all lay hidden here? At least it will bear contemplation in this flight of fancy of ours.

And here is only one of many enticing avenues of inquiry. Matter, we are told, exists in other states than the solid liquid and gaseous known to us, other matter apart from and independent of ours, parallel to the stages of soul-development, and into these we may enter and explore.

And here, too, are the past and the future, existing somewhere. "To the Logos it is always now." What interesting secrets may we not decipher.

Again the several dimensions of space, infinity compounded with infinity. We stand dumbfounded by the intricacy and splendor of design. Here are tools for gods to handle, yet men may contemplate. Surely this is a glimpse into the very workshop of Divinity. And perhaps it is—but wait! Let us remember that we are now some distance above solid ground and had best prepare to return lest we risk a serious fall.

Perfective Laws of Personal Development

By Luella F. Phelan

SELF PERCEPTION — THE NERVES

Nature is often hidden, sometimes overcome, seldom extinguished. Habitual control of nerves exercises and therefore strengthens and regulates the Will, and education of the Will enables one to overcome predisposed tendencies and, in some instances, completely extinguish them—or as Hamlet says, "Either master the devil or throw him out, with wondrous potency."

There is a nerve in man that runs out to every room and realm in the universe. Since this big truth is a recognized fact, it becomes necessary to find out a few major points concerning

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the nervous system, and through a little attention, determine how we may make the nerves serve instead of destroy us.

One-celled animals need no nervous system, but the larger animals, consisting of a colony of cells—as it were—need a means of communication between the cells in order that their life may be harmonious.

Robinson Crusoe could not have used a telephone or a post office system, but a number of individuals living together and practicing a division of the labor of the community for their mutual advantage, are compelled to communicate with each other in order to make their necessities known. Communication is not all that is necessary. The great number of individual cells which make up the human body must be controlled by some central power, or they will not work in harmony—nothing will be accomplished, and a state of anarchy and helplessness, called disease, will follow.

The seat of this controlling power is believed to be located in the brain. The nerve cells receive, modify, and send out impulses. By these three kinds of acts the nervous system accomplishes what is called co-ordination. This term signifies not only that the cells work together, at the same time, but that they work together as a part of a plan for the accomplishment of a definite result.

Suppose that a man sees a bright dollar in the road and picks it up. In order that he may do this, the cells receiving through the optic nerve the impression of the shining coin must be in communication either directly or indirectly with the muscles of the arms, leg, trunk, head and neck, must act together. Even the heart and respiratory muscles must modify their action somewhat to suit the movement.

Each organ and its action is under the control of impulses that reach it through the nerves. Without these impulses the organs would not do their work. Nerve cells are microscopic bits of protoplasm. The Dendrons of a nerve cell are the tree-like branches which bring impulses to the cell. Through the Dendrons the cell may be in communication with numerous other cells. A branch of one cell does not join the branch of another cell. It has not been settled by physiologists whether the ends of the dendrons of communicating cells actually touch.

A Neuron is the unit, and the nervous system is built up of an enormous number of these units, together with supporting tissue. A nerve is composed of a bundle of nerve fibers. The brain consists of a number of large nerve centers with

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their connecting fibers. We usually speak of the brain and spinal cord as the central nervous system.

When something outside the body acts upon the nerves it produces a feeling or sensation by which the mind forms ideas of the surroundings of the body. The meanings of these feelings must be learned when first perceived, and they are mostly learned in childhood. The cells of the body are constantly sending impulses to the central nervous system, signifying their needs. These impulses give rise to feelings to which the mind assigns no definite location in the body; hence they are called, general sensations. Such feelings as hunger, thirst, fatigue, and sleepiness, belong to this class. General sensations are sometimes called instincts.

The Sympathetic Nervous System is a very interesting subject. This system controls the functions of unconscious life; while the brain and spinal cord control the functions of the conscious life. The brain has considerable influence over the sympathetic nerves—but in an indirect way. Physiologists say we cannot control the digestion or the heartbeat by the Will, yet the thoughts and emotions may powerfully affect them. The face blushes from dilation of its vessels when one is embarrassed or self-conscious. It becomes pallid with fear. Sorrow depresses the activity of the cord, which in turn sends out fewer orders, so that the food is not digested, and the cells are not nourished.

Sleep is the hygiene of the nervous system.

> "Sleep that knits up the ravell'd sleave of care,
> The death of each day's life, sore labor's bath,
> Balm of hurt minds, great nature's second course,
> Chief nourisher of life's feast."

Fresh and new sensations are necessary to the health of the brain. Mental activity strengthens the nervous system. The lesson is obvious. Get a new outlook upon life, new vision; get out of the ruts. Refuse to travel the road made smooth by too much travel; take a rugged path and hew a new road and find new life, new muscles and nerves, through the exercise of different thought; jostle new brain cells, keep them so elastic and flexible by use that they cannot drowse into nervousness.

Most nerve-racked people are nervous because they think nerves. They do not co-ordinate their forces—perhaps they think contrary to Nature. The perceptive senses were given to protect man; to be on the look-out for his well-being. They

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give the signals in proportion to the education and advantages we have allowed them.

To each man is given the perceptive senses; to each his special talent or talents, and to each man alone is charged a responsibility for Stewardship. To each alone must the Self look for its reward. No man can develop another by thinking for him. Whatever we find of science, or art, of control—mental, moral or physical, we must find through our own effort. Each must pay his own debt to Nature. Every man gets his own answer to the riddle of life through his own Observatory. No two men can see the same things through Life's telescope.

Truth is the same always—yesterday, today, tomorrow, and on through the ages to the end of recorded time; but no man can see Truth through another man's experience. All that is written is subject to plagiary, but we cannot steal thought nor duplicate life. We can emulate and aspire to become like another, but no matter how nearly we may come to reaching the mark, no matter how nearly alike the bindings of our volume of life, the material is individual. Each life is an individual book and what he writes in it is determined by what use he makes of his environment, his heritage, his time, his knowledge and experience.

Our sense experience is much richer and more varied than is ordinarily supposed. Indeed it is indefinitely rich and varied —different for different individuals and constantly growing with the cultivated use of the organs of sense; and he thrives best who uses each day to the greatest possible extent, as his school, and makes the most of the present hour from the place where he is standing. We cannot fill a coveted place on higher ground until we have taken advantage of the present and have succeeded in spite of our environment.

The way our nerves are affected depends upon the kind of stimulus which excites them. Every sensation has its quality relative to the condition just past and now present, of all the most closely connected parts of the organism. The condition of our nerves depends upon things done or attended to in the past; and upon our present experience. The degree of the affection depends upon the habits of life.

Man's mechanism stands at the center of the universe with telegraph lines extending in every direction. It is a marvelous pilgrimage he is making through life while myriad influences stream in upon him. Our nerves are the telegraph lines. Our brain the station that records the message. If the wires are

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kept in good condition we get a clear message; if the lines become impaired through misuse or abuse, then the message is blurred and the result is, a wreck.

The life of the nervous tissues is contingent upon the environment and susceptibility of education. Try the experiment of entering a silent room and sitting for a given time each day, perfectly still. Perceive the general testimony of the nervous system; the movement of the heart, the breathing, the murmur in the ears; the feeling of warmth or coolness. Be aware of life; conscious of everything within yourself. Attend to this general consciousness and take cognizance of the entire body. Let your mind center in every joint—in arms, to each part of the body. Learn to concentrate the attention. Exercise the body; using your own combination of exercises. Keep your mind on each exercise and learn to abandon yourself to the thing you are doing. Learn to relax as well as to concentrate. Train the mind to think only of poise, power, peace, plenty, purity, perfection and principle. Practice self control in walking. Do not let your thoughts wander but attend to all you attempt to do, with your entire mind. Learn to send the thoughts to any part of the body; to each organ; to every sense organ, and train it to send the message correctly.

When you are perplexed and worried, and are thinking only of nerves, stand erect and concentrate upon Self. Let the mind affirm quietly and resolutely, All is well, I am receiving the things I need—of health and strength and good influences. I am conscious only of good and harmony. Rise to thought of three-fold health of body, mind and soul. Affirm that the greatest joy of all joys is the joy of going on. Get the conscious realization that you are progressing and evolving from the old thought that you are a worm in the dust, to knowledge of the fact that you are the temple in which dwells divinity.

The nervous system is very apt to become a tyrant. When it is shattered or over-taxed it must have rest, and sometimes—maybe—a physician. It depends upon the one having the case of nerves. People lacking in self-control are easy victims to the tyrany. Nerves pinch or stick; hair often creeps, ticklish sensations run over the body, and many evidences are given of the presence of little blue devils; but the way to put such things to flight is to refuse to notice them. In other words, do not attend to them. Turn the mind elsewhere and fix it upon some important and absorbing subject of interest. As a matter of fact everyone exerts such self-control daily, in a thousand different

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ways. The clock's ticking, the railway trains, the huckster's accustomed voice calling his wares in the street, the children at play, the low of cattle, the songs of birds, the barnyard noises, the city's roar, and hundreds of other sounds that grow to be a part of us, pass unnoticed and do not in any way disturb us. So you see the mind can be trained to exclude as well as to include the distressing harrowing, nerve-tearing things of daily experience.

The accustomed ear is deaf to the world. Self-control is a beneficient muffler. Self-control is the generator of energy. Physical quietness is conducive to self-control. The importance of steady nerves is everywhere apparent. The unsteady duellist is doomed. The nervous surgeon acquires small practice. The trembling pen writes a crabbed hand. The agitated speaker loses his audience.

When you feel your soul giving way to anger or fear, then it must take command of itself and say, Steady, Steady! for it requires mastery of the body to enter the field of great undertakings. "'Tis not in our stars but in ourselves that we are underlings." If the mind is a-tremble the body reveals the fact. Fear sets a man in a panic, and the nervous system will be set on the edge of a collapse, unless it is mastered. To nerve oneself to the situation means to get hold of oneself and to control the nerves. It is the mind that makes the body rich; it is the mind that gives the body poise.

To be ruler over men you must first be able to be lord over self. A **whole** man possesses nerves and physical tone equal to all demands; and such is he who is King or Queen over the inner and the outer life.

January 1st, 1925.

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

I am enclosing check for $3.00 in payment for a 12 months subscription to REALITY MAGAZINE. I find it the finest published at present. Food for thought and healthy digestion, so I want to subscribe for it.

Very truly yours,
(Mrs.) A. M. Jaquess

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"I Had A Pipe Dream"—*A Story*

By Walter Frank Carter

I had just finished reading Harrison G. Dyar's story, "Though I come Back." I said to myself, "I wish I could write a story like that." I closed the book and laid it on the table, took an Owl cigar, raked a match on the stove, set the cigar off, took a seat in my easy chair, took a long drag and blew the smoke toward the ceiling. I watched it curve, wind, and twist around, form into strata and streaks and finally fade out. As I watched the smoke, I fell into a semiconscious state and had a pipe dream.

I seemed to be standing on a high mountain looking up a long, narrow valley, and pictures ran before my mind like pictures on a movie screen. I saw the most wonderful and inspiring pictures the mind can conceive or words can express. It seemed to be one grand and beautiful flower garden. As far as I could see were all kinds of flowers, all shades and colors; winding walks with beautiful trees all tinted with the glow of sunset in a June evening. On each side of the valley were low rolling and broken hills; they were terraced like stair; they too were covered with all kinds of flowers and trees.

Wonderful, wonderful indeed, were the pictures that ran before my mind.

It must have been the Garden of Eden writers talk and rave so much about. There was a little river that wound its way down the valley like a silver thread. As I stood and gazed upon this wonderful landscape, I saw a man walking along the river bank. He seemed to be sad and lonely. I could see lovebirds flitting from tree to tree and paradise birds. The peacock strutted around in his gay and brilliant dress. The little lamb ran on the green grass. The song birds were singing in the willows but still the man seemed to be sad and lonely. I think it must have been old Adam. I watched him as he came nearer to me. Presently he turned to one side and sat down on one of the terraces, leaned back and looked up. I, too, looked into the sky. I saw a group of angels looking down. I looked back to see what the angels were looking at and behold! I saw a woman. She was a perfect woman from the top of her head to the bottom of her feet. So I stood and looked at this perfect woman, her body made up of curved lines, symetrical in all its forms, not an angle to be seen in its whole make up. As I

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looked at this beautiful woman I thought of the theory of life. I saw in the picture show where this woman was a mere worm, a polliwog, wriggling around in the slime and ooze of the salt water marsh and through the laws of evolution, and the ages of time, she arrived at the stage of life she is now. And that she would continue on and after awhile she would be an angel and then an archangel and on until she got back home. I said to myself: "I do not want to believe this theory of life. I would rather believe that she suddenly flashed into existence, just as we see through the telescope new worlds and new suns, flash into the cosmic universe."

And as I stood and looked at the wonderful woman and man I discovered that there had been no owl to wink the eye of wisdom, or hoot the devils scoffs and sneers, no snake had wriggled across their trail and they were happy. I looked at the woman and she smiled and came toward me with outstretched hands. I took her hand in mine and said, "What does this mean?" She said, "Daddy, you have always been a kind of doubting Tomas, and now the pearly gates have opened a little and you have just peeped in."

About that time my cigar burned my finger, my specks hit the floor, I snapped out of it and said: "Hi, Ho, Hum, it's all a pipe dream."

Editorial Correspondence

Washington, D. C., December 17, 1924.

Dr. Harrison G. Dyar,
Editor, REALITY.
Dear Sir:

May I enter, as an interrogation point, the discussion between Mr. Haanel and yourself? Your methods of approach are admirably clear. It is evident that one of you is a physician (to use that word other than in its accepted sense, as the context will make clear); the other a metaphysician. So that, when all is said and done, your difference lies in that one word "meta." This leads me to the conclusion that what we are here concerned with is a boundary dispute. Mr. Haanel, like all mental scientists, like the writer, for instance, would forthwith annex the entire material domain as the product and manifes-

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tation of mind. You, on the other hand, while your science of today is progressing by leaps and bounds beyond the crass materialism of an earlier age, nevertheless properly refuse to be hurried to the final conclusion, however logical it may be made to appear. Science patiently and persistently pursues the experimental path. Its method of reasoning is inductive. It does not so much deny as ignore what is beyond its present capacity objectively to demonstrate. To ask it to do otherwise would be to seek its suicide as a department of knowledge. But when the Standard Dictionary can define "An atom is a centre of force, a phase of electrical phenomena, a centre of energy, active through its own internal make-up, and giving off energy or heat or radiation"; and when a progressive science demonstrates that such an atom is in reality a solar system of the infinitely small; and when it is even suggested that it may yet be possible to break down the electron into its component psychons; Mr. Haanel and our ilk can well afford to be patient. You are surely coming our way.

Now for the question which is my excuse for seeking to enter this discussion. Science, it is admitted, deals and can deal only with acknowledged facts. Is not consciousness such a fact? Regarding consciousness as a manifestation of energy, shall we not admit that it is the highest form of energy? Is there anything higher than that which knows and knows itself as the knower and can check up on and verify its acquisition of knowledge? Now, if any energy is thus self-conscious, must we not conclude that the All Energy is equally so? Else will we not have some energy rising above its source and a part greater than the whole?

Again, Man, the Knower, is at once the recipient of and the instrument by which he acquires knowledge. The trained use of the senses and of the faculties of the mind are the sine qua non of the entire body of scientific doctrine. Now, when the limits of physical sense in scientific research are reached, is science then forthwith to cease? Or having retraced knowledge to the threshold of the mind, shall not Dr. Dyar there grasp the outstretched hand of his brother, Mr. Haanel, who is standing smiling to receive him? All further progress, it would appear, must perforce proceed within the consciousness, with itself as subject, object and instrument.

Yours truly,

Smith Tassin

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Editor, REALITY, January 2nd, 1925.
New York City, N. Y.
My dear Sir:

Mr. Smith Tassin says that "All further progress, it would appear, must perforce proceed within the consciousness, with itself as subject, object and instrument." This, I am afraid, would result in the consideration of the conscious man only.

Man is a conscious being, but he is much more; in fact, the greater part of him is subconscious or unconscious.

The conscious man is related to the objective world by the five senses. When any vibration takes place in the ether, the vibrations are made known to the individual through one of the five senses, and the cerebro-spinal system of nerves conveys the intelligence to the brain and the individual becomes conscious of these vibrations and in this manner he contacts his environment with the objective world.

But, the consciousness of the individual consists of but a small proportion of his existence. He is not conscious of the method by which his food is converted into blood, brain, nerves, teeth, bone, nails and hair. He does not consciously direct the processes by which air, food and water are converted into energy. He does not consciously direct even such a small operation as walking, for if he had to consciously direct every nerve, muscle and tendon in this process it would be indeed difficult and slow.

He does not consciously direct the process by which the cells repair a rupture or bruise or cut in the flesh, but the cells not only secure the material, but bring it to the point where it is needed and make the necessary repairs promptly and effectively without any conscious direction on the part of the individual; and the reverse is equally true. When the cells, for any reason, become disorganized, or through improper mental action, or emotional impulse begin to tear down and destroy, their work is equally efficacious, but in this case of course the results are unfortunate. It is, however, mental action, but this mental action is not conscious.

There is a great and insistent demand for a knowledge concerning the verities of life which is taught in no school, no text book and no University in all the world. The Universities have evidently felt that this work might well be left to the church, but the church has missed its opportunity, as Dr. William Pierson Merrill says: "The rigid abherence of the church to doctrines and traditions and points of view utterly incompatible with that scientific spirit and method which is the very

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ground work of present day instruction is far more serious than the lack of interest shown by the University or College." The young men of today enter college as Christians and graduate as atheists or agnostics, because the church does not present religion to them in a manner compatible with the Truth as it would come to them in a school or college.

The Standard Dictionary tells us that mind is "The spirit or intelligence pervading the Universe." It goes on to say, "The word mind, as illustrated by its many meanings, is elastic, and may be used to cover all in a sensitive organism that is not manifestly and strictly physical."

It is evident, therefore, that this mind, spirit or intelligence which pervades the Universe, and is the life principle of every individual in existence, is already so well known and recognized as to find its place in the dictionaries of the country, but notwithstanding this it is evidently not recognized or even known by many physical scientists. On the contrary it seems to be completely ignored.

Prof. Elmer Gates tells us: "If it is the mind that creates and discovers every science and art, and if it is the mind alone which can supply such knowledge to an amelioration of the conditions of life; if it is the mind that builds every house, writes every book, and paints every picture; if it is the mind that suffers and enjoys, then it follows that a knowledge of how to regulate the functions of the mind, so as to achieve results more economical and truthful, will rank first in importance in the knowledge to which the human race has been paying attention."

The same authority tells us that Metaphysics is "The science of the first principle of being and of knowledge; the reasoned doctrine of the essential nature and fundamental relations of all that is real."

I am therefore inclined to think that further progress will be along the lines of Metaphysics. It will come by a systematic study of that mind or spirit or intelligence which pervades the Universe and of which the individual is not conscious and cannot be conscious for the reason that it does not reach him through any one of the five senses. He can, however, become conscious of this mind or spirit through its effects and by an understanding of its laws, and these laws are coming to be recognized and understood by a constantly increasing number of persons in every country in the world.

Yours very truly,

Charles F. Haanel

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Concerning Consciousness

By Doolittle Shillingsworth

Mr. Smith Tassin says that Dr. Dyar and Mr. Haanel differ in that one is a physician and the other a metaphysician. He shows that Physics, or science, cannot go beyond the proved without destroying its usefulness. If Physics goes beyond Physics and becomes Metaphysics, then it no longer has any value as Physics. Has it any value at all, or to put the question more pointedly, has Metaphysics any value? That Physics has value, using the word Physics in the sense of science for the sake of the alliteration, will be admitted by all. But what is the use of Metaphysics? While Physics has been plodding ahead for the last two thousand years, adding discovery to discovery and principle to principle, Metaphysics has been arguing "about it and about." Surely the metaphysician carries the burden of proof for his side, with a vengeance.

But Mr. Tassin makes another point. He suggests that consciousness is a concrete fact, and on this fact the Metaphysician may become Physician and rear a structure of credible theory. Let us consider.

Consciousness as first hand knowledge is confined to myself, the writer. I do not know the consciousness of any individual but myself except by inference. However, I see other beings resembling myself; they act as I do, and it seems reasonable to suppose they are conscious as I am. Then if we consider this consciousness, this state of awareness of the living organism, and exclude speech and the connected thought founded on speech as beeing unessential to consciousness, then we may infer consciousness in all the dumb animals. If we make a further restriction and exclude memory and its concomitant purposeful actions, then we may also infer consciousness in the instinctive animals, insects, crustaeceans and worms. But may we go further? Are plants conscious? Indeed we do not know. The inference here breaks down. We cannot say that every organism that has life has also consciousness.

The result of this reflection seems to show that the so-called fact of consciousness is an illusive thing. It is not a general principle or force that can be taken by itself and reasoned about. In the most highly developed of organisms we conclude that it exists, and that it becomes less intense as we

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go back down the scale of advancement. We do not know that it is a concomitant of all life, and quite certainly it cannot be regarded as a prerequisite of life. That any form of consciousness should extend beyond the life of an individual is a wholly unproved and gratuitous assumption. Therefore consciousness, important as it may seem, is reduced to the subjective aspect of a comparatively high form of life. It is an aspect, rather than a principle.

The conclusion that suggests itself to us is that Metaphysics would be improved by expunging the first four letters of the name, and all thinkers could join hands in the pursuit of knowledge on a scientific basis.

Dr. H. G. Dyar, Editor of Reality Magazine

Dear Sir:

In the January issue of "Reality," Mr. Wm. E. Mann seems to take exception to certain statements I made relative to the enormous recreative and reconstructive power of the individual when functioning through the subliminal mind. He misunderstands my language, but seems to agree perfectly with my thought. The subconscious, unconscious, subliminal or superconscious minds are terms used to simplify the behavior or action of the ego, that is the individual, on the conscious plane of life. The subconscious, for instance, is the seat of memory-instincts, habits, tendencies, which are reactionary and compelling only as we yield to them. The unconscious, including the subconscious plus, that is the subliminal or supernormal and the superconscious, the ego uses as the new yarn to work into the warp and woof of the objective life. Mark! He, the individual, uses these, and he uses consciously in his conscious objective mind. It is through use in a constructive way (through imagination and ideality) that the individual man or woman rebuilds his life, overcoming sickness, misfortune, heredity, fatality, etc. The popular attitude of "let George do it"—that is the subconscious mind—is unnatural, unscientific, and a psychological heterodoxy which all clear-visioned students of reality repudiate. It is synonymous with spirit-control or vicarious domination!

J. C. F. Grumbine

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The Chimera of Orthodox Supernaturalism

By William Montgomery Brown

(Bishop Brown has sent us a long article with the above title, which is his address and plea to the Review Court and the House of Bishops of the Protestant Episcopal Church of America relative to his conviction for heresy by the first Court. The article is too long even to review here; but the following digest which accompanies it, we are glad to present. Bishop Brown is after the realities of religion. Our best wishes go with him. —Editor.)

Did the Protestant Episcopal Church try Bishop William Montgomery Brown for heresy?

Bishop Brown insists that it did not. He admits that a court of eight bishops, sitting in Cleveland last May, found him guilty of holding and publishing views contrary to the doctrine of the church: but in the plea to his brethren, entitled, The Chimera of Orthodox Supernaturalism, a Memorial to the Court of Review and House of Bishops, he insists that nothing in the nature of a trial occurred.

They found him guilty of heresy, he maintains, without letting him into the secret of what his heresy was. They found him guilty of thinking certain thoughts, which did not harmonize with the "doctrines" of the Church: but although they produced his allegedly heretical thoughts, in the shape of twenty-three quotations from his book "Communism and Christianism," they utterly failed to produce the doctrines.

They said in effect, he declares, that a Bishop must not think such thoughts: but they failed to indicate what sort of thoughts a bishop may think. They assumed to measure him, as it were without any standard of measurement. They assumed to pass upon his belief without using or possessing any standard of belief.

No one, Bishop Brown argues, can be tried for violating a law until somebody discovers the law. No one can be tried for heresy until some standard of orthodoxy is set up.

In all good humor, the Bishop exonerates his judges for their failure to draw the line between "permissible and unpermitted thinking." He concedes that no such line can be drawn: but since it can not be drawn, he contends, the attempt to prosecute a charge of heresy becomes ridiculous.

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All thinking Churchmen, Bishop Brown declares, recognize these truths, citing the increasing reaction against dogmatism and the very general feeling that heresy trials are to be avoided wherever possible. But few have thought the problem through. Few, especially those with an ecclesiastical training, understand why the dogmatic position is so embarassing to the Church. Bishop Brown, passing lightly over the question of his own personal rights and wrongs, devotes his appeal to the clearing up of this "ecclesiastical dilemma."

Heresy is not a crime, he says, and therefore can not be subject to criminal procedure. But he goes further than that. Orthodoxy, he declares, is absolutely impossible. Even the most conservative churchman of today, even the most reactionary fundamentalist, does not believe the various dogmas of the Church in the sense that they were believed by the ecclesiastical minds who so carefully and painstakingly formulated them.

But Bishop Brown is not a "modernist." The modernists, as he sees them, are very much like the fundamentalists, except as they may disagree as to just what particular beliefs should be considered fundamental. He is not trying to revise the creeds. He would as soon remodel the old Cathedrals along twentieth century lines. Nor is he trying to remove certain "non-essential" phrases which, when taken literally, seem too ridiculous to the scientific mind. It is not for liberalism that he speaks, but for liberation. Instead of trying to bring the creeds up to date, he would simply bring our minds up to date so that we can properly appreciate them.

As literal statements of objective facts, he says, these creeds are intellectually stultifying and spiritually valueless. But as symbols of the eternal quest for truth, they are useful and inspiring.

"I am more modern than the modernists," says Bishop Brown, "and more fundamental than the fundamentalists. What is needed is not merely a new conception of the nature of the universe, but a clear conception of the nature of truth. We are incapable as the ancients of establishing any limit upon scientific investigation and of formulating a perfect literal belief."

For the truth, he says, can not be "handed down." It must be dug up. The priesthood is not, as it has historically assumed to be, the Keeper of the Sacred Mysteries. It can no longer pretend, in fact, to any such function. We are living in a scientific age, and we must go to the sciences for the answer to any

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scientific problem: and even if our conclusions are erroneous, they can not be subject to trial and punishment. Churchmen know this, he claims, as well as anyone, if they could only think. But they are kept from thinking, and from solving the problem which constitutes such a continual embarrassment, because of this inherited misconception as to the nature of truth.

That is why Bishop Brown is not defending himself in any negative way. He is calling, not for less faith, but for more. Not for the destruction of the ancient symbols, but for their fulfillment. He is not trying to free himself from the charge of heresy but to free the Church from the one obsession which keeps it from functioning, as both he and his judges are anxious that it should function, in the service of a living world.

THE SOUL

By George W. Louttit

(Continued from January Reality)

Because these unions took a stand against slavery and placed women upon an equality with men, they incurred the hatred of the patricians, who did all in their power to destroy them.

Ninos, Theoris, Neaera and Glaucothea, the latter the mother of Aeschines, were officers in labor unions, and took prominent parts in their affairs, and because of this were branded as courtesans, seditionists and unpatriotic subjects. These women taught the four hundred thousand slaves then in Athens, the power of love and organization and instructed them in the tenets of the unions.

The masters fearing these organizations, selected Demosthenes to destroy them by securing convictions of their leaders. Packing the jury, this great orator, evading the real issue, attacked the character of these women, and of course secured their convictions, when they were hurled over the cliff of the Athenian Barathon, the breaking of their bones bringing cheers from the depraved aristocracy.

Demosthenes was the mouthpiece of the patricians, Aeschines that of labor, and the edict had gone forth that Aeschines must perish. In this prosecution Demosthenes again evaded the real issue and resorted to the tricks of the pettifogger by referring to the lowly birth of his enemy, but the defense of

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Aeschines was so effective that his life was spared, though he was driven from Athens. Going to Rhodes, he organized many unions, the inscriptions upon stone telling of his effective work, while the aristocracy, through with their brilliant tool, shamed him with the scoffs, and humiliated, he committed suicide.

These labor unions or the jus coeundi of Solon, were the first who compelled the observance of Sunday, and centuries before Christ they established the eight-hour law in Egypt, Greece and Rome. In Rome they were known as the collegia, from which came our word, college. They also had their pass-words and initiations the same as the secret societies of today. In fact, they were secret societies, and for self preservation had to have pass-words, to protect them from spies and provocateurs, for they were carrying on a propaganda that was treason under the law; that is, they taught and believed that slaves had souls, that slaves had a right to marry and have families, and they believed and practiced communisim.

In the initiation, the members took a vow to love one another. Their house or oikos was established with groves and seats for banquets and entertainments, and their members with their families were supplied with the means of comfort and necessities from the common fund. Because of this practice of communism many of the unions became rich and powerful, so much so that they elected many of their members to office and in part controlled public work.

These ancient labor unions worked under a kurio or lord, whose business was to oversee the happiness of the members and see that each had an equal share in the common product of the union.

The members of these unions had to compete with the labor of the slaves, and as the latter were hired out from three to ten cents a day, it can be seen they had keen competition, and the unions' only chance of meeting it successfully was by the practice of communism, although by the practice of this, they were violating the law, which required that they purchase their merchandise from the priests and middlemen; consequently they were in frequent trouble with the government.

The pagan labor unions had their gods such as Dionysus or Pythian Apollo, the Almighty Jehovah, protector of toils and its fruits and the giver of joys to men; Minerva, the goddess of spinning, manufacture of woolen textile goods and workmen's craft, Diana or the Greek Artemis, who was goddess of the red-dyers, hunters and archers; Ceres, the Roman goddess of

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seed and harvest, in Greek mythology known as Demeter, and in Egypt as the divinity of Isis.

Many of the temples of these gods were the homes of labor unions, also were places of sanctuary. If a slave escaped and gained an entrance within their portals, the authorities could not take him, because these temples were dedicated to the gods, consequently it was a common practice of the unions to purchase the slave in the name of the protecting god, the lord of the union giving the owner of the slave the money at the shrine.

These ancient freemen, freedmen and slaves were always looking for a messiah or savior that would deliver them from bondage, and history records many men whom these downtrodden people looked upon as such, and followed. Almost all of these men were magicians, who by their prophecies and tricks, which they attributed to supernatural powers, sometimes gained a following and power that required large armies to suppress.

One of the greatest of these men was Eunus, a Phrygian, who when captured by the Romans was a member of the Phrygian Association of Dionysus artists and a member of the great Gemeinde.

Taken to Sicily as a slave, he prophesied that the goddess Demeter or Ceres was revealing herself to him in his dreams and was about to free all slaves. By reason of this prophecy and the remarkable tricks he performed he gained much notoriety and a large following, who looked upon him as a messiah.

Secretly organizing the slaves, he attacked the authorities, who taken by surprise, were unprepared and capitulated. With the weapons and arms taken he equipped his followers, then liberated the sixty thousand convicts and slaves that toiled in the underground quarries and workshops of Sicily. Everywhere he went he gained recruits, finally having an army of three hundred thousand soldiers.

It was an opportune time for the slave to gain his freedom, for Rome was in the throes of the Gracchan revolt, and Aristonicus was leading another in Asia Minor, but the leaders of the slaves began to quarrel among themselves, and divided were unable to cope with Rome's united army. Thousands of slaves were slain in battle, thousands more were crucified and the remainder driven back into slavery.

Twenty-nine years later, Salvius aroused the workers to

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battle for freedom, and gathered a formidable army. Herding the unorganized workers and slaves, the Romans promised them freedom if they would subdue the uprising of their unruly brothers. They believed the promise made would be kept, and slave fought slave, and with the assistance of the Romans, Salvius and his followers were defeated, and suffered the same fate as the followers of Eunus.

Rome was at the height of her glory. Her coffers were overflowing with booty forced from the bleeding nations of the world; two million people swarmed upon her hills, and millions of men, women and children were auctioned off in her slave markets throughout the world. She boasted of her scholars, her wealth, her art, her buildings and her nobles, and yet she denied that the slave had a soul, or a right to family or property; although these works of art, these buildings and monuments, that have been some of the wonders of the world, were mostly born of the brain and hand of the despised slave. Even here scholars were of them.

During the reign of Sulla, one hundred thousand Semetic slaves raised the cry of freedom, every one of whom was butchered.

The circus Maximus was almost four miles long, four hundred feet wide and contained four hundred and eighty thousand seats. Here the Emperor Tragan held an orgy that lasted one hundred and twenty-three days, where he and his family and guests, dressed in mantles of white, fringed with purple and gold, daily occupied the imperial box. Extending from either side were the state-boxes occupied by the officials; and upon the lower tiers of seats sat the patricians and persons of rank, wearing white, purple and gold. In the remaining seats sat petty officials, merchants, freemen, freedmen, and occasionally a slave in motley array of holiday attire.

Each day at a signal from the Emperor, hundreds of bands began their music, and the procession started headed by the images of the deified gods of the imperial family, conveyed in cars of white and gold, drawn by huge elephants, attended by the college of priests, preceded by the presiding magistrate seated in a chariot of gold, with the insignia of the triumpator. This was followed by hundreds of chariots drawn by fleet Arabian horses in trappings of all colors. Then came lions, tigers, panthers, bear, leopards, lynx, and other wild animals in cages. Even the huge python had its place in this pageant. Then followed the archers, foot-runners and children; and lastly the

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gladiators, ten thousand of them, Roman, Tracian and Gaul, wearing mantles of white, purple, gold, green, blue and red, armed with glittering swords and shining shields.

After this procession, the arena was cleared, with the exception of the animals and slaves who were to furnish the entertainment. The ladies clapped their hands in glee for real contests were about to begin. One hundred gladiators faced each other in pairs, each wearing the color of his master, who was wagering upon the skill of his fighting slave. Opponents shook hands, opponents that were friends, some even brothers with the same fathers and mothers.

The Emperor gave the signal, the bands ceased playing and the gladiators faced each other in breathless silence. One hundred swords were drawn, one hundred shields were raised and steel struck steel. Then came the fight, real and earnest, love turned into hate, and the friend had become a foe, and finally fifty blood spattered men, holding fifty blades covered with the gore of their brothers, stood triumphant over fifty lifeless forms, intoxicated with hysteria and excitement, with the music and cheers ringing in their ears. As the bands played slaves carried out their dead comrades, and again the arena was cleared, but only for a moment, for cages of wild animals, each accompanied by a gladiator, dashed upon the scene. In front of this brutal audience was a wide and deep ditch of water to protect it from the beasts. As the wild beasts were goaded from their cages, the bands began an inspiring air, and men, women and children cheered, whistled and laughed. Bets were placed and wagered over clinking glasses of wine. One gladiator faced a lion, another a tiger, another a leopard, some panthers, and some foul smelling pythons. The lion roared and lashed his tail, then sprang, but the gladiator skillfully evaded the murderous claws and jaw; but he who faced the tiger was not so fortunate, for he was bleeding and groaning in the agonies of death that brought cheers from the multitude. Also a python was victorious for he was slowly crushing the life out of his victim.

The surviving animals were driven from the arena into their cages. Again the bands played and child gladiators were brought forth, children who were playmates, whose mothers were slaves, and whose fathers were patricians or nobles, who were wagering upon the skill of their own flesh and blood and from whose lips came a cry of disgust or curse if the little one fell dead or wounded, causing its cruel parent to lose his bet.

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While partaking of wine and food the crowd joked and laughed. Fleet horses with their chariots now dashed into the arena. At a signal they came to the starting point and at another signal were off like the wind, those in the rear being almost blinded by clouds of dust. Whips cracked, drivers shouted words of encouragement to their steeds, and the rumbling of the chariots were almost inspiring. On they went. Yonder dashed the red with dripping sides, distended nostrils and terrific strides, who gained at every bound and passed the purple, the gold, the white, the green, and the race was theirs.

And when this occurred, Emperor, patrician and officials expressed their disgust, for the color was not theirs, but that of the despised slave, so left, the patrician to his bath and banquet, to spend the night in revelry, leaving the slaves to bury their dead.

Notwithstanding the fact that this scene was repeated daily during this orgy, the pretext given by the Romans for the suppression of labor unions was that they corrupted politics and the morals of Rome.

In this day, Cicero was the mouthpiece of the patricians, and Claudius was the champion of the organized workers, and the edict had gone forth that Claudius must be brought to trial and crushed. Cicero, like Demosthenes, avoided the real issue and dwelt upon the lowly birth of Claudius which was sufficient to condemn him. Then Marius, the tribune, attempted to uphold the right of labor and suffered the same fate, but the organizations of the workers still lived.

Spartacus was a Roman slave, but a Thracian. He was one of Rome's gladiators and with other gladiators made his escape. Upon the Appian way they met a wagon loaded with swords, daggers and other weapons that the Romans had intended they should use against each other in the arena. Seizing these weapons they reached Mount Vesuvius and took refuge upon one of its crags. In the night they were surrounded by three thousand Roman soldiers of the standing army under the command of the proud Praetor Clodius Glaber. In the early morning the gladiators attacked the army, and taking it by surprise put it to flight. With the arms secured they marched to Pompeii and Herculaneum, where more volunteers were secured. In time this handfull of gladiators grew into an army of three hundred thousand soldiers, when jealousy crept among the leaders, who envied Spartacus for his successes, and which took the spirit out of the army. At Silarus, Spartacus met four hundred

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thousand soldiers under the generalship of Pompey, Crassus and Lucullus. It was a desperate struggle, Spartacus leading, leaving a trail of dead behind him. But the moral of his army was poisoned by the envy and jealousy of his lieutenants, and finally a Roman sword reached his vitals, and disheartened, his followers fled, and the workers suffered another defeat. Six thousand of them were crucified, their dead bodies being strung along the Appian way to awe the workers into submission, and the survivors were again driven back into slavery.

PROVIDENCE SANCTIONS

By Carlan H. Longley

How often do the hearts of men grow weary
Of waiting for life's purpose to unfold;
The time-eternal mystery they would bury
Far in their hearts while yet they search for gold.

Yea, do they not more often think of pleasure
Than of the power that put them here to lay
The bases of a more substantial treasure
Than all the mounds of golden lands today?

For is there not a purpose in this calling
Of everlasting energy sublime?
Or is it just phenomena appaling;
A process of an undulating time?

Nay, more than that, I tell you there is purpose
To all this world of trouble and suspense;
And we should not allow our minds to shirk us,
And lose the guidance of His Providence.

For we can never call this world our own,
Nor raise the dead, nor walk upon the sea;
Without the sanction from His mighty Throne,
We cannot span the bounds of liberty.

Then who are we, that roam this fated sphere,
Who worship self, yet speak of liberty;
How do we thank the power that put us here,
To measure life through Immortality?

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RELAXATION

By Dr. Harris H. Luntz

Divide your working-day into half! If you find that your work is running you down, and straining your nervous system to a breaking point, it is imperative that something be done to avert serious results. Twelve years ago, I found myself gradually drifting toward this point—my large practice necessitated a constant tension and stringent alertness that kept my nervous system keyed to a high strain. I broke down, for those were the days of ignorance of plain things—ignorance of Nature's limits.

After I had recuperated, once again I found myself being drawn into old channels. I made a study of the subject and was gratified at learning a method by which I could successfully oppose the grinding forces of present-day existence. I found by introducing a period of relaxation into my working day, I was alleviating the burden upon my nervous system.

A child in a normal state of health will find it easy to relax, providing of course that he is not disturbed by a noisy environment. The natural ability, bestowed on us by kind Nature is almost always destroyed by the surroundings that proceed from modern civilization.

In the older person, to master relaxation is a task that must be studied. Between 1 to 5 P. M. is the best time for it to be practiced. From one-half to two hours the duration of the occasion. The place selected should be a room situated away from all noise and inquiet. A bed in the room, a pillow only high enough to keep the head straight with the rest of the body. The windows of the room should be open enough to keep the atmosphere cool and fresh. The patient to be dressed warmly and in loose clothing.

Lie down upon the bed in the most comfortable position. Sink the head into the pillow, allowing the muscles of the neck to be laxed and soft. Press the palms of the hands over the closed eyes for one minute, moving the hands in a massage-like motion very easily and slowly. Drop the hands to the sides of the body. Keeping mouth shut, allow jaw to droop and tongue to fall into eased position.

Arrange the legs, ankles, hips, and shoulders to a simple and eased position. Let every organ and limb lay loose and comfortable, droop, droop away to semi-consciousness, allowing a purple haze to bathe the body into delicious comfort.

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"A Logical Deduction"—*A Story*

By Harrison G. Dyar

Richard Courtney and his wife were not people who thought only of their own pleasure, and as to the work of the world, "let George do it." They both had inherited fortunes of their own, and they might have taken this attitude, but they did not do this way. No, on the contrary, they had family pride. They wished to be well represented in the next generation, and they were willing to take the trouble to that end. They lived at home. Mrs. Courtney, who had been Dorothy Dashwood, was personally supervising the twins, with competent help, of course, and she was fully occupied. Mr. Courtney, however, found much leisure on his hands. He felt somewhat out of place in the nursery, the library felt lonely, and he had no desire to spend too much time at golf. The men at the club were indifferent company, and so he fell to thinking of his old hobby, which had been detective work. If he could only find some mysterious problem to solve, that would occupy these spare moments that were the source of occasional tedium.

Well, how to find a problem to solve? He glanced over the newspapers, but saw nothing inviting his attention. The repulsive details of crime and violence elicited no interest. He went to the window and drummed on the pane. This library window had a special construction. The lower sash, when opened was arranged to drop into a box, a construction common in street-car windows, the object being that the window might be fully opened in summer, as if no sash was there. It was closed now, drawn up, and Courtney's idle glance noted a small scratch across the lower sash, as if a projecting splinter or nail had been encountered in closing it. He could not see the nail. He unfastened the sash and dropped it, but could see no roughness. Evidently the defect had been removed, and he started to lift the sash again. Some object grated against the pane, and as the lower part of the sash reached the top, wedged itself rather tightly.

Courtney perceived that something had been accidentally dropped into the casing, and this it was which had interfered with the closing of the window, and doubtless formerly caused the scratch. He lowered the sash half way and tried to reach the object with his fingers, in vain. His interest in a definite object being now aroused—and though the object was small,

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his leisure was vast—he went to the tool chest and got a wire. After many attempts, he finally secured the offending object and drew it forth—a crucifix of sandal wood, elaborately carved and with a monogram on the back that he could not decipher. On one arm six notches were cut, seemingly with a pen-knife, in brutal disregard of the damage done the ornamentation. The tip was abraded, evidently from its contact with the sash.

Courtney regarded his find curiously. The object was wholly strange to him. None of his family nor friends belonged to the religious faith in which such an object is used. For a few moments his mind was hopelessly at sea, a ship without a rudder. Then, perhaps from consideration of this very simile, a clue obtruded itself. I use the word advisedly. The clue obtruded itself, for it did not seem at first a reasonable or even sensible clue. But starting from his mind being at sea, there was suggested a ship, a sailor, a superstitious sailor of Romish faith, one who might have notched his crucifix to commemorate —what? And as to who the sailor was, his image presented itself concomitantly with the idea, none other than Smith Lowery, who had been a suitor of his wife before marriage, and at one time reported engaged to her, though this had been denied. He had never liked Smith Lowery. A former suitor of one's wife is not apt to be an object of affection; but there were other things. His nautical air, his swagger—then his religion? What was the religion of Smith Lowery? He had never thought, but now he remembered that he had never seen him in church. He may have been a Roman Catholic, what more likely? And here this crucifix to confirm it.

Courtney went to his desk and sat down to think, the crucifix before him. Why had Smith Lowery notched his crucifix and how had it come here? This was his house, and certainly Lowery had never visited him. There was only one plausible explanation. Lowery must have given the crucifix to Dorothy, now his wife, and she must have dropped or hidden it here after her marriage to himself.

This gave his thoughts an unpleasant turn. Jealousy of Smith Lowery was aroused, a feeling which he thought he did not harbor toward the man, nor had any reason to harbor. Had he no reason? He put the crucifix carefully away in his desk, arose and paced the floor in thought.

Smith Lowery was not here. He had left after the denial of his engagement to Dorothy Dashwood was given out, going hastily, and presumably to sea. He had never come back; but

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he was not a native of the region, and not being engaged to Dorothy, there was no reason that he should come back; so that line of reasoning petered out. But he had given Dorothy the crucifix, and she had kept it, worn it in fact, until its discovery by her husband being imminent, she had hastily thrown it into the first place of concealment at hand, the open window casing. Probably she was unable to recover it, did not wish to advertise her search, and fancied that the object never would be discovered anyway.

Ha! but it had been. Courtney's pacing became more rapid and resolute. He would solve this sinister mystery to the bottom.

Well, he had no tools but his own powers of deduction, for to question Dorothy would be useless. If she were guilty, it would serve but to put her on her guard, and if innocent, she could throw no light on the matter, while he would appear foolish in her eyes. He resolved to use deduction. Was not this his hobby anyway?

Dinner intervened, and he met his wife and the nurse at the table. They were full of the babies and household affairs and did not notice his distraught manner, if indeed he showed it. He returned to the library, solitude and unpleasant meditation.

Point number one. Lowery's relations to Dorothy had been sufficiently intimate that he had given her his choicest possession. Nevertheless, their relations had been broken off, either through Dorothy's discovery of evil in Lowery's past, or of him jilting her. The latter seemed improbable for two reasons, there was nothing bad to be found out about Dorothy, and if he had jilted her, she would be angry and not likely to keep his trinket. No, she had dismissed him for some publicly unpardonable sin, which she nevertheless forgave him privately and kept his present, cherishing it so highly that she did not wish her husband to know she possessed it, and so had hastily hidden it from him. This part of the problem being solved to his satisfaction, Courtney felt more depressed than ever.

Point number two. Who was Smith Lowery, and why did he notch his crucifix? A superstitious sailor, on what ship and where? Why does a man notch an object habitually carried, such as a gun, dagger-hilt—or crucifix? Only as a record of evil deeds committed, deeds done in defiance of law and right. And what a despicable and vaunting evil-doer must be he who would deliberately notch a crucifix to record his crimes, a cru-

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cifix, symbol of devotion and the sacrifice of our Saviour! Courtney was a little staggered at the conclusions to which his deduction was leading him. He had never liked Smith Lowery, no, but to find him a desperado, murderer, pirate perhaps, this was unexpected. Courtney arose and sat down again. He must be calm. He must deduce deliberately. He did not know where Smith Lowery was, and so he could not assinate him on the spot. There was time.

But to reflect logically. What crimes did these notches probably represent? What would a man of this type regard as a triumph, a deed to be recorded? Ladies' hearts? No, for if so he would not have presented the record to a lady. Murders? Most probably; and what sort of murders would a sailor wish to record? Not fellow sailors killed in sudden brawl, not records of mutiny, no, nothing of that kind. A sailor is not in the way to commit deliberate murder to boast of or remember like a duelist, bad man or highwayman. No, only ships sunk could account for this. Then Lowery was not a common sailor, but an officer or the captain of a pirate craft. Six fair ships they had sent to a watery grave, robbed and plundered and the crew butchered. There must be a price upon his head. No wonder Smith Lowery had disappeared suddenly, never to return.

Having thus concluded, the problem seemed at an end; but was Richard Courtney happy? He was not. He had discovered that his wife had had intimate relations with a man who was a murderous pirate. How intimate had these relations been? He would not accuse Dorothy of anything improper, he would not. He shut the door of this vista resolutely to his mind; but still the curious mind would peek. How far would a deseprado go? How far would she let him? No, no, this way madness lies. Dorothy had dismissed him. Let that thought be his comfort, dismissed him—and kept the crucifix! He arose and paced the floor. He sat down again. He took out the telltale crucifix and placed it on the desk-top, glowering at it. Such a record—yet this object his wife had held dear. Doubtless she would be glad to have it back. Should he return it and watch her expression? No, a thousand times no. She was his wife. He would do no such degrading thing. Should he put the object back where he found it and forget? Forget! Could this awful experience ever be forgotten? He relaxed in his chair, head in hands, the crucifix pushed to one side.

A slight squeal aroused him. It was from the nurse, who had entered on noiseless rubber heels. "Excuse me, Mr. Court-

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ney, but I could not repress an ejaculation on seeing my crucifix before you. Where did you find it? It fell off the chain when I was opening a library window for Mrs. Courtney several days ago and though I searched the floor and the ground outside several times I could never find it. I am so glad it has been found."

Courtney picked up the crucifix mechanically and handed it to her. "Yours, Miss McCarthy? But how came these disfiguring notches?"

"My little nephew, bless his heart, cut them with my penknife one day when I was too busy to notice. I always nurse my sister every time she has a baby, and this little brother got in my basket when I was away. I foolishly left the crucifix off my neck then, but I have never done so since, not till I lost it here. I do thank you so for finding it."

"You are welcome, Miss McCarthy," he said, still mechanically, and long he sat there wondering whether he should soak his head in a pail of water, or buy a pair of asses ears and wear them publicly down the street.

Law and Lawlessness

By Nicholas Murray Butler

An address delivered before the Ohio State Bar Association at Columbus, Ohio.

In this presence of a distinguished and representative company of American lawyers and men of affairs, it would be quite easy to speak once again with appropriate rhetorical flourishes those sonorous platitudes concerning the law and its supremacy with which we are all familiar. One who does not venture beyond the limits of common consent may gain universal applause, but he does not contribute to progress. My preference is to raise, with such definiteness as the time at my disposal will permit, some fundamental and doubtless disputed issues which I conceive relate directly to the subject under discussion.

That disregard of law, disobedience to law, and contempt for law have greatly increased and are still increasing in this country, is not to be doubted. Similar happenings are taking place in other parts of the world, but one may wonder whether the unenviable supremacy of the people of the United States in this field is not fixed for the time being. In all parts of

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the country judges and lawyers are discussing the prevalent spirit of lawlessness, and usually end by asserting emphatically that the law must be and shall be enforced exactly as it is written without fear or favor. This has a fine sound and is universally applauded, but it contributes absolutely nothing to an understanding or solution of the grave problem which widespread lawlessness has raised. An examination of the proceedings of the recent annual meetings of Bar Associations throughout the country establishes the fact that almost all of them have been hearing discussions of this topic. Its importance, therefore, and its nation-wide character may be taken for granted.

It is rather a sorry outcome of our century and a half of existence as an independent nation, proclaiming to the world the discovery of the best possible method of providing for liberty under law, that we should now be pointed to as the law-breaking nation **par excellence.** At the meeting of the American Bar Association held in San Francisco in August last, I listened to the report of a special committee on law enforcement. That committee called attention first to the fact that we in this country are without adequate and accurate statistical information as to crime, and will remain so until the Department of Justice is in position to establish a Bureau of Records and Statistics where all relevant information may be assembled and preserved, and to which recourse may be had by courts and public officers throughout the nation. That committee offered a most disheartening and indeed shameful comparison between the law-abiding character of the people of the Dominion of Canada and that of the people of the United States. They seemed to feel that the situation was somewhat relieved by the fact that when Canadians cross the border they become proportionately less law-abiding than when at home. Some of us might think that, contrary to the adage of the poet Horace, these immigrants had changed both the sky above them and the spirit within them, and that the inference was not complimentary to the United States. However that may be, the Dominion of Canada, with a population of some nine millions, stands in most enviable contrast to Cook County, Illinois, with a population of some three millions, when burglaries, larcenies, and homicides are taken as standard of comparison.

It was of particular interest to hear in that report the statement that particularly since 1890 there has been and con-

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tinues to be a constantly widening and deepening tide of lawlessness in the United States. I hold that date, 1890, to have marked the turning point for the worse in more than one field of thought and action, and to be a truly significant date for anyone who would understand the prevalent lawlessness among our people. It seems clear that the remedies usually suggested for this lawlessness are very superficial and can have none but superficial and temporary results. It is all well enough to increase the number of judges, to make criminal trials more speedy and sentences after conviction more severe, and in various other conventional ways to strengthen the administration of justice. We may, however, do all these excellent things, and lawlessness will still continue to exist and to grow unless its underlying causes be reached and dealt with. Human experience has long since exploded the doctrine that a severe punishment will deter from the commission of crime. The fear of detection will so deter, but the fear of punishment will not.

In order to get at the fundamental facts in respect to lawlessness, we must dig down somewhat deeper than ordinary. There is, first, the body of new information just being brought to general public attention, which appears to indicate that during the past hundred years and more the material progress of man and his power to control and apply the forces of nature have far outrun both his intellectual and his moral capacity and competence. One of the most distinguished of American scientists recently said in my hearing that he had about come to the conclusion that all his discoveries and advances were harmful rather than helpful to mankind because of the base and destructive uses to which they were likely to be put. He insisted that, in the present state of public intelligence, if there was a lofty use and a lower use of his discoveries and inventions, evidence multiplied that the lower use would be the first chosen. He pointed, among other things, to the fact that the Great War, with all its destructiveness and appalling loss of life and treasure, could never have been fought except by the use of two of the most beneficient and striking of modern inventions, namely, the telephone and typhoid prophylaxis. What, he added, is the use of inventing and improving the telephone or of discovering and applying typhoid prophylaxis, if the killing of millions of men is the best use that can be made of them?

Frankly, we must face the possibility that we are living in a material world to which but a portion of the people are intellectually and morally adjusted. These, and these alone, be they

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few or many, are in a state of mental health. The others are pathologic cases from the intellectual and the moral point of view. They are not mentally defective as that term has been understood, nor are they in any technical sense insane; but they are sufficiently maladjusted to their environment to be lacking in complete mental and moral health. If conditions like these be super-added to the general temperament and known characteristics of the people of the United States, it is not difficult to see how a wide-spread spirit of restlessness, of dissatisfaction with law, and eventually of disregard for law, might be brought about. The more advanced of our students and investigators of mental life and mental health are quite alive to these conditions, but as yet they are voices crying in a wilderness.

The report of the American Bar Association's committee on law enforcement mentioned the year 1890 as significant in the history of the development of lawlessness in this country. That happens to be about the time when the standards and methods of general education which had existed in the United States for more than a half-century began to give way before those that have since become increasingly influential not only in our schools and colleges but in our homes. For various reasons which need not be gone into here, there then began to be an increasingly sympathetic response to the doctrine which had for some time been preached, that no youth should be asked to follow any course of study that he did not like and that was not of his own choosing. His tastes and early capacities, or perhaps his whims, were to take the place of human experience and the general interest in determining how he should spend his time while in the process of formal education. A quick effect, and indeed an almost unconscious effect, of the practice of such a doctrine is to displace discipline and to arouse in the mind of youth contempt and disregard for those things which he has not chosen to know, regardless of what may be the opinion of others concerning their value and importance. In this way the individual learns to separate his own tastes, his own interests, his own occupations, from those of the community of which he is a part, and only to prefer and to follow his own. That subtle and many-sided influences would in this way be set in motion to make for lawlessness seems obvious.

Until about 1890 the ruling notion in American education was that there existed such thing as general discipline, general knowledge, and general capacity, all of which should be developed and made the most of by co-operation between the

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home and the school. As a result of a few hopelessly superficial and irrelevant experiments, it was one day announced from various psychological laboratories that there was no such thing as general discipline and general capacity, but that all disciplines were particular and that all capacities were specific. The arrant nonsense of this and the flat contradiction given to it by human observation and human experience went for nothing, and this new notion rapidly spread abroad among the homes and schools of the United States, both to the undoing of the effectiveness of our American education and to the spread of a spirit which makes for lawlessness. It would surprise a great many excellent persons to be told that the schools upon whose maintenance they are pouring out almost unlimited sums raised by public tax were, quite unconsciously, doing all that they reasonably could to implant a spirit of lawlessness in those who come under their influence. And yet that is the sober truth. If a youth be taught at home or in school that there are no fundamental underlying principles, but that the world is his oyster, to be consumed at such time and in such fashion as he may see fit, or that it is to be made over to his heart's desire, one need not wonder when a spirit of lawlessness and restlessness under order and constraint find expression in his life. The platitude-makers tell us sometimes that education is preparation for life, and sometimes that education is life; take either horn of the dilemma, and the sort of education to which we are now subjecting our youth is too often a training in the spirit of lawlessness. No person can be called educated who will not do effectively something that he does not wish to do at the time when it ought to be done.

If these considerations be correctly stated, a secure foundation for lawlessness has been laid in our national life, and an invitation to lawlessness has been extended by the recent material progress of man and by the changes that have come over our national system of education. The sum total of the effects of these causes is to predispose to lawlessness. In such case there is no effective barrier raised against human passion, human greed, human revenge, or human cupidity. First comes individual interest and individual satisfaction; then group or class privilege or advantage; and last of all, the interest of the general public, which in a healthy and law-abiding society will always be supreme.

Upon the foundation so laid, there has been rising for some time past a structure making for lawlessness, which has

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had the co-operation of many builders, most of whom have been quite unconscious of the part they were playing. Our legislatures, both state and national, and our various administrative boards and bureaus, are largely made up of those whom Thomas Jefferson wittily described as demi-lawyers. Their ruling passion is a statute or an administrative order. Their constant appeal is to force, to what has come to be known as the police power of the state, and they exercise it with a ruthlessness and a ferocity from which kings and emperors have been accustomed to draw back. Shortly before retiring from public life, former Senator Thomas of Colorado, himself a learned lawyer of high type, made a speech in the Senate in which he pointed out that within a relatively short period of time we Americans had some seventy thousand statutes, state and national, passed for our guidance and government. To state this fact is to name a powerful force making for the spread of lawlessness. When the temporary is confused with the permanent, and when the unimportant and trivial is mistaken for that which has broad reference and wide implication, intelligent citizens must not be expected to look seriously upon statutes and statute-making or to treat all statutes with equal respect. The strain is quite too much for common sense and for a sense of humor to bear. I well know that it is the opinion of lawyers that whatever enactments are duly made by a legislature and upheld by a competent court, are part of the law. But that is an illusion. They are only part of the law if general public opinion supports and upholds them. There is a silent referendum in the hearts and minds of men on every important enactment by a legislature and on every important decision by a court which involves a fundamental principle of civil liberty. Without a favorable issue in that referendum, the statute and the decision alike are written in water. It must not be forgotten that law is but one form or type of social control.

It is not so many years ago that Americans used to laugh at the Prussian bureaucracy and to point with scorn at the signs Verboten that were to be seen on every hand in Prussia. Our bureaucracy is quite as bad as that of Prussia ever was, without being so efficient, and now we have a dozen Verboten signs in the United States to every one that Prussia can show. Not a few of the printed forms addressed to citizens by various bureaus of the national and state governments are rude and peremptory to the point of insolence, and are justly resented by self-respecting citizens. The multiplication of petty crimes

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has gone on until the list includes scores of perfectly innocent departures from the conventional and scores of perfectly harmless infractions of good manners and good conduct. No longer do the demi-lawyers stop with defining these acts as misdemeanors. Not infrequently they are elevated to the rank of felonies. Is it any wonder that an intelligent and self-respecting public revolts at that sort of official treatment? It may just as well be frankly stated that a very distinct contribution to the spread of lawlessness is made by the ease and inconsequence with which we make and modify the law. Did time serve, it would be possible to give illustration after illustration drawn from the statute books and administrative codes of states in all parts of the Union. Thomas Jefferson would rise in his grave if he could know what is now going on in the United States, not infrequently at the behest and under the influence of the political party which still professes allegiance to his name and principles.

In this respect things have come to such a pass that the really public-spirited legislator who should vote No on every roll call in respect to the final passage of a bill would be rendering public service nine times out of ten. The common law will take care of our developing needs in far better fashion than will statutes in all but a very small class of cases. The influence of a sound education and a true religion, if really believed in instead of being merely talked about, would in time build up a spirit of obedience to law, which no possible system of law enforcement can ever bring about. Through centuries a habit of obedience to the Ten Commandments may be built up among men, but the Ten Commandments cannot be enforced by all the governments and armies in Christendom.

This is but one more phase of the never-ending struggle between reason and force in human life. Civilized states, and particularly those which rest upon a basis of popular government, are always steadily aiming to widen the area in which reason rules and to narrow that in which force controls, both as to their internal policies and as to their international relationships. We in this country, however, have of late been pursuing the reactionary policy of widening the area where force controls, and this is justly resented by a very large number of Americans. Their resentment leads naturally, in the case of not a few, to lawlessness in one of its many forms. It is no answer to say that these statutes and these administrative orders are made in pursuance of law, and that at bottom they rest,

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through the medium of our representative institutions, on the will of the majority. The will of the majority is under precisely the same limitations as was the will of the monarch. In the process of gaining freedom, it has never been the intention of modern men to substitute a tyrant with many heads for a tyrant with one head. They have endeavored and have struggled to mark out and to define an area of civil and political liberty into which no tyrant may enter, whether he have one head or many. The invasion of that area by the many-headed tyrant under the ostensible forms of law is just as repugnant to the lover of liberty as is its invasion by the monarch claiming to enter by divine right. When the law commits a trespass, it can hardly expect that sort of hospitable welcome which is cheerfully offered to an invited guest.

These were once fundamental principles of American public polity. They were universally accepted by the fathers, and were laid down as the chart by which our ship of state was to be guided as it set out on its memorable voyage across the seas of political experience. It needs no argument to prove that we are tending to lose sight of these fundamental principles and to try all over again, although in new forms, the world-old experiment of tyranny and despotism, and interference with personal life and private conduct. It has been settled and generally accepted law in the United States for nearly two generations that when an undertaking privately organized becomes charged with a public interest, then public supervision and control may rightly be established over it. Similarly, it is only when the private life and personal conduct of an individual become so charged with a public interest that public authority has any proper concern with them at all. It would not be unbecoming for us all to reread at intervals the Declaration of Independence, and to reflect seriously upon its words. If the American of today were to read Thoreau's essay on Civil Disobedience, he might be startled but he certainly would be enlightened.

It would be lacking in frankness and sincerity not to point out two important and law-made influences which are now making, and seem likely long to make, for lawlessness in American life. The American people as a whole cannot escape full share of the responsibility for these two influences, although they are in part due, no doubt, to what Walt Whitman described as "the never-ending audacity of elected persons." The first is the Fifteenth Amendment, proclaimed in 1870, and the second

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is the Eighteenth Amendment, proclaimed in 1919. In form and in fact, and judged by all the usual tests and standards, these two amendments to the Constitution of the United States are part of the organic law, with all the rights and authority which attach thereto. Nevertheless, they are not obeyed by large numbers of highly intelligent and morally sensitive people, and there is no likelihood that they can ever be enforced, no matter at what expenditure of money or of effort, or at what cost of infringement or neglect of other equally valid provisions of the same Constitution. The purpose of those who advocated and secured the adoption of these two amendments was excellent, but they did not stop to deal with the realities of politics and of public morals.

When the Thirteenth Amendment abolished slavery, and when the Fourteenth Amendment provided for the reduction of the representation in Congress from any state which abridged the right of any citizen to vote, except for participation in rebellion or other crime, the matter might well have rested there. All that was needed was the courage and the public opinion to enforce the Fourteenth Amendment, and speedily the several states would have made provision for their own protection by which the intelligent colored man would have been permitted to vote. General Robert E. Lee himself testified in this spirit before the Reconstruction Committee of the Congress. The Civil War had just ended, however, and passion ran high. Therefore, the Fifteenth Amendment was proposed and ratified, and the right of suffrage was given a national basis and protected by a national guaranty. What has been the result? After a half-century the colored man votes in those states where he voted when the Fifteenth Amendment was passed, but he rarely votes, and certainly does not freely participate in public life, in those states where he did not vote then. Every attempt to enforce the Fourteenth or Fifteenth Amendmemnt has been denounced as a force bill. Oddly enough, it has been so denounced by those very senators and representatives who will go to any length to enforce the provisions of the Eighteenth Amendment. The practical question is not whether or not the colored man should vote in the Southern States, but whether the American people will frankly face the problem presented by the nullification throughout a large part of the land of a most important provision of the Constitution of the United States. Every one knows what political results follow from the failure to enforce the provisions of the Fourteenth

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Amendment and from the skillful measures which have been enacted to escape its provisions without actually violating it. All this is a matter of history. No one in his senses wishes to overturn white government in the Southern States; but every one with the American spirit in his heart wishes fair play and a fair chance for the colored man and the removal of any continuing cause of lawlessness which has its foundation in the organic law itself. It is elementary that an individual or a community may not defy law in one respect without developing a habit of disregard for all law. If the American people stand idly by and see the Fifteenth Amendment unenforced and unenforceable because it runs counter to the intelligence and moral sense of large elements of the population, must they not either remove the offending cause from the law or leave off bewailing the lawlessness to which its presence naturally leads? This generation has become so accustomed to the cavalier treatment of the Fourteenth and Fifteenth Amendments that it rarely weighs, and little understands, the influences flowing from them for lawlessness. It is a fair question whether, if the Fifteenth Amendment were repealed and the Fourteenth Amendment were enforced, the political and social condition of the colored man in the Southern States would not be vastly improved. Certainly, a powerful and continuing cause of lawlessness would have been eliminated, and the political condition of the colored man would be no less advantageous than now.

The situation with regard to the Eighteenth Amendment is even worse, because the revolt against it is not confined to men and women of intelligence and moral sensitiveness in one section alone, but is nation-wide. It will not do to attempt to silence these persons by abuse or by catch phrases and formulas of the hustings. These men and women dissent entirely from the grounds upon which the case for the Eighteenth Amendment was rested, and they regard its provisions and those of the statutes based upon it as a forcible, an immoral and a tyrannical invasion of their private life and personal conduct. They have no possible interest in the liquor traffic, and they are without exception opposed to the saloon. But they are equally opposed to making the Constitution of the United States the vehicle of a police regulation affecting the entire country, and dealing not alone with matters of public interest and public reference, but with the most intimate details of personal and private life, including food, drink and medical

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treatment. The moral sense as well as the common sense, of very many people is affronted by a policy which will expend millions of dollars and use the methods of Czarist Russia and of the Spanish Inquisition to enforce one provision of law, while others of far greater significance and public importance are accorded conventional treatment or less.

It will startle many excellent people to hear the following sentences from the recent book of Outspoken Essays: Second Series, written by the Dean of St. Paul's Cathedral, London. The author, Dr. Inge, is one of the most learned and most eminent of English Churchmen. "Suppose," says Dean Inge, "that the state has exceeded its rights by prohibiting some harmless act, such as the consumption of alcohol. Is smuggling, in such a case, morally justifiable? I should say Yes: the interference of the state in such matters is a mere impertinence."[1]

Or if one crosses the Atlantic, he may find with increasing frequency expressions like these unanimously adopted by a recent Grand Jury in Kings County, New York, whose limits are identical with those of the community which has long been known as the City of Churches. Referring to the existing laws for the enforcement of the Eighteenth Amendment, this Grand Jury expressed itself as follows:

"Whatever may be our individual ideas upon the subject of temperance and prohibition, we believe that there can be no doubt but that this law tends to debauch and corrupt the police force. It interferes with the liberty and private life of moral, law-abiding citizens. It even goes so far as to brand good men felons, because in their own conscience they desire to indulge in personal habits in which they find no harm. It has not checked the misuse of intoxicating liquors, but it has seriously hampered their proper use. We feel that it can never be enforced, because it lays down rules of private conduct which are contrary to the intelligence and general morality of the community. It is an attempt by a body of our citizenship, thinking one way, to interfere with the private conduct of another body, thinking another way."[2]

These are not expressions of a spirit of lawlessness. They are a simple declaration of the fact that lawlessness is certain to follow from some types of law. The answer which is made is instant and resounding. We are told that the Eighteenth

[1] Inge, William Ralph—Outspoken Essays: Second Series (New York, 1922), p. 134.

[2] New York Globe, December 29, 1922, p. 2.

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Amendment was adopted in accordance with the provisions of the Constitution itself, and that its validity as an amendment has been affirmed by the United States Supreme Court. We are told then that all that those who disagree with its principles and purposes have to do is to accept defeat, to recognize themselves as in the minority, and to obey the law. Perhaps this ought to be the case, but it is not, and I greatly doubt if it ever will be, at least within the lifetime of any man now living. The majority is not always right, nor is its verdict final. The Old Testament records a leading case in which four hundred and fifty prophets of Baal were worsted single-handed by the prophet Elijah, who had God and right on his side. Four hundred and fifty to one is a very unusual majority, but it was not enough.

As Abraham Lincoln pointed out in his argument against the finality of the decision of the United States Supreme Court in the Dred Scott case, he was not violating the law or urging its violation. He did not propose to set Dred Scott free by force, in opposition to the court's decision. What he did propose however, was to agitate and to lead an agitation for such political action as would make impossible the conditions which had led the Supreme Court to make its decision in that particular case. It is lawless openly to affront the law. It is not lawless to agitate for its modification or repeal.

No one who is familiar with the practical workings of our political system would expect the Fifteenth or the Eighteenth Amendment to be repealed within measurable time. So far as one can see, therefore, we are shut up to the alternative of their attempted enforcement by soldiers and police and special agents and detectives and spies, or to their abrogation over a great part of the land by local initiative and common consent. Either alternative is humiliating and degrading. If our people have taken untenable and harmful positions in respect of securing suffrage for the colored man, and in respect of promoting the cause of temperance and total abstinence and in removing the abuse and the nuisance of the public bar, they should be willing to retrace those steps and start toward their wise and splendid goals by other and more practicable paths. I know of no one who dares to hope for any such fortunate outcome of the unhappy conditions that now confront us.

Speaking for myself, I may say that my first political activity in my native state of New Jersey was in co-operation with colored men and on their behalf, and in support of move-

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ments to restrict and to abolish the saloon or public bar. In my own congressional district there were large numbers of colored men who were eager, intelligent, and public-spirited. To see colored men of that type participate freely in the public life of other districts and other states would be a great satisfaction. But it is now plain to me that the road which was taken to that end was a wrong road. It has delayed, not hastened, the political participation of the colored man in the public life of the United States. Similarly, it was my fortune, as a member of the Committee on Resolutions of the New Jersey State Republican Convention of 1886, to give the casting vote in favor of the platform declaration which declared war on the saloon. That platform declaration is supposed to have cost the Republican Party that election, but it was a sound and true declaration none the less. Later, in the State of New York, it was my lot to work vigorously with those who attempted to drive out the saloon by use of the power of taxation. Therefore, I am personally committed through many years of practical political action to the cause of universal suffrage and to the abolition of the saloon. Perhaps, for that very reason, I feel so strongly as I do the disastrous mistakes that have been made, and the evil consequences that have followed and are certain long to follow in the life of the people of the United States. Surely there can be no more distressing and no more disintegrating form of lawlessness than that which arises from the resistance of intelligent and high-minded people, on grounds of morals and fundamental principle, to some particular provision of law.

The American people must learn to think of these things, and to give up that unwillingness, which seems so characteristic, to discuss or to deal with the disputed and the disagreeable. We have almost gotten to a point where public men, and those who should be leaders of opinion, hesitate to speak until they know what others are likely to say, and how what they say will probably be received by the press and the public. There are not so many as there should be who are willing to take the risk of being unpopular for the sake of being right.



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Oriental Dept

REALITY

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

For Constructive and Progressive Thinkers

EDITORIAL

A SPIRITUAL WILL

MY WILL AND BEQUEST
By Mirza Assad Ullah

THE MENAGERIE WITHIN
By Luella F. Phelan

RADIO AND TELEPATHY
By J. C. F. Grumbine

OUT OF EGYPT
By George Chainey

VOL. IX MARCH, 1925 No. 3

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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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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.

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Editorial

AN OVERLOOKED EXAMPLE

Dr. Stanton Coit of the London Ethical Church said on a recent occasion:

"No one of the religious systems known to history has contained within itself the seed of world peace. For no religion has as yet taught that every nation on earth is a sacred and inviolable incarnation of its God. Some, like Quakerism, have held that the sentiment of nationality is dangerous and evil, because it clashes with the idea of the brotherhood and spiritual equality of all individual men. Here is a destructive principle in religion that would prevent not only the unification of the whole human race into a co-operative commonwealth, but even the building up of separate nations. Other religions have aimed at world dominion on the part of one national or doctrinal group which would suppress or control all others. Such was the dream of Judaism; and such is Roman Catholicism today—anti-national, and therefore arousing the antagonism of every nation against itself and incapable of preventing wars. Judaism was crushed; but Mohammedanism and Catholicism would gladly obliterate or subordinate nations and states, in order that the world should be ruled from Arabia or Rome.

While other religions have not conspicuously aspired to world-dominion, they have nevertheless caused wars, because the God of each of them was the God of one particular nation only—like the God of Athens or the God of Japan.

There is nothing, however, in the nature of religion itself to prevent each historic religious system from becoming henceforth a center of world-cooperation and of constructive peace. To do this, they need not deny or discard their supernaturalistic sanctions to duty; they need only change the ethical code which their respective gods sanction. They need only drop their cosmopolitan or nationalistic or individualistic code of

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ethics and substitute the principle that every vital historic group of human beings is equally sacred with every other, equally chosen and inviolable, equally divine. They need only set up the brotherhood of nations in place of the brotherhood of individual men. They need only lay down the principle that the only way to respect a Chinaman is to respect China; the only way to respect an American, or Frenchman, or German, is to respect America, France, Germany. 'Love me, love my people,' is the spiritual demand of each human heart. The only foundation for world peace is this religious respect of the people of each nation for every other nation as a spiritual organism. What every religion needs is a new ethics—the ethics of international nationalism."

Dr. Coit's remarks comprise the pith of the Bahai Revelation as given out by Baha Ullah, sixty years ago. It is curious that he did not observe this, with his wide knowledge of things religious, for there are quite a number of Bahais scattered over the world, although certainly not forming a large group as religious groups go. Probably the fault lies with the Bahais themselves for not presenting the matter cogently or clearly. Dr. Coit's main point, that people and nations can get together on religious lines, without conversion, by recognizing the intrinsic divinity of each religion, is exactly Baha Ullah's main point. There is no difference at all; and yet Dr. Coit can say that no religious system known to history has contained the seed of world peace. Well, it does not matter. I suppose that the Bahais have been too busy promulgating personality and the "new strange orthodoxy," as one of our correspondents called it, to bother over mere principles. And we think there is a lesson in it.

However, we think that the idea of Baha Ullah and Dr. Coit, excellent as it is in itself, is not the last word. This proposed solution of the national and racial troubles of men is, we may say, a static one, whereas what is really needed is a dynamic one. The solution is static in that it propounds a remedy for things as they are, whereas our chief troubles arise not so much from things as they are as from things as they are going to be, or as we think they are going to be. In America, the negroes are a problem, difficult enough as it is to be sure; but our chief anxiety arises from our fear of what will be the case years later when they have multiplied further. "Something must be done now," we say, "before it is to late," and we say this wholly with regard to the future, to the pro-

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gress of events that we anticipate. The Japanese are also a problem with us, not because we cannot get along with those now present in California, but because when we observe their rate of increase and our own, we anticipate the day when they will drive us from the land. The problem becomes acute now solely from the anticipation of the future. And the American Indians are no longer a problem that worries anyone. Why not? Because they are not increasing, and we have no fears for the future.

And to turn to our greatest trouble of all, the greatest calamity of the world, the late world war, the motive was the aspiration of one nation, Germany, to dominate the world, to make all things German, to "fill the earth with Calibans," and reduce the other peoples and nations to a state of servitude and gradual extinction. This was not a present necessity with Germany, not a static condition. It was for the future, an ideal, a dynamic problem. And no solution that does not take account of this aspect of things can prove to be a real solution of our difficulties.

Because, and this is the point, no purely spiritual remedy can cope with material facts. We may respect the Japanese religion as divine as much as we choose; but that will not prevent Japan from being overpopulated so that the excess have to move elsewhere and crowd somebody else. It will not prevent the little towns in British Columbia from "turning yellow" till all the whites leave.

And we can respect the God of the Germans as we please; but that will not prevent them from craving "a place in the sun," and presently the whole sun and all it shines on. No, only a good drubbing will get that idea out of their heads. But that was war, and our object is peace, and so dynamically considered, it does not seem to us that any static remedy will meet the case. Religion, after all, will have to seek the aid of science and reason, and perhaps we shall succeed with the help of super-nationalism and eugenics. And as Abdul Baha followed Baha Ullah, so must be the progress of thought in all lines, even of those who have not noted the example of the Bahai Movement.



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THE LURE OF THE EAST

van Rensselaer Gibson

I feel the lure of mystic East,
The mystic East is luring me,
And there I go, in dreams, at least,
To that strange land beyond the sea.

Sweet strains of music on the breeze
Come strangely stealing o'er the seas,
And heavenly sprites my soul possess,
With vibrant thrills of happiness.

Sail on, sail on, and on, my soul,
In mystic raptures, roll and roll;
Into the shining Sea of Light,
Sail on, sail on, in Divinity's might.

To India's inmost heart I'm drawn,
Land rich in store of ancient lore,
Where science had its early dawn,
And men discern the cosmic law.

To India's secret knowledge add
The wondrous dreams of sage and seer.
With joy supreme my heart is glad,
As in my vision her shores draw near.

Great is the glory of the land,
Cradle of mystic wisdom clear,
Where faith and science go hand in hand,
And temples to the Truth they rear.

There flows as e'er the sacred stream,
There winds the lofty mountain way,
Where Silence wakens from the "dream,"
And floods the seer with Light of Day.

Far up the slope of Vision's Mount,
Beside the crystal, mystic sea,
I drink deep draughts from Deity's fount,
A healing gift divine to me.

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I glimpse great truths of cosmic law;
I feel the pulse of Deity beat;
I see the visions sages saw,
And with God's host I meet.

Lo! now into my mind there flood
Deep, deep thoughts of Eternal Love;
Behold, Omnipotence the goal,
Through oneness with the wondrous Whole.

I pace upon the silent shore;
The halcyon hours go past,
The Light increases more and more;
One blaze of Light at last.

Great God! that all the world had won
The Light divine that Thou dost give.
Go labor on, illumined one,
Sow seeds of Truth that men may live.

O wondrous land of mystery,
Where minds the hidden powers wield,
Whene'er I scan thy history,
To charms so rare I needs must yield.

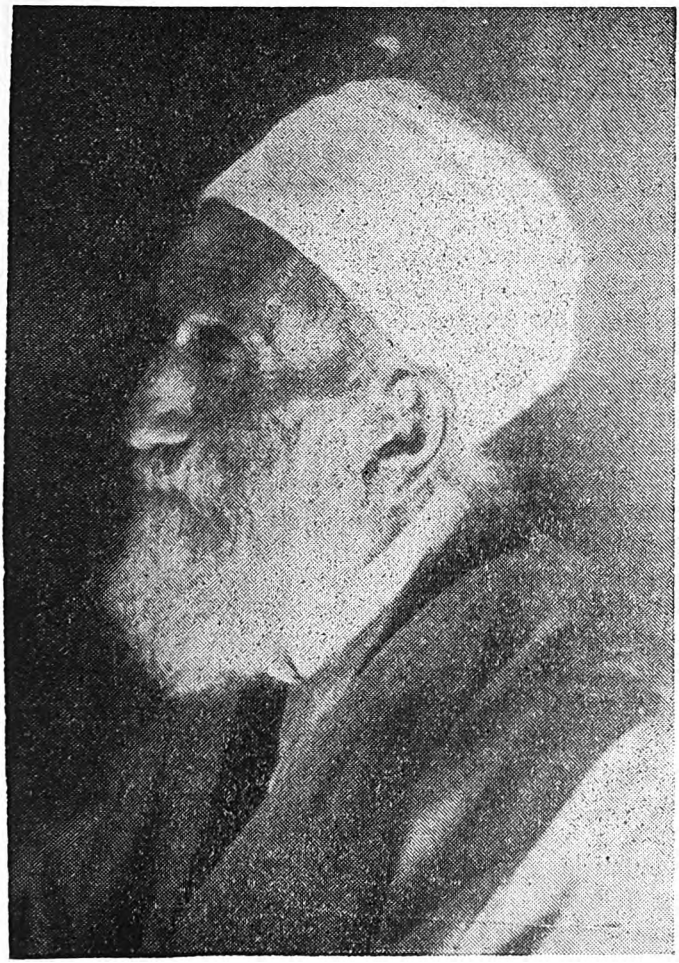
LITTLE PRAYERS

By Louise Ireland

Be still, oh heart of mine.
I would find rest,
I would draw near to God,
In my distress.

Reach out, oh God, Thy hand.
Strength give to me,
In valiance let me stand
Like unto Thee.

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MIRZA ASSAD ULLAH
Ninety-Eight Years Old

Author of a complete history of the Bab and of Baha Ullah in Persian and in English, "The School of the Prophets," and the "Sacred Mysteries."

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A Spiritual Will

INTRODUCTION

Editorial

The object of the last will and testament is usually to bestow worldly goods upon those left behind, and it is customary to conceal such a document, and not to publish it until after the death of the testator. But where a man has accumulated no worldly store after a long life, and that not from inefficiency but from choice, but who has accumulated a great store of spiritual wisdom and experience, this he may bequeath and publish before his death, and it is a legacy of value not only to his children to whom he addresses it, but to all the world. Such a spiritual legacy we are privileged to present.

The writer is Mirza Assad Ullah, ninety-eight years of age at this writing, the only living contemporary and associate of Bab and Baha Ullah known to the western world. Not a zealot nor a partizan, not even calling himself a Bahai, yet in him lives the original spirit of the Bahai Movement as conceived in those early days. He was a close friend, associate and follower of Baha Ullah, entrusted by him with the most responsible, delicate and dangerous mission of the Bahai Cause. In the East it is customary to erect a shrine over the body of a deceased saint, whose followers resort to this holy place as a center of faith, miracle and strength. So when the Mohammedan clergy succeeded in taking the life of Bab, that was not enough. His body must be utterly lost or destroyed, lest his followers erect a shrine thereon, and thus this Bahai religion, which they so feared, should be kept alive and continue.

The followers of Bab did contrive to get the body; but the fact of its whereabouts must not be known, lest it be seized and destroyed and the custodians martyred. Baha Ullah chose Mirza Assad Ullah for this task, and for two years he carried Bab's body about, concealed, until he finally secured its deposition on Mount Carmel where the tomb now rises. The responsibility, the dangers, the hardships and the terrors of this mission can scarcely be imagined by a westerner. Neither can we understand the importance to an eastern religion of preserving for the worshippers the body of their patron saint. For the followers of the Babi religion then and there were easterners by necessity with all an easterner's beliefs and prejudices.

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For this service to the Cause, Baha Ullah promised Mirza Assad Ullah hereditary guardianship of the tomb, a dignified and lucretive office in the East. Of this he was deprived by subsequent events, but of this injustice he never complained. Mirza Assad Ullah never complained of any earthly happening. His mind is untroubled by these things. It lives in a world above them, observant, drawing the lesson from each fortune or misfortune, but untroubled and serene.

The really great men of all ages have been adequately appreciated after they have gone. So will it be with Mirza Assad Ullah, and yet that is not true so far as his immediate family is concerned; for he receives the full meet of honor and praise from those who have lived longest with him. In all his lifetime he has been a deep thinker all along the way, a protagonist of right, a promulgator of truth, and of freedom, and of progress. He has traveled far and wide, visiting many countries and lecturing in all lands. He is teaching even now, at this his ripe age, with a keen mind, radiant spirit and a vigor that is extraordinary. With the fundamentals of the religions of the world no one is more familiar. He is an arch exponent of the necessity of liberalism in religious thought.

He comes from a family of men who did things, and who stood for principles. All the other members of his family pursued paths of statesmanship in Persia. They occupied positions of viziers, governors and executives of state. They all followed his father's proclivity towards statecraft; but he chose the path of discipleship, asceticism, and religious reform.

No one ever heard an unkind word from him about anybody in the world. His tongue can only praise, and pray, and bless. Therefore his life is a benediction.

He is the author of several works, a complete history of the Bab and of Baha Ullah in Persian and in English, "The School of the Prophets," and the "Sacred Mysteries."

My Will and Bequest

By Mirza Assad Ullah

Oh Ye, My Children! August, 1918.

It is now past ninety-one years since I was ushered from the invisible into this visible world; and through these years of my life I have experienced every state of existence—wealth and poverty; fame and renown; high station and its negation.

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In a word, all life's ups and downs, all of life's vicissitudes and all its beatitudes. Nothing is left for me to experience, to see and to hear, for that which I was to see and to hear and to experience within a certain compass has been allotted to me.

However, I have still one desire which I trust will be fulfilled, and that is to live until the year 1926. This will take me beyond the century mark, but it does not matter, for I wish to see the beginnings of the fruition of the struggles of mankind. I want to witness the signs of man's coming of age, the firm establishment of the foundations of peace amongst nations. God, grant this my request, and thus all my desires in life on the earth-plane shall have been fulfilled.

And now I am going to write my will and testament for those who will survive me, and share with them what I regard as good working rules of life. I cannot leave for them treasures of the earth; but I can give unto them that which will endure longer and be more beneficial, namely, the heritage of thought and experience.

Oh ye, my children, and ye, my brothers and sisters and friends! This world in which you and I live, when regarded from the standpoint of reality, presents to us a lucid and high spectacle of all the states of existence. It is a world wherein the divine names and attributes become manifest. "Verily, I created man in order that I might become known unto him" applies to this world. It is a world in which phenomena reflect the numina; a world in which you see God as man; it is the valley and the mountain of Sinai, wherein you can hear the voice of God and see His manifestations, provided you take off your shoes of gross materiality and walk on hallowed ground. It is the world's fair of other worlds, wherein you see an exposition of all things—if you are a good sight-seer, a close observer.

Having gone through the evolutionary steps of the mineral, the vegetable and the animal kingdoms, here in this world, we have our opportunities for great impressions and expressions. Wherever is made mention in religious writings of the nether world, it does not refer to this state of existence or this world; it refers to the states of ignorance—ignorance of Nature's laws in this world. The poet has well said, "To be merely in the world is to be ignorant of God; but to be fully conscious of God is to be really alive in this world."

Therefore, oh ye, my children: Endeavor with all your might and main to free yourselves from the nether side of in-

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advertence, of mere existing, as the animals do; but strive to have your eyes opened and your hearts attuned. Waste not a moment, but devote all attention to development of the noble virtues, the expression of the potentialities within yourself. Be not content with knowledge of one thing or the acquisition of one state, but endeavor to perfect yourself in all, for all knowledges are interdependent.

There is no greater catastrophe than that of being idle; there is no greater mercy than that of being occupied. Avoid all that which impairs your mental progress, and withhold your mind from anxious thoughts and worriment. At times of difficulties and vicissitudes, be like the duck upon emerging from the water, which shakes itself of all traces of the pond. Its feathers are dry at once. So must you be drilled and disciplined that no ordeal shall touch you. Always seek to find an aspect of happiness in all situations. If you look for it you will find it. For a happy state is the animus of man's inner life, and conducive to his physical health and well-being. Sorrow and grief wilt the flower of your being and disturb your equilibrium.

Do not worry about tomorrow, and yet give due thought and attention to reasonable provisions for tomorrow. Be careless so far as the accidentals of life are concerned; but be carefull of the essentials. Be always generous to those with you and about you. Place the highest value on your real selves and your work, and do not mark yourself down. Do your utmost in every situation, seek diligently and you shall find. Whatever you do for anybody, do it as for God, and it will be compensated by God. Do not regard your efforts as in vain. Let each effort be purposive, and each endeavor to the mark. Whatever you do in the way of service, charge it, but whatsoever you did and were not reimbursed, the law of compensation will take its effect indirectly. You need not record it in your debts and worry over it. Better forget it and waste no efforts at accountancy. The moral is, "Take the cash and let the credit go." And if perchance one who owes you, and to whose account you have recorded his debts, returns to you at some future time and pays his debt, receive it with grace and thank God for it. Forgive your debtors always, and hold no grudge against them if you have been lax in your own dealings with them.

This reminds me of a pleasant association I had when a young man in Ispahan. I had among my friends a well-known business man, a merchant, who had a very happy nature, and

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looked young and hearty, and whose company was always sought by people much younger than himself, because he was so jovial. He said to me one day:

"I am fifty years old today, and though I have been in business for many years, I have kept no ledger and recorded no debts."

I said, "How can you do this, when you are a business man? A business man with no books is incongruous!"

He answered, "In all my dealings I made it a point to arrange my transactions on a cash basis, and if I was asked for credit, I immediately thought a while and reasoned this way: "Will I forgive this man and forget this sum if he never pays me back?" And if I found that I could with good grace, I would do so. Otherwise I would right then and there stop the negotiations.

"I have always paid for all my purchases in buying my goods on a cash basis, and endeavored to do likewise with my sales. And so I have been free from worry. But now and then I would give credit, or even give loans, but would never record them; and whenever such came back to make payments, I would be delighted and consider the return as something found. My rule in business has been never to give beyond my means nor to seek beyond my wants, and though a merchant, I have ample time for study and have always had scientific and spiritual interests. During these fifty years I have not had a moment of worry. Therefore, I can truly say that I have had a wonderful time all along."

And the man looked so youthful, so radiant, so full of the ecstacy of life, that his story explained the cause for these wonderful effects on him.

My dear children, see to it that you are the riders upon the steed of the world, and not the beasts of burden heavily laden with the world. Conduct yourself always so as to be light of heart, deep of mind, cheerful of countenance, forward-looking, erect and straightforward. Verily, God has created you rich. He wants you to be self-respecting, self-reliant, self-realizing, but not self-seeking. Devote yourself to that which is profitable to yourselves and your kind. God has endowed you with a mind for use, with thoughtful penetration, with members and organs for exercise. Your greatest capital is within you, but you must learn how to invest it. Let not your capital remain idle. Capitalize your powers, and the results are certain.

Oh, my children, never enter into any altercation or dispute

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with anyone. Let no hatred or prejudice take possession of you. If you want to know how ugly is your face when you are garrulous or quarrelsome, take a look at him who is quarreling with you. Avoid envy and protect yourself against jealousy. For both are corrosives and terrible explosives. Never enter a meeting or remain present any place where back-biting is going on.

Know, verily, that gossip is a smouldering fire, and avoid it. Wherever you see a town burned and a country razed to the ground, know that at the bottom of it there has been fear, envy and hatred. Therefore, guard yourself against it. God has bestowed upon you two hands and two feet. Wherever any gossip is going on, use both hands to stop your ears, and with your two feet hasten away from that abode. It is the base soul who gossips, and a low person who wastes his time in back-biting.

Oh ye, my children! Associate with people with justice and forbearance and loyalty; and with your enemies be forgiving and enduring. This is the path of well-being and ease and safety. When you are conscious of fear or hate in you, extinguish it with the water of forgiveness. Betake yourself to a quiet nook and calm yourself. Seek always safety away from the slough of despond.

Render unto your parents due respect and discharge filial duties promptly, and know verily that next to the invisible divine creative power, your father and mother are your visible creators. It was through their instrumentality that you were brought into this world. Always be mindful of the vicissitudes of your mother during the nine months of gestation, and the period after your birth; her tender care for you. It takes a book to recount the services of the mother to her child. Be ever mindful how many a night her sleep was disturbed by you, and how much she did sacrifice in your life for you. And know that your visible creators and providers and caretakers and helpers are your parents.

There are certain blessings that attend the discharge of filial duties. Undoubtedly the immediate reward is the self-satisfaction of a duty properly discharged. Moreover, it does enhance opportunity and aid development and growth. The heart-felt thoughts of your parents go far to attract to you the good gifts of life. Under all circumstances learn to discharge the duties to all members of society.

With reference to your father and mother, the discharge

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of the duty is not merely respect and aid and services; and provision for their care; but moreover it is to be ever watchful of your life so that it may not bring sorrow to them, so that you will perform deeds that will make them happy and proud of you.

Teach yourself the value of deeds, and do not content yourself with words. Words may be likened to the blossom of the tree. They are pleasant to look at, but deeds are the fruits of the trees—they are both desirable, but the fruit is more enduring and beneficial.

Oh ye, my children! Pursue courses of study and paths of service that are beneficial to all. It is your duty to contribute to the community directly and the world indirectly some special gift of life. Do not allow yourself to get into a rut. Be ever striving and ever achieving, bent on the progressive penetration of the mysteries of life. The more you learn, the more you add to your wonder and amazement. Proclaim with those of old, "Verily, we have not realized Thee as Thou shouldst be realized. Reveal unto me, O Lord, the realities of things, and let my astonishment increase in the perception of Thy wonders!"

This, your father, who is approaching the century mark, confesses inability to comprehend the full measure of the meaning of the simple act of sleep, and its wonders, or that of nutrition, which acts he, as well as all the rest of mankind, performs daily. I could say now that I have done the same things more than 32,850 times in going through the daily routine of sleeping and waking in the morning and partaking of meals, and yet the comprehension of these two simple acts in full is not revealed.

Just marvel at man's nature! Almost a century I have partaken of the fruits of the trees and the variegated vegetables; yet now, when I commence my simple repast, I have the same intense relish as if I had never partaken of them. If you comprehend the full mystery of this simple act, you may go on comprehending the reality of other acts, and if you can comprehend yourself, you may comprehend the universe. How strange that men, who are unaware of the simple mysteries of life, and have not fathomed the secret of life's myriad transformations, can be so dogmatic and so arrogant. Verily, modesty and humility become the earnest seeker, and a meek attitude the philosopher on this journey of life.

Oh ye, my children! The state of sleep may be called the

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state of voluntary death, using the term "death" to denote merely one of the changes of life. Now, according to the custom of preparing the dead (ablutions and shrouding, etc.), man must learn to prepare himself at night, and give a little time and thought as a preparation for his sleep. He must learn to detach himself from the routine of the day, or the thought of the morrow—disassociate himself, in other words. Sanctify and purify his spirit from all traces of hate and envy, jealousy and covetousness. He must close his ledger, if he has any. He should have his life so arranged that if that very night his spirit should take its flight, it shall be free from attachments of earth, and also his survivors shall find everything in perfect order. When this is done daily, it becomes an easy matter. Then, just before sleep, he must devote a few moments to the most joyous thought, or the perusal of a happy poem, with the expression of a heartfelt prayer for all mankind. Then his sleep will not only be a refreshing sleep, but in his sleep he will have spiritual explorations and sub-conscious experiences of great value.

It is well, upon wakening, to be in the habit of recording any visions or dreams. Many of the dreams following this preparation are prophetic and are a guide to his life. I have a prayer which I use and would recommend for reading just before sleep. It is this:

"O Life, thou ever-surging Ocean of Joy, submerge me in the depths of Thy being, and with perfect composure and perfect tranquility let mine eyes see Thy beauty, Thy splendor, and Thy guiding hand."

Upon rising in the morning, make it the rule of your life to act as if you have arrived from a journey. Greet the members of your household, or the guests who may be under your shelter, with the smiling face of one who has been far away, who has just arrived. The greatest pleasure of a journey is that of meeting your loved ones after you come back from a long separation. Why not experience it daily? Regard the waking of the morning as the beginning of a new day, with its charms and opportunity. Do not confine your felicity to your family, but be happy in your dealings with all your business associates, with all men you may meet during the day. Express joy, peace, happiness. There will be a response of joy resounding in the world.

Do your work in the same spirit as you would pray. Every industry or activity well done is a prayer. Devotion is not con-

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fined to words. Rather, devotion is a matter of deeds. Be with God in all you do, in all you see, in all you hear. That means, be your highest self. Make it the rule of your life to take a half hour daily at noon, and half an hour in the early morning, and if possible, half an hour in the evening prior to sleep, for meditation exclusively.

Simple Rules to be Followed at Meal Time

Never partake of food until you are really hungry. Commence half an hour prior to your meal with a glass of water, and sip it slowly. Have you ever watched the birds and observed that with every drop of water they drink they give a silent expression of praise, of exhilaration? They lift up their heads in gratitude to the blue sky of heaven, giving each drop an opportunity to be assimilated, and ye, who are birds of wisdom, nightingales of paradise, must grasp the chalice of the precious fluid, whence proceeds all life, and manifest reverence and deliberation as you slowly quaff its contents.

Likewise with every particle of food. Let some thought accompany it. Be not in haste nor in a state of anxiety, which state is a by-product of greed. It is well, during your hour of meal, to think your happiest thoughts and to speak of themes that are cheerful, for undoubtedly they will aid your physical welfare.

Remember that you must appreciate your food, and express supreme satisfaction with whatsoever is placed before you. Do not be asking for something that is not there, for it is ingratitude to the articles that are ready to welcome you and to be assimilated by you. In that spirit a morsel of stale bread is a delicious meal, or the heart of a lettuce most enjoyable.

Do not rush to your activities after meal, but devote a few minutes to restful meditation or joyous silence. Eat less; rest and exercise more. Treat your food as friends to be conserved. If you will bestow upon any of the so-called commonplace articles of food the thought that each one has gone through a journey, a period of evolution, from germination of the seed until it has reached the table and is placed before you in the best of style, and comment on its virtue or beauty of form, if it be a vegetable or some of the variegated fruits, you will add to your thinking capacity as well.

Verily, an Hour of Serious Thinking is Preferable to a Thousand Years of Blind Prayer.

An hour of serious thinking is the most precious hour in

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a man's life. The thoughtful hour is the hour with God; not with the imaginary God somewhere in the sky, but with the God of your own being, your immediate companion and comrade; the God of your being, who may be a stranger to you because of lack of your serious meditation and quiet contemplation. Blessed is the soul who has tasted the joy of this intimate communion with his own God.

Ohadi, a mystic poet, has said, "Ohadi has been for sixty years ignorant of himself, wallowing in the mire of materialism, pricked by the thorns and shaken by the winds. At last, one blessed morning, he discovered the beauty of his own loved one." It took this mystic poet sixty years to find himself, but there are many in the world who do not discover the traces of this immediate creator in their lifetime.

This hour of meditation, or period of contemplation, may be called the time of man's ascension to the highest state of his consciousness. It is the hour of meeting God—that is, the God of your own being. Its exercise will develop divine self-reliance. The self-reliant soul is like the inmate of a house who owns the house. Rented dwellings, like loaned objects, are precarious. You never know when you will be turned out of that dwelling. These periods of relaxation and devotion give you an added zest to march onward and achieve progress.

In the pursuit of your work, be like the lover in pursuit of his loved one.

Oh, my son. At dawning be ye like unto an opening bud; at eventide be ye like unto a full-blown anemone; and at night be ye like an enclosed bud. At all times be fragrant and joyous.

Oh, my son! Plant ever the seed of divine love in the heart. Thus you may ever have a harvest of love's fragrance in order that ultimately the flower of "Verily, I am God" may bloom upon thee, and exhale its fragrance to all the world.

Oh, my son: Hearken with listening ears to this fatherly advice. Let not the joy of today pass thee by. Grasp with both hands the chalice of immediate happiness, for the thief of time is in ambush ready to cause a slip betwixt the cup and the lip. Again, there is the thief of regret, and remorse for the past, and greed for future gains.

Protect yourself against all these thieves; they are your ferocious enemies. The accomplishment of worth-while pursuits is dependent upon a tranquil mind and true penetrating thoughts. Worry and anxiety, regret or remorse, are the robbers of these invaluable assets. Therefore, whenever the hand

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of regret is extended from behind the veil of time, sever it at once with the sword of detachment, and when you hear the lispings of greed, cut it at the bud.

Bury the dead past beneath the soil of oblivion, and withhold your gaze from the unborn of tomorrow, in order that your youth may be preserved and your joy of today may be conserved. If this advise be carried out, your life will ever be a banquet, and success will attend every effort.

The revolutions of the planets are measured in hours and seconds of time; the revolutions of the life of man measured with divine hours and seconds; and each day is comparable with a thousand years. The cash basis of your present day is incomparable with the credit of time. Woe unto the negligent! Alas for those who are heedless! You can retrieve fortune, but you cannot retrieve a second of your life.

Oh, my son! In your dealings with your fellow-men, manifest patience and fortitude, and regard them and their moods in the light of the days of childhood; the changes and moods of children, their squabbles and quarrels, and yet children forget their troubles very quickly and make up readily.

Oh, my son: be patient in vicissitude, generous in wealth, forgiving of trespasses and forgiving of faults. As a man soweth, so does he reap. Whenever a door is closed before you, be hopeful and expectant that other doors will open before you. Whenever you have sustained a loss, be ever expectant of unexpected gains. Be not complaining in poverty and not overbearing in prosperity. On this life's journey it is well to experience all conditions and to learn a lesson from every experience.

Under all circumstances be grateful and patient. Verily, patience is the key that unlocks the treasure-house of attainment. It is well often to recall the lessons of experience in order that they may serve you in good stead.

Oh, my son! All things that are in the world, in all its kingdoms, bear the names that man has bestowed upon them. He has called the earth his foot-stool, and the blue above him of the endless ether, the heavens; he has called the central luminary, the sun, and the reflected orb of night, the moon. He has given names to all the stars and satellites, and all the elements; all the birds; all the animals and beasts of the fields.

The dictionary of names and attributes—all these designations and differentiations between good and evil—is his relative differentiation. Even the divine concepts and the basic prin-

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ciple of the God-head are the fruits of his beneficient imagining.

Therefore, know the great power that is resident in you, for you are the son of man. Strive to manifest greater powers and fuller manifestations of inherent virtues. Know verily that all that is, is good, and rests upon man's thinking as to results. May you realize the full measure of your potential powers.

Oh ye, children of God! It has been said by one of your elder brothers, "Whosoever does good to the extent of a mustard seed, verily he will see its return a hundred fold, and whosoever does evil to the extent of a mustard seed, that he shall see, even so." In the case of children, it is often visited in their own children.

O Father of Fathers, and Mother of Mothers, Spirit of Life! I seek thy favors upon my children, your children. Open their eyes that they may see Thy light independently, that they may investigate Thy reality and be thus freed from blind imitation and blindly following!

Translated from the Persian by Ameen U. Fareed,
Los Angeles, Calif., August 25, 1924

TO MIRZA ASSAD ULLAH, THE EVENING STAR

By Clare Wood Shipman

(From "The New Orient")

How lightly does the cloak of all your years
Fold you about, caressingly and kind,
Sequestered, where the music of the Spheres
Sings through the garden of your quiet mind.

A mountain lake's cool breast folds specks of snow,
Revealing heights caught in the depths of it;
And you give back what saints and sages know.
High in your tower a silver light is lit.

Bright strands of golden thread are woven through
The cloak of all your years; and gems are set,
Jewels of all your years; great thoughts and true
Make the bright circle of your coronet.

And thoughts of you, the garden where you are,
Drift like the beauty of an Evening Star.

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The Menagerie Within

By Luella F. Phelan.

We are inheritors of the mental characteristics of our ancestors, both animal and human. The Bible represents us as being like some thirty-five different animals. There is the fox, the pig, the ox, the ass, the peacock and many others.

It is safe to assume that most of us will admit the possession of some of the characteristics of at least one of the thirty-five types, and almost as safe to declare that we can detect many in our neighbor, for it is always the other fellow that the preacher's sermon fits. Most of us pad the ego until it becomes fat in the thought of the Pharisee, "God, I thank thee, that I am not as other men are."

If, as many believe, all expressions and experiences of our ancestors are reincarnated into our being and have left an impression on both the material and the soul side of us, then it follows that we are inheritors of all the ages past, and upon the child is stamped all of life before it takes on human form—the cell, the jelly fish, etc. Then at the sixth week after conception the new life begins to take the shape of human form. All the past in which we have lived, and all the subconscious memory is reincarnated into the shape as it is preparing for birth. Each human life is an expression of the result of action and re-action by which it is controlled. Man, in his complex nature and organization is subject to, and can obey, a large number of laws in his life expression. The richer and fuller his expression and manifestation of life, the greater will be his opportunities. Opportunity enlarges responsibility and thus another line of cause and effect is set in motion, and thus it is that man's entire life is a constant adjustment of the forces within and without himself. The more complex the life the more laws it has to reckon with and be responsible to for the infraction of, or reap the reward for obedience.

By reward I do not mean a material reward, but the reward of spiritual understanding, which is the Light Bearer that leads him to dominion over all the animal kingdom.

Life moves in a certain, definite direction; it takes on certain forms and develops that certain type or form which with slight variation follows the original type. All progress is built upon experience, and according to the quality of the experience the life ascends or descends in the scale of development. There-

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fore it becomes an apparent fact that to evolve the self and the generations that follow the self there must be careful guidance or the life reverts to type.

Burbank has demonstrated this law in his marvelous scientific experiments with life on the vegetable, fruit and flora plane.

In this series of articles we will consider every phase of life; what it is and what it does; we will, therefore, begin with the lower nature and follow the process of development to the beginning of the shattering of the fetters, the breaking of the bondage of grossness, to the higher life where man claims that birthright and is determined to make the lower nature the servant of the higher and walks forth to the enjoyment of life as the Creator fashioned it in the beginning—perfect.

All statements of truth are but partial statements—there are two sides to every statement or argument—any bit of truth is but a half truth. Search diligently enough and you will find the opposite half, for everything is and it isn't. Any full statement of truth must of necessity be paradoxical—this because an individual point of view enables one to see but one side at a time. Perhaps a very small space of time intervenes between the two sides of the subject, but a vast deal could happen to the finite mind in its travel to the other side. It may easily be seen that every subject, individual, condition and environment should be viewed with that broad tolerance which gives unprejudiced and unbiased judgment.

It is quite obvious that the meaning of life, from the standpoint of psychology, must be considered in the light that things unseen are measured by and analyzed by the things which are seen. Biology is an orderly and mathematical account of life, but we must look for the fundamental principles governing life, in the revelation which psychology makes of the nature and function of the conscious, the sub-conscious and the Super-conscious—or Divine—mind, if we would know the Source, the How, the Why and the Whence of man's growth and development.

We can only know of the nature of life through the study of the law governing the individual life. We can only make comparisons between the result of the law of action and reaction upon a given number of individuals and base our deductions upon the law of average.

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Five fields of knowledge, biology, chemistry, food, physics and psychology all agree to the Unity of Life. When we inquire into the food of animals we find that animals feed upon the same food compounds by which man's life is sustained. This being true we may assume that the life of both is of the same nature and kind, differing only in that man is endowed with spiritual understanding. Men differ in degree, the higher the development and culture the higher the type.

Grasping the conception of the fact that all life has proceeded from a Universal life stock, it becomes obvious that a certain type or form of expression will, with slight variation, follow the type. In the Book of Genesis we read that each herb and seed, insect and animal produce seed after its kind. The clod of earth obeys one law, that of inertia, and it has rest. A worm obeys two or three laws, and it has motion, nutrition and reproduction. The bird obeys many more laws and adds flight, song, vision, nest-building, maternal instinct, hearing etc.

Man expresses not only these phases of life known to the animal but also those higher expressions found in love, kindness and gentleness. The more highly organized the man the further he is from the instincts and expressions of the animal kingdom, and it is through the expression that we read the predominant and salient traits of an individual or a race. All men act according to the thought that propelled the act, and in this may be read the fundamental difference between men.

To every human being is given a talent, to each a certain niche in life to fill, a certain something to do for which he is more fitted than for any other thing, and the supreme business of each is to so order his life that he can do that something better than any one else has ever done it. This requires close watch over the inner realm of self, and also untiring diligence in taming the particular pet animal in his menagerie. You may be a ten talent individual or a one talent man, but the one talent man using his one talent will accomplish far more than the ten talent man who is idle. The musician gets music from his instrument because he uses the keys.

(To be continued in April Reality).



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Radio and Telepathy

By J. C. F. Crumbine

However distant the relationship between radio and telepathy or thought transference may be (the inventor of modern radio, Marconi, is a firm believer in Telepathy), both deal with invisible and mysterious forces. No physicist or scientist knows what electricity is, nor does a psychologist know what thought is.

In radio, results happen mechanically and electrically, while in telepathy they happen psychically. For instance, a woman in Cleveland was strongly impressed to sit down at her desk and write a letter to a friend in Seattle, Washington. At the same time the woman in Seattle was strongly influenced to write a letter to her friend in Cleveland. Both felt an attraction to do the same thing simultaneously, because both longed for each other and wished that they could be together. When their letters reached their destination, both found that they had mailed their letters about the same time. This is not an unusual happening, but is a common experience among many persons who know nothing about Telepathy.

As in radio, waves of certain length carry the messages of certain broadcasting stations, so thought-waves travel from mind to mind and brain to brain. Some are conscious and others are unconscious of these thought-waves, as their minds are attuned. Tuning in on thought waves is a matter of definite knowledge of conditions of the science of telepathy. As yet, no exact technique has been discovered. Certain general rules are known and may be successfully applied.

Two words stand for the sender or transmitter and the receiver of the message and in telepathic terminology are called percipient and recipient. Bearing in mind that the percipient is the sender or transmitter and the recipient is the one who receives, the human stations for telepathic broadcasting are now recognized. They may be as near to each other as we are when in a room, or as wide apart as the United States are from New Zealand. Again, the percipient and recipient are interchangeable, for a recipient may send a message to a percipient who becomes receptive to it.

Two mental conditions are necessary to successful telepathic communication. It has been learned by experiment, that both transmitter and receiver, that is, both percipient and

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recipient, must be closely affinitized by sympathy. The law of telephathic communication or the transference of thought from mind to mind, demands that sympathy exists. It is difficult to understand just what this sympathy is in terms of magnetism, or the mechanical law of attraction, except to say that it is an expression of that law. The opposite of attraction is repulsion. Certain forces and elements repel each other. The opposite of sympathy is antipathy.

Antipathy prevents telepathic communication and deadens human batteries keyed to high or low tension or vibration of thought. If two human stations seek to transfer thought, both must be in attunement, by a sympathetic relationship. If this does not exist, or if one or the other is antipathetic, that is, out of attunement, thought will fail to be transmitted. Both percipient and recipient must be in sympathetic agreement, as in Radio. You could not hear my voice unless your instrument was keyed to the wave length of the broadcasting station.

A mental and emotional sensitiveness and propinquity must exist between any two persons who wish to conduct telepathic experiments—a cordiality of relationship which, in part, is expressed in the lines of the poet "Two souls with but a single thought, Two hearts that beat as one." Mechanically expressed, this simply means, in radio terminology, all other things being equal, that in broadcasting thought one must key it to uniformity of meter or wave length. This can be done by transforming thought into terms of emotional intensity. Color will help one to understand this process.

The vibratory frequency of red is much lower or less than that of violet, blue or yellow. A moral or spiritual thought is finer, more exalting and higher in wave radiations than one of bodily comfort or sensuous pleasure. A moral or spiritual thought, therefore, would require a fine and more rapid emotional intensity and greater concentration, while a material thought would require less emotional intensity, but the same concentration. Concentration simply means holding the thought, that is, the subject of thought to be telepathed to the wave length, which is determined by the vibration frequency of the color into which the thought may be translated.

For instance, a red rose would call for an image or vision of thought, held in the mind, with less emotional intensity than a white rose, the white light indicating a higer vibratory frequency than red. When the percipient broadcasts telepathically the thought or mental picture of the red or white rose,

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the recipient should be in a receptive mood, tuning in on the whole gamut of thought waves until he received the message, which will be delivered in a very definite, insistent form. These thought waves will differ in intensity of the red, yellow, blue and violet rays.

Scientists have long since believed that the brain is a powerful electro magnetic instrument. The human brain is the best coherer in the World. The mind is the broadcasting station, in which the telepathic communication takes place. Now a practical telepathic communication is conducted in this manner: The individual who is the percipient, visualizes in his mind what he intends to transmit. Then he concentrates upon it, and by the use of the will, broadcasts the picture of the object. The recipient, if able to tune in and so adapt his mind to the vibrations by which the picture of the object is transmitted, will receive instantaneously this picture and so know the object or subject which is telepathed. Thought is said to travel even faster than radio or light, so that regardless of time or space, any sensitive recipient able to tune in will get the impression—that is, picture—vividly and instantaneously. As I speak of the picture or thought-image of a red rose into the microphone, the broadcasting station relays it, and you hear my words. Instantly the image awakes in your mind and you think of the red rose. The process on the mental plane is precisely the same, only the radio audience in a telepathic experiment is expected to receive the mental picture or image from my mind to your mind independent of radio apparatus.

What a wonderful achievement it will be when men in far distant places may thus intelligently communicate together, telepath their thought to minds attuned to theirs? Think of conducting business accurately in such a manner? Think of the service rendered humanity! It may now seem to be beyond human imagination, but some electric or radio engineer, reading this article, may elaborate a mental technique by which thought can be transmitted exactly, definitely, truly from the to mind, from ocean to ocean, pole to pole, even from the antipodes.



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"The Face in the Smoke"--*A Story*

By Harrison G. Dyar.

Our married life had started rather badly. Our first baby died, and of course Milly was terribly cut up as any young mother would be. We had no other ties to hold us then, and I decided to take her on a long camping tour to divert her mind. I hired Alex Smith, a well known guide, full of anecdote and cheer, and we set off for the mountains with horses and pack animals. We had not only the regular paths before us, but less frequented spots, for Smith knew every inch of the ground. We generally camped every night in a different place, and our guide had an anecdote appropriate to the spot where we happened to be.

On the night to which I refer, we had stopped in a particularly lonely place. A huge slanting overhanging rock formed a partial shelter, inviting to the camper, as old embers indicated before we had made our own fire there. Smith had taken care of the animals, and we had had supper. It was getting quite dark then. Milly and I were sitting together beside the fire; Smith came up on the other side and threw on an arm-full of fuel to replenish the flame. The fire crackled and a great deal of smoke arose, for the fuel was none too dry. The smoke arose between us and Smith. Milly gave a little smothered gasp and clutched my arm.

"What is it, dear?" I asked. "Nothing will catch fire."

She whispered her answer: "Look, Tom, what is that? I see another face in the smoke beside Mr. Smith. Higher up than his, and what a strange ghastly look it wears. Something red under the chin. There, it is gone."

I patted her hand, and told her that the smoke had gotten in her eyes and made her see double. She did not reply and was trembling a little. I wondered if I had been a fool to bring her up here, but consoled myself with the reflection that she might be having worse notions at home. At least this wasn't about the dead baby.

Smith regarded the smoke for a moment with a disapproving air; but as the fuel began to blaze more brightly, he sat down beside the fire opposite us. "Well, folks, I've been thinking about this place where we're camping, and I'm sure it's the very spot where poor Andy Kelly disappeared. He was a trapper, and camped up hereabouts somewhere, maybe on this

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very ledge. He was never seen again. Nobody found the body. Andy was supporting his old mother by his trapping, and she had no one but Andy between her and the poor house. 'Twas said he'd run away, and not finding the body lent weight to that. A poor skunk he was, folks said, to skin out and leave the old woman to the poor house, for that's where she went, and died soon, too. Andy used to brag as how he'd always care for her, and after all he skun out. A nice reputation he left behind. Maybe he had an accident and was killed. Why didn't we find the body, then? Parties went to look, and they had dogs. They'd have found him, only he warn't there, see? Living in the city this minute, bet you a dollar, with another name. And here's where he camped last. Skunk's ledge, let's call it, why not? What d'you say, Mr. Miller?"

"Not a very savory name," I replied; but my attention was on Milly.

"There it is again," she whispered, "close beside Mr. Smith, higher up, and his neck is red. I cannot see his body. There, he's gone."

If Milly had said that only after Smith's story, I would have paid no attention; but she had said the same thing before. I am not a believer in ghosts, but up in the woods in the dark, and Milly in the sensitive state she was, in such conditions I guess our primitive feelings are apt to come up. I told myself that it was to ease Milly's mind that I asked Smith the question' "Don't you think that Andy Kelly would feel very bad to have left such a reputation, in case he had really been killed here in some unusual way?"

Smith considered the matter. "Well, Mr. Miller, he was that kind of a chap before; but after he had run away, any feller that would run away and leave his old mother to die, wouldn't be feeling so. Besides, if he's dead as you say, he ain't feeling much one way or t'other."

"All the same, Mr. Smith, wasn't he of a sensitive disposition, one who would want to correct a mistake about his reputation like that if he could?"

"Well, I guess so. Maybe so. Anyhow, here's where he was last known to be. It's a nice place to camp, too. I guess we'd better all turn in. I put your blankets over against the rock."

So we rolled up in our blankets and tried to sleep. I did not have much luck. That extra face at the fire that Milly

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had seen bothered me; but as for her, poor girl, she was quiet all night. Toward morning I had fallen asleep, when she waked me. "Tom, I saw it, the place where he was killed. I'll try and describe it to you. The stream runs through a deep cleft in the rock which widens at the top. One side is steep, and there is pine tree growing near the edge, its roots sticking over. The other rock is quite sloping and rough, easy to walk on. I saw a wire fastened to a branch of the tree, with an animal trap at the other end. It seemed to be dark, and I heard a man coming through the bushes toward the steep side of the rock where the tree is. Then I woke up. He must have fallen and been killed there."

"No doubt you're right, Milly," I said, trying to soothe her. "Let's think of something else. This is a gruesome subject."

"All right, Tom; but the people at the village should know he did not run away."

"Smith shall tell them," I asserted.

Milly glanced at me, and she said no more about it. I was relieved. However, later I went out with Smith to get the horses. "Smith," I said, "is there a place near here where the water runs through a cleft in the rock?" and I repeated Milly's description without mentioning a man.

He stopped and looked at me. "I didn't know you'd been here before, Mr. Miller. That's on Bull Creek, but it's two miles from here and rough going. Our horses couldn't make it. The trap must have been one of Andy Kelly's for he set 'em everywhere. Only there wasn't a trap there last time I saw the place. You must have been there lately, Mr. Miller."

"Did they look for Kelly's body there, Mr. Smith?"

"I don't know. They went where the dogs led 'em."

"Listen, Smith," said I. "Suppose that Kelly had set that trap and was coming home to camp after dark. Suppose he came from the steep side of the rock, expecting to jump to the other side, and suppose he knew the ground as well by night as by day. But he did not see that an animal had been caught in the trap and had dragged it back to the bushes, so that the wire was stretched across the way. Suppose that just as he jumped, the wire caught him in the neck and he fell into this wire noose, one end fastened to the branch of the tree, the other held by the trap at the base of a bush. Suppose that the wire cutting into his neck severed the head by the weight of his body and the force of his jump, so that the head and body

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fell into the stream below. The body may be wedged in the cleft of the rock, and there may be a skull among the rocks of a pool anywhere below in the stream. No dogs could follow a trail in water, and if they had led the hunters to the rock, the trail would seem to end at the trap, naturally enough."

Smith regarded me quizically. "What's the good of them elaborate supposings, Mr. Miller?"

"Only this, Mr. Smith: When you go back to the village at the end of our trip, tell the villagers not to accuse Kelly of being a runaway till they have investigated the secrets of Bull Creek."

"Gosh," said Smith, "I'll tell 'em that. But why didn't you tell me last night, Mr. Miller, that I was spinning you a stale yarn?"

"It was news to Milly," I said, and then we busied ourselves with the horses.

MASTER!

By Nell Kerfoot

The untouched Love hidden in a heart
    Resembles music of the Infinite source,
Its melody grows into a fineness,
    As Love shines through all mists.
Love, the greatest of Truth Masters,
    Love, untouched, awe inspiring — MASTER!

January 30, 1925.

To the Editor of "REALITY"

Dear Sir:

Permit me to express the very sincere pleasure I felt on receiving this last copy of "REALITY"; that once more one found speaking through it the spirit of Bahah'Ullah and Abdul Baha—the spirit of love, of tolerance and eternal Brotherhood.

Fraternally,

Elizabeth A. King.

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The Soul

By George W. Louititt.

(Continued from February Reality)

But the cause of the workers was not dead, for out of Nazareth, a city of poverty, squalor and degradation, came a leader and teacher who did not believe as Spartacus and his predecessors, that is, in the doctrine of an eye for an eye and a tooth for a tooth, but in the doctrine of doing good for evil, the doctrine of brotherly love, the fundamental principle of the Solonic unions.

At the time Jesus began his teachings, the Roman nobles and patricians were drunk with victory, power, tyranny and licentiousness. They were a law unto themselves. They legalized their robberies and hounded the workers, who were compelled to meet in secret and secluded places, even in the catacombs, the graveyards beneath Rome. However, the labor unions retained the right of organization and the ballot, known as the law of Solon, or Jus Cocundi, which was ratified in Rome and incorporated in the twelve tables.

In the New Testament we find the expression, 'Lord of the House.' The house was the labor temple and the lord was the president of the union, who was responsible for the acts of the membership, and for whose transgressions he paid a fine or penalty from the funds of the union. If a tumult occurred, the officers of the law did not arrest the rioters, but went to the lord or kurio, who was obliged to call a council of the inner brotherhood who adjusted the matter with the public authorities.

Stephen, Paul, James, Luke, Titus, Phoebe, Aquilla, Priscilla, Lydia, Narcissus, Appellos, Julia and many others mentioned in the New Testament, were kurio or lords of the house or labor temple.

The real reason for the stoning of Stephen was because of his efficient management in acquiring supplies and provisions for his union, which had three thousand members. Because he did not buy of the priests and middlemen he incurred their enmity, and organizing themselves into a mob under the guide of patriotism, they took the law into their own hands and stoned Stephen to death, and the property of the union that they did not steal, they destroyed. In the first columbarium, that vast mausoleum of the early Christians in underground

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Rome, are inscriptions, especially upon the sepulcher of Stephen, that confirms this statement. It was this union that Ananias and Sapphira joined and made oath that they had turned over to it all their property, which they had not done, and so became known as perjurers and liars.

Jesus planted the seed of his teachings in the labor unions. He organized a union in Jerusalem which was similar to the other unions of that time, in that every thing was owned in common, and those who were admitted to membership were required to turn their property into the common fund of the union. The life work of Jesus was that of teaching the Jus Coeundi, which meant the abolishment of the competitive system, militarism, and the usurer and speculator. He proclaimed in substance that all men were created free and equal, and taught that the extinction of social ranks meant a higher degree of civilization and a higher standard of morals and education. He denounced slavery and taught common ownership founded upon love and fraternity.

It is true he did not use these words, nor was he so outspoken, for had such been the case he would have been crucified long before he was, so the only way he could propound his teachings and preserve his life was to speak in parables, which he did.

Jesus was not a follower of the Mosaic law, but adopted the principles of the law of the law of Solon. The Mosaic law recognized slavery and polygamy, which was denounced by the law of Solon. The law of Moses recognized kings, social rank, nationality and war heroes, none of which was recognized under the Solonic law. Mosaism built guilded temples and palaces; Solonism built homes for comfort, had the common table, common groves, fountains and communal joys. Mosaism sought to make the rich richer and was proud, defiant and ambitious; Solonism was meek and lowly and sought the establishment of brotherly love, and the building of commerce and industry for the benefit of all.

Many consider Christ a myth, and this is not to be wondered at when we look at His professed following and the nations who claim to be Christian, who are carrying on wars more destructive than those ever waged by the pagans. Charity and almsgiving were unknown and not tolerated by the early Christians and unions. Instead of giving charity, they gave work, and helped the unfortunate to help themselves.

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Throughout pro-consular Rome, military spies were ferreting out the Christians, and to avoid this espionage, both Christians and unions adopted signs by which they could recognize each other and avoid arrest. Because of this espionage and the fear of traitors, it was difficult to gain an entrance into a Solonic union or labor temple; he who was not morally clean and a worker, could not gain an entrance any easier than could 'a camel go through the eye of a needle.'

When Jesus became an outlaw, the Solonic unions hid Him in their temples and secret places. At times when the authorities were searching for Him the members of the gate-keepers union had Him secreted in the secret places of the gates through which these officers passed.

But in spite of all the precaution taken, a traitor gained an entrance into their midst and for a few pieces of silver betrayed this great character for the ruling class to murder in the name of the law.

Five years after Christ was crucified Tiberius was assassinated and Caligua took the throne, the four years of his reign being marked by the most barbaric cruelties known in history.

When Nero mounted the throne, the organizations of the workers had again grown to be quite powerful, although they had to meet in secret in the graveyard of underground Rome where spies feared to enter. In this cemetery, where the light of day never penetrated, the unions had their common table and practiced and taught brotherly love, and sang their songs, which were the same tunes and sentiments we are singing today. Though hounded and persecuted, their teachings spread at an alarming rate. In fact the more severe the persecutions, the stronger the movement became. Finally the authorities became desperate, and July 18th, A. D. 64 they set the torch to the homes of these people, then known as the slums of Rome. Then Nero went to the tower that overlooked the place, and surrounded by nobles and fair women, they drank their wine and waited for the sport to begin.

As the flames shot upward, Nero and his guests shouted in glee, not knowing that they whom they sought to destroy were safe in the graveyard beneath their burning homes. But the flames did not stop with the homes of these workers, but spread in all directions, licking palace and shack, hill and dale, temple and theatre alike. For seven days this fire raged, wiping out the circus Flamineus, the Forum Boarum and other

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public buildings, and when it had spent its fury, only four of the fourteen regions of the city remained, and thirty thousand people had been burned to death.

The joke had turned into a calamity and the Romans demanded vengeance. But Nero and his associates in crime knew the game, so to shift the blame they charged the workers with being responsible for the terrible holocaust. Organizing themselves into mobs the upper class Romans took the law into their own hands, and crucified, burned and murdered thousands of innocent men, women and children, concluding their work by marching the surviving victims naked in a long line, then placing upon them sacks saturated with grease and petroleum, which they fired and in ribald glee watched their unfortunate victims writhe in the agonies of death.

In this massacre Peter was crucified with his head downward. His wife, who was deaconess in one of the unions, together with many others suffered death upon the gibbet. As Paul was a Roman citizen he was entitled to a more dignified death, so was beheaded.

When the Romans had satisfied their blood-lust, the Christians who had escaped, in the dark of night gathered the bloody and charred bodies of their dead, which they deposited in the secret crypts and niches of their columbarii where are inscribed upon the footstones the story of this butchery.

St. Peter's cathedral in Rome, the home of the pope, is upon the site of this district where these unfortunate people lived and were butchered.

The pontiffs were a union of bridge-builders, and the pope was the master bridge-builder, and though this union was destroyed the name still lives.

Even this terrible slaughter did not destroy the unions, for when Diocletian ascended the throne, they had amassed great wealth which was coveted by the imperial power. Diocletian hated both Christians and unions and resolved to exterminate them, so A. D. 302 or 303 he began the massacre by using the standing army of the imperial power. By this massacre, the greatest in history, the unions were wiped out in Rome.

But the Solonic teachings still lived for Jesus had given it renewed life that even the massacre could not kill. Constantine, the pagan, hated these teachings, but he was too wise to try and stamp them out by murder, so resolved to turn them to his own advantage through alteration and elimination,

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yet retaining enough of the text and letter so as to deceive the ordinary man, and this he accomplished at the council at Nice, A. D. 324, and at Laodicia a few years later. It is true that the Anti-Nicene fathers fought to have the old teachings and principles restored but the nobles and patricians strangled their efforts at the latter council.

Since this so-called Christian era began, thousands of wars have been fought and chattel slavery continued in Christian nations until a few years ago, and it took oceans of blood to wipe it out. The Christians have been continually fighting among themselves and their neighbors, and instead of promoting peace they have promoted discord. They have done everything in their power to stamp out every teaching that conflicted with their own, and yet the wedge of truth did make some headway for what was heterodox yesterday is orthodox today.

For about eight hundred years Feudalism flourished in Europe, in France dying out with its kings, and in Russia with its czars.

So we see that the conditions of people are ever shifting, upward and downward, upward and downward, moving in cycles, every relapse caused by ambition and ignorance, that exacted an awful toll of life and suffering.

Economic interests have played a more important part in our society and religion than we care to admit. Religions shift and change, so with customs, governments, and conditions of people, for the human race is groping in the dark, some are seeking light and have found it, but for others it is far away.

Editorial Correspondence

Editor, Reality,
New York, N. Y.
Dear Sir:—

May I express appreciation of Mr. Haanel's letter in your February issue? His quoted definition of mind as "The spirit or intelligence pervading the Universe," and his characterization as "mental action" of the integrating or disintegrating effect of cellular interaction in healing or disease, are so in line with my general thesis that my thought leaps forth in ready response.

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In envisaging a time, however, when physical science, in its persistent break-down of matter, shall so far transcend the limits of sense perception as to render further progress impossible except in the domain of pure reason, Mr. Haanel fears I may lose sight of the subconscious man. This gives me an opportunity a little to amplify my theme.

The aim of us all, under the inspiration of the Bahai Movement, is the harmonizing of religion and science, as two sides of the same question, two modes of approach to the same objective, diverse explanations of the same basic Truth, thereby instilling into science a sense of worship, which its revealed wonders fully justify, and into religion an appreciation of exact knowledge, from which it cannot possibly suffer. Now, in arriving at a common understanding, we shall make the most progress by focusing on the underlying idea and treating words as descriptive rather than definitive or distinctive in their meaning. Each contributes its aspect to the composite picture. Each hedges the subject with some subtle meaning we cannot afford to miss. Thus we shall agree in substance while enjoying all the variety of detail.

It is in this spirit, in my letters and articles that have been appearing in Reality, I have submitted that when we say Energy-Force-Matter, Consciousness-Will-Imagination, Subject-Agent-Object, Spirit-Soul-Body, we are describing the same essential process of Being, the identical fundamental law of Life, call it God, Mind, Nature, the Universe, or what you will.

To this I will now add, to make my meaning entirely clear to Mr. Haanel, that when we say Subconsciousness-Consciousness-Superconsciousness, we are still ringing the changes on the same eternal theme. To exemplify I shall have to introduce into the discussion another term—Group-Consciousness.

Mrs. A. J. Penny quotes from Alfred Fouillée writing in the Revue des Deux Mondes of September 15, 1889, under the title "Les Transformation de l'Idée Morale," as follows:

> "Biology resolves into a combination of living entities the living individual, who itself subsists, is nourished, and develops itself, by the help of a society more vast."

In other words, the group-consciousness of the individual known as Mr. Charles F. Haanel does not disprove the direct consciousness implied in the "mental action" of the cells of which he is the composite, or of their several combinations, in

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ever widening circles, in the functioning of his physical body. In fact, it is these subordinated consciousnesses that constitute his subconsciousness, and the rationale of healing by impressing the subliminal self lies in the consideration of this relationship.

Now, let us invite Mr. Haanel's attention to that aspect of Life to which his present awareness, lit up by current interest, bears the same relationship as his cellular life to that circle of light wherein he moves. In line with the quotation from Fouillée above, what does Mr. Haanel think of the following propositions from Swedenborg?

"In respect to his interiors every man is a spirit.
"Man after death is in a complete human form.
"Heaven and hell are from the human race.
"Therefore every angel is in a complete human form.
"The heavens consist of innumerable societies.
"Each society is a heaven in a smaller form, and each angel in the smallest form.
"Each society in heaven reflects a single man.
"All heaven in the aggregate reflects a single man."

I quote but to illustrate my thesis that the universe is literally alive and that there is nothing that is not life in it. To me the great fundamental fact is Consciousness, implying all the rest, which are but phases or aspects of it, into which it involves itself, to be later evolved, in the thought processes of analysis and synthesis. Thus do we mount, in our progress from clod to God, in ever graded expansions of consciousness, from that of the atom, the cell, to individual, group, mass psychology, to cosmic psychology—the psychology of God.

Very truly yours,
Smith Tassin.

Editor, Reality Magazine,
New York City, N. Y.
My dear Sir:

Mr. Smith Tassin says, "To me the great fundamental fact is Consciousness, implying all the rest, which are but phases or aspects of it, into which it involves itself, to be later evolved, in the thought processes of analysis and synthesis."

I quite agree with this, but my agreement will in turn depend upon the definition of consciousness. You will remember that it was Socrates who said, "Where definitions begin argu-

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ment ends," and I think that this would apply particularly to this argument.

There are various kinds of consciousness. There is the conscious, the superconscious, the subconscious and the unconscious. Again, there is simple consciousness which all animals possess in common. This kind of consciousness recognizes its existence only.

Then there is self-consciousness possessed by all human beings, except infants and the mentally deficient, which not only recognizes its existence but becomes aware of its existence and contemplates itself in its relation to others.

Finally there is cosmic consciousness which becomes aware of all consciousness and all intelligence, which is exceedingly rare.

Mr. Tassin evidently referred to this cosmic consciousness when he said "that it implies all the rest which are but phases or aspects of it."

Might not the word mind be a better word to use in this connection? The dictionary tells us that "mind is an abstract collective term for all form of conscious intelligence." Mind is therefore inclusive and includes all the forms of consciousness to which we have heretofore referred, and as there can be no form of organized life without mind of some kind, it is frequently used as a synonym for life.

Life is that quality or principle of the Universal Energy which manifests in so-called organic objects as growth and voluntary activity, and which is usually co-existent in some degree, with some manifestation of that same Universal Energy as the quality or principle termed intelligence. There is only one Supreme Principle, evading all comprehension of its essential nature. It is the Absolute. Man can think only in terms of the relative. Therefore, he sometimes defines it as the Universal Intelligence, the Universal Substance, as Ether, Life, Mind, Spirit, Energy, Truth, Love, etc. His particular definition at any moment is governed by the particular relationship of the phenomena of Being in which he thinks of this Principle at that moment.

Mind is present in the lowest forms of life, in the protoplasm, or cell. The protoplasm, or cell, perceives its environment, initiates motion and chooses its food. All these are evidences of mind. As an organism develops and becomes more complex, the cells begin to specialize, some doing one thing and some

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another, but all of them showing intelligence. By association their mind powers increase.

Whereas in the beginning each function of life and each action is the result of conscious thought, the habitual actions become automatic or subconscious, in order that the self-conscious mind may attend to other things. The new actions will, however, in their turn, become habitual, then automatic, then subconscious in order that the mind again may be freed from this detail and advance to still other activities.

Concerning heaven and hell, I think that these are also simply states of mind. You will remember that the Great Teacher, when asked as to the location of heaven, said, "Men shall not say lo here, or lo there, for behold, the kingdom of heaven is within you." If heaven is within us it can be a state of mind only, and what is true of heaven is also true of hell.

We make our own heaven and our own hell by the thoughts which we entertain, and if these thoughts are the angels to which Swedenborg refers, then I agree with him also.

You see it again becomes a question of definitions.

Yours very truly,

Charles F. Haanel.

Editor of REALITY,

My dear Sir:

May I respond to the cordial greeting of Mr. Smith Tassin in the letter you have kindly shown me? Mr. Tassin, your hand, "suh." If we do not together find the Absolute, we shall have no end of fun in searching, for is not this the quest of all thought since man became a thinking animal?

That Metaphysics preceded Physics may be quite true, even as the infant man creeps before he stands upright. But shall we go on forever creeping? No, and the point before us is, not whether Metaphysics had any value in the past—which we would be the last to deny—but which of two methods we shall use in our further pursuit of the subjects commonly called religious or spiritual. Shall we pursue these by the scientific method of experimentation and demonstration and be Physicists, or use some other method and be Metaphysicians? And what other method is there that promises any enduring results? The Church has pursued Metaphysical methods for the past two thousand years, and "look where we are at," as we say in the vernacular. Our soundest deductions are flatly denied, and the "Word of God" is given credence in preference to "mere

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science." Is this not the work of Metaphysics, the creeping man, as opposed to that of science, the standing man? We think so.

And as to involution preceding evolution, that is the natural refuge of our puzzled thought, but, Mr. Tassin, it is going behind the returns. There are too many things about this evolution that is going on around us and of which we are a part that we do not understand to worry ourselves as to what process preceded it or will follow it.

Yours very truly,

Doolittle Shillingsworth.

Editor of REALITY, February 4th, 1925.
New York City.
Dear Sir:

Welcome, Mr. Doolittle Shillingsworth, on our quest for the Absolute. "Has Metaphysics any value?" Would the world willingly forego the work of the great Greek philosophers, not to mention their commentators of the middle ages or modern German successors? Shall we not at least accredit their memories with training the faculties of the mind for trustworthy observation under the exacting requirements of present day scientific methods? Physics could not appear until Metaphysics had paved the way. Physics cannot proceed with safety on its course except under the pilotage of metaphysical training.

In the pursuit of knowledge, the senses, as instruments, are secondary to the mind. Our telescopes, microscopes, spectroscopes, etc., are secondary to the senses and tertiary to the mind. Are any of these more accurate than the mind that guides their use and collates the results? And the mind can only true itself by knowledge of itself and those immutable laws that govern its own thinking, logic, as immutable as any of the so-called laws of nature! The perception of the mind by itself is immediate, not mediate; therefore, as an observed fact in nature, it is of prime scientific importance. And Metaphysics is preeminently a science.

If consciousness, the receptivity of the mind, "is an illusive thing," what becomes of the elaborate scientific superstructure that has been reared upon its perceptions through the intermediary of the senses and their extending and reinforcing instruments? Truly is Metaphysics the foundation, mainstay, prop and support of all human knowledge.

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As a matter of fact, the a priori and a posteriori, or deductive and inductive methods of reasoning, are alike metaphysical and scientific. Each reinforces and neither invalidates the other. They are as essential to progress as the two legs in walking. So, far from joining hands on one basis to the exclusion of the other, my call to the thinkers of the world is to march in step to the common goal.

One word in closing, as to consciousness as the basis of all that is, as a credible theory. Both Physics and Metaphysics find it necessary to start out by assuming something. The use of the hypothesis is a scientific process. The former, in its persistent breakdown of matter, has already transcended the material and resolved it into a balancing of forces, to explain which it postulates energy, perfectly counterbalanced in all of its aspects and, therefore, infinitely and eternally conserved. The latter, realizing that in the acquisition of knowledge there will always be consciousness underlying the possession and enjoyment of that knowledge, concludes that Consciousness itself is the Absolute, implying Will, or freedom of direction, and Imagination, the power to visualize and create in the orderly processes of thought. All Life, therefore, is One, essentially mental in its make-up, and all of the processes of life are intelligent processes. Our little awareness is but an aspect of the All-Consciousness under some phase of voluntarily assumed limitation, and we progress from the lesser to the larger consciousness as we grow in grace and wisdom before God and man, until we attain again to the All from Whom we spring.

The Physician, unable entirely to ignore the very consciousness with which he works, says that it has been "evolved." True, answers the Metaphysician, but it must first have been "involved."

Yours very truly,

Smith Tassin.

Conservation of the Nerve Force

By Dr. Harris H. Luntz

The relationships of man to man are such that money is entirely necessary to accomplish one's ends in the struggle for existence. Nerve or vital force is not less important in the physilogical domain. Unfortunately there is this one difference. One can be easily notified in the case of a bank where money is being overdrawn, and one can be prepared to cope with the

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excessive drafts on the account. Not so in the transactions with the bank of life.

The human organism is largely an automatic machine. It is so built and arranged that if excessive drafts during youth and middle life are made on the vital forces, a corresponding provision is made by Nature, and the required amount of vital force is forthcoming. Moreover no explicit sign is given the person, that life's forces are being withdrawn, that the drafts on the bank are overbalancing the deposits.

An illustration in point comes to my mind. It is the story of a prize-fighter, a fairly prominent one, a former contender for the national championship. It was the young man's pride and boast that he could engage in all the dissipations of life without endangering his health for winning his fights. The man today at the age of twenty-nine, is a broken invalid and one of my most difficult patients. Although this young man came from a most vigorous family and had muscles of iron and abounding vitality, he continually lowered his vitality to a breaking point.

The health of the body is merely disturbed by the workings of the brain and the nervous system. The nerve force is the great controller of the body. There are three main factors that disturb the balance of the nervous system, they are: Nerve Exhaustion, meaning the using up of the store of nerve energy; Nerve Depression, the depressing of the nerve flow from the center to the vital organs of the body; Nerve Tensity, which is caused by the overwork of the system.

The specific means by which men and women overdraw their surplus of vitality are manifold. The first and greatest enemy of Nature is the mutilation of the amount of sleep that every person should have.

Unfortunately, loss of sleep is only one among the many methods taken to waste one's reserve of vitality. Many persons insist not only upon devoting the full hours of the day to matters of business, but to bring the problems home to their meals and to their firesides. Such persons are really engaged in severe mental work taking up all of their waking hours.

This law applies in the same way and with equal force to all poison habits.

The doctor of today is aware that when the vital forces are exhilarated, and made unnaturally active by the use of any agent such as alcohol, this activity is at once followed by a depression of the nervous system. This is applicable to all

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stimulants whether tea, coffee, tobacco, alcohol, morphine etc. Unfortunately in these instances Nature does not warn the victim. One may use a moderate amount of tea, coffee or tobacco for years, and apparently be in good condition. But tests have been made—and in comparison, those who have avoided the use of all stimulants, always undergo hardships and fatigue more easily than the intemperate.

The stimulating and animating effects of tea and coffee, are caused by cumulative poisons called theine in tea and caffeine in coffee. Both of these have a similar alkaloid base Caffeine and Tannin. They are the cause of insomnia (sleeplessness) and if taken in larger or stronger quantities will often badly affect the heart. Tannin is the chemical that is used for tanning leather, and will shrink and contract the system, when taken in large doses.

Regarding tobacco, there is little doubt of its bad effects. Excessive use of tobacco will eventually bring about the tobacco-heart, causing general debility and irregular heart action. Loss of appetite, and nervousness in nine cases out of ten are the lot of tobacco-users.

To worry is to tax the nervous system with a heavy burden. Thousands of people worry for trifles or for no reasons at all. They constantly worry over what people might say of them and unconsciously, they are out their energy. It is true that worry is sometimes unavoidable—but do not exaggerate it. Be optimistic in the face of all troubles. By doing so you are ridding your nervous system of a clutching tentacle.

Jealousy is a terrible disease; like Cancer, it works itself into the mind of the person, gnawing and gnawing deeper and deeper until the individual becomes a cesspool of torment. Jealousy is often shallow, having no more valid cause for its existence, than the fear of losing something that you are too selfish to entrust to anyone else. We should always make an attempt to look at a thing in a broad-minded manner, for in many cases jealousy proves to be an unfounded fear.

Do not rush in any of your operations. Be serene, tranquil and well-poised wherever you are. Do not let the least disturbance "get on your nerves" for the nervous system is the most important apparatus in the human body.

Do not quarrel, for you are not only using up vitality of the other person, but also of yourself.

Overeating is another abuse, and is one universally and popularly practiced. As elsewhere pointed out, digestion is

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distinctly under control of the nervous system. Nature is equal to the performance of all needed duties; normally, the digestion of the food requires no exhaustion of the Vital Force. But when more food is taken than is required for the need of the system—not only that food must be disposed of, but also the excess amount. Hence the strain on the vitality.

Muscular activity is a fundamental requirement of Nature. The man who allows himself to be overcome by laziness either physically or mentally is subjecting his body to a corrosive influence. The body like an engine, left neglected or idle will accumulate rust. The rust will bore into part after part of the engine, which as time passes renders it valueless. Idleness has destroyed it and in like manner is the body treated.

The value of developing muscles in all parts of the body is made plain by the following quotation:

"Muscle is not only the furnace ceaselessly turning food and air into warmth and power and reserve strength, but it is the body's incinerator, burning into harmless ash the nerve nagging toxins which so quickly form through indulgence and inactivity. Much that would be noxious to brain, nerves and other delicate tissues of the body is oxidized into harmlessness within the cells of healthy muscle tissue.

"From the standpoint of general health, of resistance to infection, of that rare chronic sense of strength and well-being, of the development of an increasing reserve of power, muscles properly fed and energetically used constitute the vitality-giving tissues of the body."

A much over worked business man once came to me and asked me to save him from nervous prostration. After cooling him by means of a little gentle psychology, I curtly and briefly told him that he was a fool and that he knew so little of the manners of true living, that he was literally an "ignoramous." I then proceeded to give him some advice that apparently astonished him. I told him that his body and nervous system were slowly starving to death for the need of physical exercise, that in spite of the fact that he spent twelve hours in his office he lacked sufficient muscular labor. I also told him that he did not know anything about mental relaxation. He left me with some misgivings but after three weeks of following my advice, he sent me a rather generous check together with his most heart-felt thanks and appreciation. Physical exercise and timely relaxation had saved him from a very unfortunate condition. I quote the sayings of a very prominent physician:

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"The best possible balance for a weak nervous system is a well-developed muscular system. Weak, shaky, hysterical nerves always accompany soft, flabby muscles, and it is a mournful fact that the majority of the young women I meet are deficient in muscular development.

"Well rounded and plump bodies are not, as a rule, muscular bodies, as may be readily seen by the style of walking. They are rather the result of adipose tissue, which is so apt to pass current for good flesh.

"The excessively thin and the excessively thick are the figures which develop hysteria. The former because they are all brain, and the latter because they are all fat and no muscle. Both types are highly emotional and can develop an attack of hysteria on the slightest provocation."

The above quotation refers particularly to women. But the same holds true with the masculine sex.

Mr. H. G. Wells' Impressions of His Own Literary Work

Mr. H. G. Wells gives his own impressions of his literary labors as follows, to an American newspaper syndicate:

London, October, 1924.

Fifty-three weekly articles have I written in the past twelve months for your readers. I desist for the present from the task. I turn over the book into which my secretary with a relentless regularity has pasted them all. Some I like; most seem to be saying something quite acceptable to me, but imperfectly in a rather ill-fitting form; some are just bad.

My admiration for the masters of journalism has grown to immense proportions during these efforts. Their confidence! Their unrestrained directness! Their amazing certainty of their public. And their unfaltering support.

I had never realized before the tremendous hardship of periodicity. Every week or every day the writer must chew the cud of events and deliver his punctual copy. Every day, wet or fine, the newspaper sheet must be supplied, but not congested. But it is only now and then that the phase is good for really happy writing. Sometimes everything is germinating, but nothing seems to happen; at others a dozen issues compete for attention.

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Sometimes one wants time to consider some dominating event. But the columns stand waiting. Henceforth, for my poor irregular brain there shall be no more periodicity.

I look over these articles and suddenly there joins on to my sense of them the fact that on my table are lying the proofs of a collected edition of my writings; thirty fat volumes they will make. I perceive I have already lived a long industrious life.

I celebrate my death as a periodic journalist and these proofs extend the obituary sense beyond the scope of that even. If I am not actually tucked up in my literary death-bed, I am at least sitting on it.

Possibly I may yet take a few more airings before I send for the clergyman and the heirs and turn in for good, and start blessing and forgiving people from my pillow, but the longer part is finished. What does it all amount to—that mass of written matter?

The gist of it is an extraordinarily sustained and elaborate adverse criticism of the world as it is; a persistent refusal to believe that it is the best or even the most interesting of all possible worlds. There is a developing attempt culminating in my "Outline of History" to show that the world of men is only temporarily what it is now; that it might and will be altered to an enormous extent. There is a search through every sort of revolutionary project and effort for the material of effective alteration. The total effect of these articles and these books of mine on my mind is of a creature trying to find its way out of a prison into which it has fallen.

I recall how that in my boyhood I made a little prison of paper and cardboard for a bettle, and how I heard the poor, perplexed beast incessantly crawling and scratching and fluttering inside. Perhaps it pressed and worried at the corners where the light came through and made and enlarged a hole and worried its own way out, as human beings do of their troubles. But I remember the dirty scratches and traces of its explorations on the unfolded paper cage. To a larger mind these books and articles of mine will seem very like those markings.

Implicit behind and beyond all these writings there is faith in a wider liberty, in improved conditions. I do believe there is a better life for such creatures as we are, and betterment for our souls, and an escape from the meanness, the dullness, the petty doomed life of this time. So far as I can go beyond

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my untrained feelings and my unsolved limitations, I give myself to the attack upon our common prison walls of ignorance and effortless submission. In all these articles and books there is the thrust of the natural and conscious and convinced revolutionary.

I am against the clothes we wear and the food we eat, the houses we live in, the schools we have, our amusements, our money, our ways of trading, our ways of making, our compromises and agreements and laws, our articles of political association, the British Empire, the American Constitution.

I think most of the clothes ugly and dirty, most of the food bad, the houses wretched, the schools starved and feeble, the amusements dull, the monetary methods silly, our ways of trading base and wasteful, our methods of production piecemeal and wasteful, our political arrangements solemnly idiotic. Most of my activities have been to get my soul and something of my body out of the customs, outlook, boredoms and contaminations of the current phase of life.

I am not so very exceptional in this. Endless people find the present world, in spite of storms of natural beauty, in spite of the irregular delightful revelations of human possibility, almost intolerable. Indeed, I do not know how far the occasional intense loveliness of nature and the rare gleams of human dearness and greatness, do not exacerbate their general discontent. They struggle to get away from it. Drink—"the shortest way out of Manchester," as someone called it—a vicious pursuit of excitement, opiates and religious devotion, a widespread indulgence are all forms of escape from the cruel flatness of uninspired days. But none of them, unless it be the religious excitement, give more than a temporary respite. When the orgy is over comes the awakening still in the cage.

But in the idea of revolution which does not forget the cage but realizes its impermanence there is an enduring support for the spirit. My imagination takes refuge from the slums of today in a world like a great garden, various, orderly, lovingly cared-for, dangerous still, no longer dismal, secure from dull and base necessities.

I have come to believe in the complete possibility of such a world and to realize the broad lines upon which we can work for its attainment through a great extension of the scientific spirit to the mental field and through a deliberate reconstruction of social and economic life upon the frame-work of a new, far-reaching educational organization.

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By projecting my mind forward to that greater civilization I do succeed in throwing a veil of unreality over the solemn ineptitude of today and the complete identification of myself and my insufficiencies and disappointments with the equality of common things. By insisting that I can be a creative revolutionary I escape from acquiescence in what I am and what things are.

To live under the rule of King George or President Coolidge and under the sway of current customs, habits and usages, can be made tolerable by the recognition of their essential transitoriness and their ultimate insignificance. And in no other way can it be made tolerable to any one with a sense of beauty and a passion for real living.

This is what I have been saying in these thirty volumes of collected works and in this yearful of newspaper articles, and after a rest it is quite possible I shall go on saying it some more.

But after these reflections upon my literary deathbed I think I shall take a holiday—at least from journalism—for a time. If there is anything worse in this way than periodic journalism it must be preaching and having to go into a pulpit with half an hour's supply of uplift, fresh and punctual, every Sunday.

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Editorial Remarks

Only the revolutionary commands much attention in these days, and the reason is, we think, because in the public mind there is an impression that revolution means change, and change means improvement. Many conditions are unsatisfactory to many minds, perhaps no more so today than always, but the impressions of today are more vivid and therefore conditions today seem peculiarly unfortunate, and hence the desire for change, for revolution. Now change may as well mean something worse as something better. Indeed, if we take probabilities into consideration, there are many more chances of making things worse by change than of making them better. But people want to take the risk, and hence every revolutionary is secure of an audience. It is no longer the fashion to sigh for "the good old days;" no, the theoretical possibilities of an Utopia alone dazzle us. So now to our muttons and Mr. Wells.

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Mr. Wells, on his own admission, is dissatisfied with everything, which is to say that, mentally at least, he does not fit his environment. Now this is nothing new in the history of life. The whole history of the evolution of living forms has been a continual attempt on the part of the organism to adapt itself to the environment, and as it succeeded, it prospered, and as it failed, it became extinct. But the moral of this struggle for life seems lost on Mr. Wells. He is not trying to adapt himself to his environment, but he takes himself just as he happens to be and wishes that the environment might change to suit. This is backing up hill; it is bucking a brick wall; it is a hard road to travel.

For the human organism is plastic. It is as easily subject to modification as any other form of life. See how within historic times, man has transformed the cunning fox into the loving faithful dog, or the fierce lynx into the peaceful house-cat. In these domesticated animals it is not so much the bodily form that has changed—though that changes too as man wills—but the mental traits have been changed. The whole organism is absolutely plastic in any direction, and man is the same. It is as easy to change man in any desired direction, to cast him in any desired mould either physically or mentally or both. But the same process must be used, that of selective breeding, for no other process will be effective.

Man, to be sure, is in a peculiar position. A large part of his environment from which he suffers or in which he rejoices, according to individual adaptation, has been produced by his own efforts. Our civilization, in which we live and move, is largely the result of our own creation. Hence the temptation is strong to forget that man is plastic and subject to change, to imagine that he is something fixed, something intrinsic or essential, something final or original, in the image of the Creator as it is customary to say, and to imagine that all we have to do is to think up an ideal civilized environment and man will be in bliss. It can never be done. Man is the product of a long line of evolution of animal life, forever adapting and readapting, struggling to live, to survive, to succeed, to dominate. His characters have come by the gradual selection of fortuitous favorable variations, or by the slow working out of an unnecessarily complicated and clumsy divine plan—it makes no difference for the present argument which way you say it—and man is what he is by the accident of the moment. He is not complete. No living form is ever com-

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plete, for if it is virile and alive, it must hold itself ever ready for a new adaptation as conditions change. For conditions will never be fixed. The cosmos itself is in perpetual change. Indeed, the only difference between static ether and living matter is in the degree of relative motion and change of form. Human life is no exception to the rule.

But man has today especial advantages. He can change his environment markedly, and he can change himself. Why consider one factor only to the exclusion of the other? Let Eugenics accompany politics.

But in Mr. Wells' special case of dissatisfaction with his environment, it seems to us that history is repeating itself. We said above that ill-adapted organisms either changed or became extinct. Now we do not know the number of Mr. Wells' descendents, or indeed if he has any, but we do know his views and his advice and that he favors "birth control." We will assume that he follows his own advice in this respect, and if so, Mr. Wells and his hereditary atmosphere of uncongeniality to the environment will dwindle and become extinct. In those future days the population will be composed of the descendants of those of us who enjoy our work and our families, to whom the ideals and practices of civilization are on the whole pleasant, and they will be like us, contented, un-revolutionary and adapted. They will read the writings of Mr. Wells with interest, not unmixed with amazement, as those of a peculiar frame of mind which their hereditary disposition will perhaps allow them to understand, but certainly not to sympathize with.

Perfect Healing

By Andrew J. Hornung

We approach the subject of physical healing. Sober and long consideration of this field ends in the conclusion that there is no such thing. The human race is afflicted with an inborn romanticism, aggravated by a starved emotional life, which in turn is the result of ignorance and dogmatism. Refusal to thoroughly study a subject which tends to bring out any set of facts treading upon the superstitions of romanticism insures long life to any form of superstition. Self-delusion is always the child of a warped romanticism. Any life deprived of its normal and proper factors by dogmatic cult, economics, ideas

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and beliefs tries to fill the gap it perceives in its own makeup. This results in the creation of fairy tales and obedience to them, taking many and varied forms. These self-created fairy tales become distressingly dominating powers. So arrogant and vicious is their rule that sickness, death, poverty and misery come in their train. It is through the operation of the laws brought out in the above that the fable of physical healing has found a place in our lives. It has been fixed there for such a long time and has been so built into the woof and web of all we are and have, that to deny it is neither pleasant nor profitable.

Apart from those who believe in spiritual healing, we have two sets of people who are doing work in the healing realm. There are our friends the medical men and their good brothers, the drugless doctors. Each set has many divisions. The two fundamental camps say very harsh things about each other. The drugless doctor finds fault with the medical man upon the ground of his using drugs, when facts and experience have proven their utter worthlessness and hurtfulness. There is also the matter of surgery. Fully eighty per cent of all surgery is uncalled for. You may be sure that the drugless doctors, as a rule, make full and tiresome use of the facts against the medical man.

But he in turn, does some things of his own devising. He rubs, manipulates, bathes, irrigates, exercises, and diets. Each method is carried out in "fifty-seven varieties." Every method has a dogma or ritual. If this is not followed, the patient is supposed to die.

With all the treatment the patient gets, the basic element is overlooked. At its lowest valuation a physical treatment has not the harmful possibilities that a drug has. Physical therapy can be made very helpful and has accomplished many marvels. A drug, usually an inorganic thing, is recognized by the body as something foreign. All body forces are set to work to sweep out this trash. Along with this trash in the form of a drug, much of the accumulated poison is swept along. Here is the weak point in this method. We can get any and all poisons out of the body easily, quickly and effectively. We do not need a drug to create a dynamic rebound to act as a sweeper. From any rebound the reaction, hurtful, must always come. The hurtful reaction if created often enough or with sufficient force, can act, and does act, as something to wipe out life. For all that drug-therapy in any form claims to do and fails in doing,

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the skilled, finished drugless doctor can give you a better demonstration of results.

We might explain what worthless things surgical operations are. But what is the use? You perceive the idea. Keep away from the knife if you really want healing.

The drugless doctor arranges some form of physical therapy, some form of diet, some electrical method and so on without end. Very frequently he overlooks the basic element in all disease. Man is sick because of spiritual failure or abnormality upon his part. Telling him to eat right or giving him a good rub is all good enough in a way. But after the power of your command has evaporated and the pull of the abnormal element gets to work, how long do you suppose he will—or can—hold to the program you outlined for him? Don't sneer or forget what I say to you. Think of it. Look into life, in your own self, in people around, with you, from this time forth. Make it your fixed law to see life as it is. Quit fooling yourself. It doesn't pay in any sense. Even worse, it leads you into the ditch. You can keep out if you really wish to.

(To be continued in April)

Out of Egypt

By George Chainey

"Out of Egypt have I called my son."

One of the first and most important things to understand in the Way of Life is the great symbolism of Egypt. Both Israel and the Christ-Child must go down and be called out of Egypt. Egypt is the south-land and stands, in these writings, for all the wealth and splendor of culture from an intellectual, scientific and artistic standpoint.

The first of the Divine Qualities to go down into Egypt, when sold into bondage by his brothers to the Ishmaelites—the literary caste—is Joseph, the Dreamer. This is perfect sincerity in the pursuit of Truth. This is the same Joseph who is the foster-father of the Christ-life, the blending of conscious Revelation with Understanding.

Following a Dream he goes into Egypt with Mary—the spiritual consciousness become natural—and the Divine-human Child, to save this New Life from the destructive force of Herod—the Edomits. This is the natural seeking to usurp the

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function of the spiritual. This way of life is very destructive to Innocence without strength of a cultivated intelligence. No one can be truly initiated into the inner mysteries of being without a much cultivated and strong intelligence.

The service of Israel in Egypt is an absolute necessity. We must free the mind altogether from the historical aspect of these symbols. These are things that cover the process of the Creation of every soul in the image and likeness of God.

So long as man is both religious and morally devoted to God and Humanity, and perfectly sincere and unprejudiced in seeking the utmost degree of intellectual and artistic culture, no harm can come to him. It is when Joseph, or Sincerity, is dead and we seek these things apart from universal service and devotion to God, that we become enslaved and oppressed by the Law of God in the realm of Mind. But in the mean time a way of deliverance is prepared in Pharaoh's daughter, who represents the element of consciousness of the inner world among the most gifted and cultivated minds. It is this one who finds Moses in the ark of bulrushes. He is Moses—drawn out of the water—because this is the drawing out of the Counsel of God from the waters or inner consciousness of being.

This Counsel must first be nursed by his own mother—Divine Illumination—and next, educated in all the learning of the Egyptians. When this Quality first begins to bring deliverance by destroying the merely negative, critical and quarrelsome states of the intellectual and religious world, he is obliged to take refuge in the Desert of The Unknown. Here he finds a wife, Zipporah—a little bird—the first small beginning of the wisdom of the heavenly consciousness in Dream and Vision. He then learns to keep the flocks of Vision and lead them to Horeb, the Mount of Divine Illumination.

Here he finds a strange thing; a bush that burns but never goes out! This is the inner eternal meaning of all heavenly Vision, either in present experience or in the Sacred Books of the World. All other forms of interpretation light, for a little while, the way and then go out. This one, kindled in our world —the perfect spiritual meaning—will never go out until all shall be led thereby into the Promised Land of milk and honey —the universal philosophy milked out of the herds of plenty, and the honied sweetness of the inner consciousness of Boundless Being. But this can only be accomplished by a great deliverance of the Spiritual Qualities out of bondage to the power of Mind.

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This realization of the Divine Consciousness shrinks therefrom, but is encouraged by two signs: The Rod of Knowledge cast on the ground becomes a serpent of mystery; grasped again it becomes Knowledge.

The Hand of Revelation thrust into the bosom or fire of Love appears at first unclean and then, by a second thrust, becomes clean. When we first love this spiritual meaning, the uncleanness of the letter appears. Then on further experience we see that the letter had to be that we might have the growth of unveiling the hidden meaning.

All the steps of deliverance from Egypt are necessary advances in the liberation of Religion from the Religions. The serpent of Moses devours the serpents of the magicians. The larger Knowledge of the Very Nature of God and Revelation with Understanding, devours all the mysteries of the realm of Mind.

The Water of Consciousness in this Division must become the very consciousness of life itself. All the fish, or hidden states of life in Mind apart from Soul, must die. The Egyptians, or merely intellectual states, cannot drink of such life. It is the Law of God that Mind shall make the way difficult. We must rise superior to its utmost power to keep us under its dominion. The power that would hold us back is the good friend of the power that calls us forward. We must be both conservative and radical, holding the old in the new and the new in the old.

This swallowing, by the serpent of Moses, the serpents of the Egyptians, is the devouring of all the religions by One Eternal Religion of a heart to heart natural and spiritual fellowship bewteen man and God. This is but the first real step in this calling out of Egypt.

The next is the water turned into blood. This is the discovery of conscious life as Revelation in Mind. Then the old forms of hidden life all die, and the merely intellectual states loathe to drink of this New Revelation. This water of life, full of the old dead forms of our earlier consciousness in Mind, seems loathesome and they dig around trying to find some new way. But there is no other way. Knowledge of God must become a living thing in Conscious Revelation.

The next step is the plague of the frogs. This is the springtime of a new advance in Spiritual Knowledge. At first every throat is open with a New Song of Praise. But it is exceedingly monotonous. In every Church and way of educa-

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tion one hears the croak of liberty and progress. All harp on the same thing. No one goes long enough or far enough into the Desert of the Unknown, to learn the whole and perfect Law of God. These common-places of the multitudinous new cults and claims of enlightenment will make the land stink until they are all buried as compost to give strength to the perfect Knowing made visible as Life.

The next step or plague in the path of deliverance is that of lice. These are the things that go just beneath the skin and draw one drop of blood. The magicians of the Egyptians are powerless here. Only a little real advance in the spiritual way of Revelation with Understanding, can get the right taste of life. But we must get far beneath the skin to the very fount of life itself.

The next step of the way is the plague of flies. These are the states that live in the summer's heat but perish before the cold of winter. All natural excellencies have some natural enemy of some short-lived excitement for a better way. We must go far beyond depending on excitement and the warmth generated by associations to find the way where man must climb to the Mount of Vision and live alone with God.

The next step is the plague of the murrain upon the cattle of the Egyptians. These die while those of the Israelites live. We must have an understanding in keeping with nature and the things of earth as well as in keeping with spirit and the things of earth as well as in keeping with spirit and the things of heaven. .The natural understanding that is divorced from Revelation is destined to live forever.

The next step pertains to Wisdom represented by boils and blains breaking forth on man and beast through all the land of Egypt. One is a raw and unclothed spot and the other, a sore, running with corruption. The magicians of Egypt could not stand before Moses because of the boils. The materiality of the conclusions of the intellect will be brought to shame before the Wholeness of Knowledge made visible as Life. This is Holiness or Wholeness, the work of the Holy Spirit.

The next step is that of The Manifest or the perfect operation of Time with Eternity. This is the plague of the locust devouring every green thing before him. Man, in this stage of progress, must devour every form of knowing, both in Time and Eternity.

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Then comes the great plague of storm and hail, the utterance of the perfect Life of God made visible in universal love and devoted service to the good of all.

Then comes also the darkness concerning God, that can be felt by all throughout the whole land of Egypt.

Then the death of the first-born throughout Egypt; for everything that man has originated must die. Only the things eternal, translated into natural excellence can finally live. The blood of the passover that gives safety, is the life of loving service giving every act to the good of our world. Only those who have learned to live in God, consciously and understandingly, will ever pass through the Red Sea of life out into the great Desert of the Unknown to the most cultivated consciousness and understanding of God.

The day will come when, in the gladness of the living consciousness and taste of God, we shall sing, "The horse and his rider hath he thrown into the sea."

We must do our utmost to know, and then in the burning flame of devotion discover that God only reveals Himself when the utmost ardor of love in service to mankind is added to the universal search to know. It is only those who make this pure offering of unleavened bread and the very best life of which they are capable, that shall escape the devouring sword of the Angel of Death. Nothing can pass to Immortality but the best of Time blended with the best of Eternity. The day must come when man's life shall be visibly Divine. All the wealth of the Mind will be thrust into the hands of those who learn to rule and live with God.

Life shall pass beyond all the toil of thought. The man who is true to Time and Eternity will know as he lives and live as he knows. The old ways of the intellect and established doctrines in Religion will come after us as we take this road through the Red Sea of Life, and try to draw us back into bondage. But we must learn how to stand still and see the salvation of God and yet move forward joyfully, quietly, and yet with every assurance that God is with us.

The only way out of Egypt is by following the cloud by day and the fire by night. The clouds are the allegorical forms of Revelation charged with refreshing consciousness, and the pillar of fire by night, the burning flame of devotion soaring ever Godwards.

If you are called out of Egypt you must, like the Christ-life, dwell apart for a time, knowing perfect separation, having

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no plan of external devotion, because your whole life, waking or sleeping, is a white and pure flame of practical service to the common good of all.

There is no life worth the living that does not marry the utmost seeking to know, with the utmost loving service to the equal good of all. Only the Vision of the inner qualities of being can kindle in our hearts this equal service that will dethrone hate with love and legality with justice.

To be called out of Egypt, in its more perfect and practical meaning, is to be called and drawn out of all cults, creeds, isms and separate religions of any and every name, into the One final and eternal Religion, of a personal mind to mind, and heart to heart fellowship with the Living God.

The Reader will understand that this cannot be an exhaustive study of the Subject. All Truth is paradoxical, being both Yea and Nay, positive and negative, in the great New World now at the dawn. It is of this world it is said: "Blessed be Egypt my people, and Assyria, the work of my hands, and Israel, mine inheritance."

The created man will be the excellence of all that is attainable in spirit, mind, body and soul. All the plagues of Egypt are but steps in this great pathway of unfoldment.

The finding of Moses in the ark of bulrushes is the beginning of the realization of the life within in those who have done their best in the life without. Moses smiting the Egyptian is another step, and the discovery of the burning bush, still another. This is the indestructible light and meaning to be drawn out of all the Great Sacred Books. To this Mount of Vision he must bring all the children of Israel.

Here, Elipah, the preparer of the Way of the Lord before him, must also go. Here we must all go and learn the whole and perfect Law before it can descend into our whole being from the Christ-life of open Vision with Understanding gained by all the suffering and toil of the past.



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By Edward Francis Bodin

ORIENTAL DEPT.

REALITY

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

For Constructive and Progressive Thinkers

DR. ELIOT TALKS OF THE FUTURE RELIGION
(Through Courtesy New York Times)

WHAT IS THE MATTER WITH EDUCATION?
By Catherine Phillips

THE MENAGERIE WITHIN
By Luella F. Phelan

THE ONENESS OF MANKIND
By Eugene Delmar

VOL. IX APRIL, 1925 No. 4

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The Bahai Movement

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

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

BAHAISM: The religion of the disciples of Baha'o'llah, an outcome of Babism.—Mirza Husian Ali Nuri Baha'o'llah was born at Teheran in 1817 A. D. From 1844 he was one of the first adherents of the Bab, and devoted himself to the pacific propagation of his doctrine in Persia. After the death of the Bab he was, with the principal Babis, exiled to Baghdad, and later to Constantinople and Adrianople, under the surveillance of the Ottoman Government. It was in the latter city that he openly declared his mission, . . . and in his letters to the principal Rulers of the States of Europe he invited them to join him in establishing religion and universal peace. From this time, the Babis who acknowledged him became Bahais. The Sultan then exiled him (1868 A. D.) to Acca in Palestine, where he composed the greater part of his doctrinal works, and where he died in 1892 A. D. (May 29). He had confided to his son, Abbas Effendi (Abdul-Baha), the work of spreading the religion and continuing the connection between the Bahais of all parts of the world. In point of fact, there are Bahais everywhere, not only in Mohammedan countries, but also in all the countries of Europe, as well as in the United States, Canada, Japan, India, etc. This is because Baha'o'llah has known how to transform Babism into a universal religion, which is presented as the fulfilment and completion of all the ancient faiths. The Jews await the Messiah, the Christians the return of Christ, the Moslems the Mahdi, the Buddhists, the fifth Buddah, the Zoroastrians Shah Babram, the Hindoos the reincarnation of Krishna, and the Atheists a better social organization! Baha'o'llah represents all these, and thus destroys the rivalries and the enmities of the different religions; reconciles them in their primitive purity, and frees them from the corruption of dogmas and rites. For Bahaism has no clergy, no religious ceremonial, no public prayers; its only dogma is belief in God and His Manifestations. . . . The principal works of Baha'o'llah are the Kitab-ul-Ighan, the Kitab-ul-Akdas, the Kitab-ul-Ahd, and numerous letters or tablets addressed to sovereigns or to private individuals. Ritual holds no place in the religion, which must be expressed in all the actions of life, and accomplished in neighborly love. Every one must have an occupation. The education of children is enjoined and regulated. No one has the power to receive confession of sins, or to give absolution. The priests of the existing religions should renounce celibacy, and should preach by their example, mingling in the life of the people. Monogamy is universally recommended, etc. Questions not treated of are left to the civil law of each country, and to the decisions of the Bait-ul-Adl, or House of Justice, instituted by Baha'o'llah. Respect toward the Head of the State is a part of respect toward God. A universal language, and the creation of tribunals of arbitration between nations, are to suppress wars. "You are all leaves of the same tree, and drops of the same sea," Baha'o'llah has said. Briefly, it is not so much a new religion, as Religion renewed and unified, which is directed today by Abdul-Baha.—Nouveau Larousse Illustre, supplement, p. 60.

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TO SOLVE THE WORLD PROBLEMS

Twelve Basic Bahai Principles

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

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

—ABDUL BAHA.

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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

OVER-POPULATION

That the world-population is increasing rapidly was brought out at the British Association for the Advancement of Science at its recent meeting in Canada, and the following newspaper discussion has lent point to it. However, although the danger of over-population is obvious, we do not think that this fact lends any comfort to the advocates of small families by the old American stock, nor justifies those praticing this form of race-suicide. If the undesirables are increasing rapidly, that is not an indication that the desirables should cease to produce, but the contrary. The problem will have to be met in some other way, for as long as this matter is left to individual caprice and voluntary adjustment, it will always be the intelligent and desirable who will appreciate the danger, and if they are left to initiate a decrease in the birth-rate, the decline of the best races will follow and the increase and dominance of the worst.

The remedy for the whole situation is perfectly obvious, namely that reproduction should be in control of the State, and the State a part of an International World-Government. Then the inferior races could be checked and superior strains cultivated and encouraged. The difficulty in the way is not theoretical, but practical. Invasion of private and personal rights by the State would have to be adjusted, and a sufficiently strong world-government established to overcome racial instincts. It will have to be done if mankind is to prosper and advance as present capabilities indicate that it should, but the subject deserves the consideration and lack of haste that its importance indicates. However, it is a goal to look forward to, and it will solve most of the troubles of mankind, including the present threat of over-population.

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Dr. Eliot Talks of the Future Religion

(Through Courtesy New York Times)

That the religion of the future will be based on love of truth and a spirit of cooperation among men and that worship of the deities of the past will give way to reverence, beauty and goodness was prophesied by President Emeritus Charles W. Eliot of Harvard in an address given at the University on Oct. 12. This and other views to which Dr. Eliot gave voice have created widespread interest. A stenographic transcript of the address, which was on the subject of "Religion and the Modern Youth," is given in part below, through the courtesy of the Harvard Alumni Bulletin, together with Dr. Eliot's answers to some of the questions put to him by his hearers.

* * * * *

I believe that the modern youth rejects almost all the tenets, dogmas and creeds of the past; that he comes to the question of religion with a mind free from the terrible obstacles which the common Christian dogmas and creeds have imposed upon past generations. The modern youth does not believe in the least the Genesis story of creation, or of God, Adam and Eve in the Garden of Eden. He does not believe in the total depravity of mankind as taught in the ordinary evangelical creeds and manuals. He has rejected those things, his mind is free from them, and therefore the problem what to believe is all the more interesting and stirring.

But what to believe? There lies the interest of the modern youth's discussion with his comrades—what to believe? Here, too, I know that the scope of my own observations is limited. I was born and brought up a Unitarian, and have always remained so—have always retained connection with a Unitarian church, and my religious guides and exemplars have been Unitarian ministers and authors. This is not the history of most modern youths. The modern youth may come out of any religious denomination or out of the great mass of the unchurched. He comes more and more out of a large variety of Christian denominations with all kinds of questions and all kinds of purposes and all kinds of teachers and preachers.

But that is one of the most delightful and admirable features of the present flux about philosophy and religion. That

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is one of the most cheerful signs with regard to the progress of mankind—this new tendency in youth to take a liberal, open-minded view of religion and of their hopes, their own hopes—to realize that this is the happiest age the world has ever known, that the field before the youth as they grow up and go out into life is the fairest field into which any generation has ever entered; that their prospects for the future—the prospects of mankind, the prospects of the family, the prospects of religion—are wider and freer than they have ever been before.

How delightful is this prospect for modern youth, how free a field, how hopeful a field! We all of us reverence the lessons of the past, but how much more hopeful are the lessons of the future! How much more joy there is in them than ever before in the world! The modern youth has before him a prospect of happiness and power and influence which no other generation has possessed.

I want to read to you a portion of an address given about a fortnight ago by Professor Evans at the opening of the Harvard Theological School:

"No man can truly understand the profound significance nor adequately appreciate the supreme value of religion who does not bring all the powers of his mind to its study." Notice that phrase—"all the powers of his mind to its study." But Professor Evans goes on: "As Carlyle said to his father, 'He was religious with the consent of all his faculties,'" so may we say that it requires all our faculties to know our subject. It makes requisition on our critical intellect, creative imagination, keen-edged conscience, and the winged power of soul.

I want to read you that because it states admirably the new atmosphere in which religious teachings are given in the schools of theology and by men who are thoroughly religious in temper and yet open-minded and fair-minded. That is a great change and a most delightful change in the attitude of teachers of theology, not in one sect only but in many sects, in many denominations—Christian denominations. You see that this religious teacher has advanced into the position of the scientist.

Next I want to call your attention to Pasteur's statement of the difference between knowledge and belief. You know that Pasteur was the greatest scientist by far of the nineteenth century. He conferred upon mankind the greatest benefits a scientist has conferred in any generation. His discoveries

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were made through exact experimentation guided by imaginative insight. He was the son of a private soldier in the armies of Napoleon I., who was himself a devout Roman Catholic, and an ardent follower of the first Napoleon as soldier and ruler. Pasteur's mother was also a devout Catholic; and Pasteur himself was a Catholic in practice all his life. When he uttered his incomparable statement about the difference between knowledge and belief he was sitting at the bedside of his dying daughter, holding her hand and hoping for some responsive pressure:

"I know only scientifically determined truth, but I am going to believe what I wish to believe, what I cannot but believe. I expect to meet this dear child again in another world."

Now, that attitude of Pasteur, that state of mind, pervaded his whole career. He was constantly distinguishing between what he knew and what he imagined or believed and chose to believe. That discrimination is what we all need when we contemplate the difference between science and religion, or between knowledge and faith.

I have just read you a passage from Dr. Evans's latest address, in which he shows conclusively how the theologian is approaching the attitude of the scientist. Now, I have told you of Pasteur, who illustrates perfectly the approach of the scientist to religion. The distinction he drew between knowledge and belief goes nowadays through all scientific reasonings and processes, and particularly the play of the human imagination in physical science runs through all the processes of invention and discovery. In the region of preventive medicine you probably know something of the part that imagination has played in the discovery of new preventives against old and new diseases. Quite lately the subjects of chemistry and physics have illustrated vividly the play of the human imagination in scientific discovery.

We are indeed coming to a state of the world when the old conflict between science and religion will disappear, partly because scientific methods approach those of theology and those of theology approach those of science, but also because we realize in all sections or area of human thinking that progress depends on the free play of the human imagination.

I want to read you a few passages from previous writings of mine. This is from a tract called "The Religion of the Future";

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"The new religion will magnify and laud God's love and compassion, and will not venture to state what the justice of God may, or may not, require of himself, or of any of his creatures. This will be one of the great differences between the future religion and the past religions. Institutional Christianity as a rule condemned the mass of mankind to eternal torment, partly because the leaders of the churches thought they understood completely the justice of God, and partly because the exclusive possession of deliverance gave the churches some restraining influence over even the boldest sinners, and much over the timid. The new religion will make no such pretensions, and will teach no such horrible and perverse doctrines.

"All these objects of worship (the deified powers of nature, the various gods and goddesses that inhabited sky, ocean, mountains, groves and streams, or the numerous dieties revered in the various Christian communions—God the Father, the Son of God, the Mother of God, the Holy Ghost, and the host of tutelary saints) have greatly moved the human soul, and have inspired men to thoughts and deeds of beauty, love and duty. Will the new religion do as much? It is reasonable to expect that it will. The sentiments of awe and reverence, and the love of beauty and goodness, will remain, and will increase in strength and influence. All the natural human affections will remain in full force.

"The new religion will foster powerfully a virtue which is comparatively new in the world—the love of truth and the passion for seeking it, and the truth will progressively make men free; so that the coming generations will be freer, and therefore more productive and stronger than the preceeding. The new religionists will not worship their ancestors; but they will have a stronger sense of the descent of the present from the past than men have ever had before, and each generation will feel more strongly than ever before its indebtedness to the preceding.

"Now the new religion affords an indefinite scope, or range, for progress and development. It rejects all the limitations of family, tribal, or national religion. It is not bound to any dogma, creed, book, or institution. It has the whole world for the field of the loving labors of its disciples; and its fundamental precept of serviceableness admits an infinite variety and range in both time and space. It is very simple,

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and therefore possesses an important element of durability. It is the complicated things that get out of order.

"Its symbols will not relate to sacrifice or dogma; but it will doubtless have symbols, which will represent its love of liberty, truth and beauty. It will also have social rites and reverent observances; for it will wish to commemorate the good thoughts and deeds which have come down from former generations. It will have its saints; but its canonizations will be based on ground somewhat new. It will have its heroes but they must have shown a loving, disinterested, or protective courage. It will have its communions with the Great Spirit, with the spirits of the departed and with living fellow-men of like minds.

"Working together will be one of its fundamental ideas—of men with God, of men with prophets, leaders and teachers, of men with one another, of men of intelligence with the forces of nature. It will teach only such uses of authority as are necessary to secure the cooperation of several or many people to one end; and the discipline it will advocate will be training in the development of cooperative good-will. * * *

I find in my studies of industrial strife that the most fruitful subject is the one I just mentioned, the development of cooperative good-will. That is one of the cheerful prophecies of the ceasing of industrial strife.

"Finally, this twentieth-century religion is not only to be in harmony with the great secular movements of modern society—democracy, individualism, social idealism, the zeal for education, the spirit of research, the modern tendency to welcome the new, the fresh powers of preventive medicine, and the recent advances in business and industrial ethics—but also in essential agreement with the direct, personal teachings of Jesus, as they are reported in the Gospels. The revelation he gave to mankind thus becomes more wonderful than ever."

Question—Dr. Eliot, do you believe that the new religion will attempt to answer definitely questions regarding ultimate things, such as God and a future existence, or will it realize that there can be no definite answer?

Dr. Eliot—I think that it is quite clear that the new religion will not maintain that there is anything ultimate within its knowledge. It will conceive of all religious questions as subject to continuous development and will never think of them for a moment as final truth deposited in a casket or a vase or a church—in any branch or institution of Christianity.

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It will see an open field, a field constantly shifting, conditions of human life constantly shifting, and therefore will not pretend to make any final or ultimate recommendations of any sort.

Question—President Eliot, those who adhere to the older forms of belief, even among young men and women, do so, I believe, largely because of the element of personal loyalty to a supreme being. Shall we find that in a newer religion—any form of personalism?

Dr. Eliot—The finite man, a little speck of a being, who lives a few seconds on a little speck of earth, cannot expect, I think, to arrive by any effort of his own at an adequate conception of God's personality. All the prophets and seers of the world have believed that they had a vision of God. It is perfectly clear that Jesus Christ believed that He had a vision of God when the dove descended on Him as He stepped out of the River Jordan, where John the Baptist had baptized Him. All the seers have had the conception, that they personally had a vision of God. Now the priests of the new religion—there will be priests of the new religion just as there have been of every other religion—may not necessarily share that conception.

Is there any substitute for that belief—the belief that a given individual has had a vision of God? For myself, I see no equally moving substitute for that belief available today. The views of thinking people about the means of human progress, the means of improving the condition of mankind are changing rapidly. They have undergone a very profound change during the past few years.

Question—What might be our vision of punishment or reward in the future world?

Dr. Eliot—For my own part I have never seen any description of Heaven which was not tolerable. The common notion of the suffering human being who has had a hard life and is dying, perhaps in torment, is that Heaven is a place of rest. Now that is a most formidable idea. That Heaven would be a place of rest is for me, and for any other man or woman who knows what joy in work is, simply intolerable, not to be thought of at all.

The ancient conceptions of reward and punishment in the future world will be abandoned. The new religion will change them absolutely. Neither reward nor punishment as heretofore conceived of is to be thought of any more. For the future

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the new religion will, we may all hope, look forward to another life—not with confidence of knowledge, but as Pasteur looked forward to rejoining his daughter in another world. We may believe what we choose to believe, what we cannot help believing. We must not think or imagine for a moment that we know anything about either rewards or punishments in a future life.

Question—Would not a religion of service be as good for a nation if it omitted all speculations on metaphysics and Deity?

Dr. Eliot—The purpose to be serviceable is in my belief the best guide for a modern youth about his own future, his own life work. But I find it difficult to believe that this life of service, actually carrying out the purpose to be serviceable, can be conducted without something beside the love of men and the love of women. The love of the neighbor seems to me to lead perfectly straight to the love of God. It seems to me, in fact, that it is sure to bring any human being who works hard because of love to his neighbor face to face with the Eternal Goodness.

A Theory of Existence

By Edward Francis Bodin

The human mind cannot comprehend the existence of billions and billions of souls that have been born since the beginning of this world. However, few people doubt the existence of a Supreme Intelligence for it is an inherent part of man to believe in a God that knows all. God is a reality to the vast majority, for like an axiom, while His existence cannot be scientifically proved, it is nevertheless accepted.

Thus the earthbound human mind in its limited intelligence, endeavors to conceive a theory of life that can in some way satisfy the thirst of millions who long to know the truth. But how frail is the human mind in this respect, how much it needs inspiration and enlightenment from the throne of Divinity.

It is not the purpose of this essay to present a theory of existence based on science or religious creed; but rather to present an idea that will be "spiritually felt" so to speak, where the proof of the theory will not be considered. There is a sense that might be called "spiritual sense." The purpose of

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this essay, therefore, is to appeal entirely to this unexplainable sixth sense.

We all know what physical life and physical death mean, so in speaking of life and death one generally understands that the reference applies entirely to physical. We seldom speak of life and death of the spiritual, as the spiritual is of God, whereas physical life and death on this planet is delegated almost entirely to man.

However, before you read any further you must accept one scientific fact, the fact that this earth is many millions of years old and great physical changes have taken place from Aeon to Aeon. One needs only to consider the American Desert or the ruins of Babylon to realize the great age of our planet.

With this in mind, therefore, think for a moment of the infinite number of souls that have come into this world and passed out again, their bodies less than dust. If we are to accept the theory of immortality, what is the state of their spiritual existence? In order to consider this, we must try to remove the shackles of earthly thought and mentally ascend to the realms of spiritual comprehension. For lack of another name, we will call the life after death, "Heaven." What is Heaven?

The greatest philosopher that ever lived, Jesus Christ, called Heaven "everlasting life." If it is everlasting, what is its status?

In order to be acceptable to the sense of spiritual sensation, everlasting life must mean continued existence of the individual personality, for unless we can hope to recognize our loved ones after death, Heaven does not have the appeal that religion teaches.

But here is where we have to contend with the limits of human intelligence; and the human intelligence advances very slowly. If we said there were a billion people in Heaven, the human mind could comprehend readily; but when we say billions and billions, and billions and billions, the mind is bewildered and replies: "How can it be possible?" The answer is; "Time and faith make all things possible." Five generations ago our ancestors could not imagine a boat carrying ten thousand people across the ocean. We of today can.

Now in considering spiritual existence, we come to the first question. DO SOULS BEGIN ON THE EARTH? The answer is: Is a child born with full intelligence? In other words, the

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fact that the human mind must develop from birth, is proof that it is a new mind, although like a grain of corn, its existence reflects the characteristics of its predecessors; and a child inherits tendencies from its ancestors.

The next question is: WHY ARE SOME PEOPLE GREAT OR GOOD, AND OTHERS SINFUL OR WEAK? The answer is: Why are some trees bent and twisted, and others monuments of nature? In other words, conditions alter circumstances, and the justice of the circumstances is of God, not of man; and high and low in the kingdom of Heaven will prove the existence of divine justice.

The next question is: WHAT IS HIGH AND LOW IN HEAVEN? The answer is: Why, in considering the sun and moon, do we call the moon the "lesser of the two"? Because the moon gives less light. So it is in the spiritual existence, there are places that give less light than others, and in the spiritual sense, light means the goodness of God.

Thus follows the next question: ARE THE PLANETS OTHER WORLDS LIKE OURS? The answer is: If we see them with material eyes, they must be material planets, but whether they are materially inhabited is not so important as the fact that they influence the earth from an astrological standpoint. It seems more logical therefore, to assume that the planets consist of earthbound or material-bound spirits from this earth who must climb still higher in order to reach the early stages of spiritual existence.

The next question in order comes: DO SPIRITS VISIT THIS EARTH? The answer is: Since a spirit is mental and not physical, like electricity, it can travel to any place in no time. In this connection, it is possible for a mortal person in New York to think of loved ones in San Francisco and desire to be in San Francisco also. His thoughts in that case are on the Pacific Coast, while his body is in New York. However, should this person meet death in New York, at which time the spirit is released from physical restraint, isn't it quite believable that his soul could instantly be with his loved ones in San Francisco, even though his loved ones may not be able to see him? The spirit is of the same plane as thought. If you think of your departed loved ones, why shouldn't your loved ones spiritually visit you in return, even though their spiritual abode may not be on this earth? The fact that you cannot see them does not deny their presence any more than your ig-

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norance of a friend's thoughts of you, disproves the fact that he is thinking of you.

The next question: DO WE MEET OUR LOVED ONES AT DEATH? The answer is: Didn't we meet them at birth and receive their care? Surely those who have gone before us, those whom we love, will still be interested in us as we remember them. Just as your parents knew of your scheduled birth, so shall your departed friends know of your death and be waiting. It will be at death that we shall learn true love, not necessarily love of departed kin-folk, but love of those who knew us, those who were in communion with our aspirations.

And closely following comes this question: WHAT SHALL BE MY HEAVENLY HOME? The answer is: What have you made of your spirit; how much light can you give? Thus you will be led to the plane in keeping with your qualifications that you may endeavor to make your light grow brighter and earn promotion to a still higher plane. You shall be able to visit all those on the same plane or planes below you, even so low as the earth. Your friends on higher planes may visit you also, but you cannot visit higher planes until you have qualified. You have the opportunity on earth to reach the highest plane—but only one man has ever done so—that man was Jesus Christ.

Naturally the next question follows: WHAT SHALL WE DO IN HEAVEN? And the answer is: What do the happiest people do on earth? They make others happy, and in uplifting others they are uplifting themselves. Heaven is an existence of instruction and inspiration, instruction to those on a lower plane, and inspiration from those on a higher plane, all for the purpose of ultimately seeing and being with God.

Then comes the question: WHAT IS HELL? The answer is: Hell is materialism without conscience, the abode of evil spirits, those who have blasphemed the Holy Ghost. The goal of Heaven is seeing God; the goal of Hell is spiritual death, or as the Bible calls it "second death." Just as the spirits of Heaven visit the earth to inspire mortals to righteousness, so do the spirits of Hell endeavor to whisper to earthly souls the lusts of materialism; for the only delight of these negative spirits is to witness the sins of mortals and draw pleasure of mortal sensation through psychic channels. If a person could see the gloating evil spirits about him while he is sinning, he would shrink from the commission of evil deeds.

The next question follows: DO THE WICKED GO TO

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HELL IMMEDIATELY AT DEATH? And the answer is: Who are the wicked? If by wicked is meant those whose souls are so low as to have not one virtue of Heaven, then the wicked are Heavenless and conscienceless, and death is an escort to negation. But it is not for mortal man to say who are the wicked. Such is the judgment of God only, for His is the all seeing eye.

The next question: WHAT LANGUAGE DO CELESTIAL SOULS SPEAK? The answer is: What language does a mother speak to her infant? It is the language of love and compassion, which when highly developed is intuitive, for the message is felt but not heard. There is a language even on earth that is spoken only through the eyes of understanding, even though the tongues may be of different nations. A dying German soldier expressing gratitude to a French poilu for a drink of water, does not need words for communication for the look in his eyes is complete. Tongue language is material; heart language is spiritual, and the language of Heaven is the language of the heart, which can never be misunderstood.

The next question is: DO PEOPLE IN HEAVEN EAT? The answer is: You have heard the expression "food for thought," why not food for the spirit? However, the question of eating carries with it a reference to feasting for the sake of maintaining the body, and in this respect eating is entirely material. Even after death many earthbound souls will endeavor to eat, but after a while their spiritual advancement will cause them to throw off material habits for their existence will not depend on the chemistry of earthly food, but the vibrations that might be called "astral electricity."

Similar to the last question, comes the question: DO PEOPLE IN HEAVEN MARRY? This is very easily answered. Marriage is sex relationship. Sex is material, and while marriage has to do with love, still love does not always have to do with marriage. True love, or better called true communion, is not sexual, it is spiritual. Sex-love and spiritual love may both accompany marriage but sex-love dies with the material body, while spiritual love is everlasting. The stronger the spiritual love, the stronger the earthly marriage. In this connection, a man or woman may marry for love of body, love of money, or other material desires, but unless there is also spiritual love present such as sympathy, compassion, understanding, each for the other, with a desire to make the other

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happy, there is little hope for a contented union. In holy matrimony, God is supposed to unite two people for the time of their earthly existence, but if there is no spiritual union, surely God has not married them, but only the laws of man. People refuse to allow divorce on the grounds that what God has joined together no man shall break asunder; but it is more readily argued that what God has joined together, no man can break asunder. If couples about to be married would consider marriage with utmost sacredness and pray for spiritual consecration of their love and union, there would be fewer divorces on the earth today.

Naturally the next question follows: AT DEATH WHO MEETS A MAN WHO HAS HAD SEVERAL EARTHLY WIVES? The answer is: Will not a good mother be waiting for all of her children with equal love? Death of body relieves marriage of its sexual attraction, liberating only the spiritual love that existed. A man may truly love his first wife and she likewise may love him. At her death, her true spiritual love continues just as a mother's love for the children whom she leaves behind. Even though the husband may again marry, still his first wife's love will continue, for in the category of spiritual love, there is no limit to the number that can be loved. Altogether marriage is merely an earthly ordination for the means of proper procreation. If marriage is ever mentioned in Heaven, it will only be in a spiritual sense such as Christ being married to the Christian Church. If there is spiritual love between man and wife on this earth, they may hope to see each other after death.

The next question asked: WHAT BECOMES OF THE SOULS OF INFANTS WHO DIE? The answer is: Would you want an existence without children? Souls on earth which have never grown old enough to experience right or wrong or be led into temptation, are young souls that know nothing of material existence. Thus they are as pure thoughts, not of themselves, but for the joy of others. Such infant souls bring great solace to the affections of those beyond. "Cherubs of Peace" let us call them; and may every earthly mother who loses her child rest assured that its tiny soul is part of the very spiritual structure of Heaven itself.

In this connection the question arises: DO SOULS GROW OLDER AFTER DEATH? Again the answer comes: Does the love of Christ in the hearts of Christians grow old with time? Age is material and has no place in the spiritual world.

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However, the question probably implies: Do we remain the same in appearance after death? In other words, will a man who dies at thirty, continue to look the same age eternally? Surely it would not be a very happy thought to Christians to picture Christ other than a man in his prime. Just as you remember a person on earth, so will he be in Heaven in perfection. His age at death is his age appearance in Heaven although the "light" of his countenance will have changed exceedingly and he will stand erect and whole even though on earth he may have been physically imperfect.

The last paragraph answered in part the question: DO EARTHLY CRIPPLES CONTINUE TO LOOK THE SAME IN HEAVEN? And the rest of the answer is: Man was ordained in the image of his Creator, perfect in thought and perfect in reality. Imperfection of body does not mean imperfection of the soul, and the converse is also true. A disfigured body is the result of earthly error, not necessarily on the part of the person so disfigured; but the cause of such imperfection is laid to some one, and the archives of Heaven contain the name of the one at fault. However, death removes all physical imperfections, and if the soul is serene, the Heavenly existence will be all the more glorious.

Somewhat similar to the last question comes this one: DO INSANE PEOPLE WHO DIE REGAIN THEIR SENSES? The answer is: Have you ever noticed the expression on the face of a dead insane person shortly after death, and compared that with the expression before death? If you have, in many cases you will notice a peculiar reaction, and a death-mask would portray a face of normal expression. Death is such a reckoning force and so equalizing, that many times it oversteps its bounds and releases the spirit even before the heart has stopped beating. Many an insane man an instant before death, has regained his sanity although death was so close he was unable to leave the message to the world. Insanity of itself is a material condition whereby spiritual consciousness is occasionally interrupted or is continually dormant. At death consciousness returns to the state immediately preceeding the insanity. It is the belief of many that certain forms of insanity is the possession of the body by evil earthbound spirits, who are driven out by the angel of death and the individual consciousness restored to the soul.

Now we come to the question in which every one is vitally interested: DO PEOPLE AFTER DEATH REALIZE THE

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INSINCERITY OF FALSE FRIENDS LEFT ON EARTH? The answer is: Doesn't a mother many times know when her child is falsifying? She can tell by the false expression or the flush of its face that something is troubling the child's conscience. Earthly people emit an astral light visible only to the spiritual eye. This light shines in accordance with the virtues of the soul emitting it. The nearest earthly description we can give this light is personality; but it portrays every secret of the inner consciousness and bares the naked soul to the spiritual world. Consequently an earthly person immediately after death, having taken on the spiritual, gradually adapts himself to his new condition. Thus when he looks back to the earth, and considers the material existence through which he has just passed, he sees those with whom he had come in earthly contact. The part that interests him however, is the astral light of their souls for through that medium he can ascertain the sincerity or insincerity of those whom he used to call friends.

Now comes the question: DO THE PEOPLE IN HEAVEN ENJOY RECREATION? The answer is: Doesn't peace of mind necessitate diversion? Spiritual activities are so different from those of the earthly life, that a true idea of recreation cannot be comprehended by the average mortal mind. For a moment try to visualize a grand reception in Heaven given to the soul of Abraham Lincoln when the great emancipator left this earth. We can easily understand that his coming was known in advance, and fitting preparations made on that plane to which he was entitled. Even the souls and angels of higher spheres were present to greet Lincoln who had done so much good on the earthly plane. And it must have been a great joy to the soul of Lincoln to be so welcomed, and to meet the friends and loved ones who had gone before him. And all Heaven must have resounded with glory on that day, April 14, 1865. Even the souls on lower planes could see Lincoln as he passed by on his journey to his higher plane and the "mansion" which was awaiting him.

In this connection, the question arises: WILL THERE BE SEPARATE PLANES IN HEAVEN FOR TWO PEOPLE WHO LOVED AND WERE INSEPARABLE ON EARTH, BECAUSE ONE WAS MORE RIGHTEOUS THAN THE OTHER? The answer to this has already been given by the statement that the souls of Heaven can descend even

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to the lowest plane in order to help others. Thus the higher soul of these two inseparable loved ones would be overjoyed in helping the other to the higher plane, for there is no separation in Heaven between loved ones though one may be high and the other low.

Now comes another question of great interest: DO UNCIVILIZED PEOPLE SECURE SALVATION AFTER DEATH? In the first place, this is a religious question, and by salvation undoubtedly is meant the right to Heavenly existence. In this connection, the answer is: Do not the most uncivilized people of the earth possess some virtues, thereby proving that they have a conscience which is the spirit of God and man? Is there any reason to doubt therefore, that Heaven does not have room for the lowest form of spirit? If by salvation is meant the spirit of Christ, then let it be understood that throughout the world today there are thousands of souls who have never heard the name of Jesus Christ, but who possess the spirit of Christ in their hearts. In this connection, the teachings of Christ are entirely spiritual, and to be Christ-like is to possess the virtues and not the vices. Christ-living means clean-living. Consequently it follows that Jews can be Christ-living although they may not on this plane accept the leadership of the humble Nazarene.

The next question: DO SOULS THAT LIVED THOUSANDS OF YEARS AGO KNOW ABOUT CIVILIZATION ON EARTH TODAY? The answer is: If the earth is the first plane of existence, doesn't it follow that souls which have passed on to the spiritual, under Heavenly conditions, will advance in intelligence even more rapidly than the children they have left behind them on the material plane? A spiritual being suffers no material restraint, and no soul that ever passed on is so uninterested in the earth, that he has not visited his first plane of existence. Contact, therefore, means spiritual communication and it has been the souls of departed ones that have inspired mortals to much of their higher civilization.

Now comes a universal question: DO PEOPLE HAVE GUARDIAN ANGELS ABOUT THEM? The answer is: Does a child alone in a garden realize the protecting eye of its mother in the window? The spiritual mind that created man is like unto the mind of the mother at the window. It is a mind of love, love to the point of absolute indifference

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and disobedience on the part of the child. Therefore, the divine mind is interested in mortals and allows a spiritual power to follow mortal man, but not to lead; for man, in order to gain reward, must exercise free will and free choice, otherwise there would be no glory in victory, or justice in the defeat of evil. From the standpoint of guarding one from danger, God does not offset laws of nature. If man walks into danger, his Guardian Angel may warn him but cannot prevent the exercise of material laws, any more than a mothers can prevent a child from deliberately holding its own breath. Conscience is a real guardian angel, for if a man wilfully seeks the truth, his conscience will guide him aright. On the other hand, the spirits of evil are always ready to lead him into destruction, and oftentimes he listens to evil which some people like to misinterpret as conscience. Although both conscience and evil are always present, the distinction is easily made by exercise of the sixth sense, or the spiritual sense. And then again, the question of guardian angel may imply the spirit of some departed soul. This, of course, is entirely probable and already has been covered, for a departed mother will endeavor to lead her son into the paths of righteousness and continually advise him, although he cannot see her. He may, however, intuitively feel her presence, and the strength of her personality will help him.

There is another question that has caused unlimited discussion: WHEN DOES A SOUL COME INTO A CHILD? The answer is: When does death come into the body? Death comes when the spirit is separated from material existence. Likewise at birth, the spirit is breathed into a child the moment it is separated from the body of its mother. But one may argue that the child was alive the moment it was conceived, or several weeks before it was born, but the answer is: Man was made in the image of his Creator, and a child is not the image of man until separated at birth from its mother. God made man, and when completed, he breathed into the image, the spirit of life, the soul. Therefore, the fetus is not the completed image, and could not be recognized in spiritual form. Just as the passing of the spirit at death generally accompanies physical pain, so does the coming of the spirit at earth see physical suffering on the part of the mother. Pain is present in both cases, and it is through pain that mortal man gains the heritage of immortality.

Thus we come to the final question of this essay: WHY

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DO MORTALS GRIEVE FOR THE LOSS OF LOVED ONES? And the answer resounds: Why do we restrain our loved ones from gaining a greater knowledge of love? Simply because we are humans, simply because we do not understand, simply because we want our loved ones close to us, and we cannot bear to think of this contact being broken because many of us fear that the separation may be permanent.

But life is progress. Even the first plane of existence, the material plane of earth, sees some progress; and the millions of souls that have passed on, are witnesses to this effect.

We are living and growing. We are constantly searching for the truth, and through prayer and meditation, the mysteries of existence will gradually be revealed and we shall know each other better.

For o'er the great eternal span,
Where leads the rising path of man,
I see the triumph of God's plan.

EDITORIAL COMMENT

The difference between a serious argument and a fanciful story is that in the former the facts which are considered are proved or established, and the soundness of the conclusion rests upon the validity of these facts; but in a story, the facts with which it deals are assumed and the story proceeds to argue the circumstances arising from them. The preceeding article by Mr. Bodin is, therefore, a story and not a serious treatise. Yet it is a story of interest, for it shows, rather accurately we think, how far the average mind of the average citizen has proceeded in the comprehension of spiritual things.

It is a progress beyond orthodox Christianity, doubtless, and where there is progress, be it never so little, there is room for hope. But how woefully the facts of Biology are lacking! Geology gets some recognition—the age of the earth is admitted to be great; but not a hint of the evolution of life or of man. The real difficulties and perplexities, with which, of modern modes of religious thought, Theosophy alone attempts to deal, these difficulties have not arisen in Mr. Bodin's atmosphere. He and his world are wholly innocent of them.

Well, it is a pleasant picture while it lasts—the rosy bubble not yet bursting—the sheep in the green pasture before the wolf stalks in. But the bubble is thinning—the wolf lurks in the bushes—be prepared, friends, lest the calamity overtake you unawares.

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1925 Vibrations

By Lida W. Amerige

Through the Science of Numbers one can find out the characteristics of an individual, the great purpose of their present life, the vocation best fitted for, their success, signature and many other points of valuable information. It also reveals the yearly, monthly and daily vibrations, showing what we should do to go with our stream of life instead of against it, thus making our lives harmonious and happy.

It takes nine years to make the round of a cycle of years; nine months to make the cycle of months and nine days to make the cycle of days. We are all under the vibration now of 1925 universally, which places us under the 8 vibration cosmically. Each of us is related to this year according to the month and day of birth, although we get the influence subjectively of the 8 vibration. As the words success and prosperity both vibrate to 8, as is revealed by adding the values of the letters of the words together, we know that this year universally should be one of success and prosperity. If our own individual vibration is also in the 8 vibration, things should be especially favorable, as there is no division of force.

This present cycle of years began in 1918 (the numbers added together and reduced to their digit gives us I) when high ideals were promulgated for the betterment of the world. That was when the seeds of new endeavor were sown, and like the plant passing through the process of germinating from the seed and passing through the processes of growth, budding, blossoming, fruiting and going to seed, so this year of 1925 is the fruitage time for what seeds were sown in 1918. Let us hope that the parliament of mankind and brotherly love will become manifested before the closing of this year; it should be if the seeds have been tended to with care.

In our individual lives if we do not plant good seeds in our garden of life we should not complain if weeds and thistles grow up. We are the creators of our own destiny so should know ourselves in everyway

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EVOLUTION

By Alden Harness

The fossils in the shale,
Down in this mountain pass,
Unfold a mystic tale
To you and me, my lass.
We lived, the rocks before us show,
More than a million years ago.
The Mammoth we have known.
With spear, with knife of stone,
We hunted, when this earth was young.
With me through jungle trees
For miles and miles with ease
From branch to branch you lightly swung.
And often we would dare
To lure the great cave bear
To hidden pits beside the fen.
Crossed we the desert sands
To unknown, Western lands.
You filled my life! I loved you then!

Since first upon the earth,
Beneath the tropic skies,
The human mind had birth
And man began to rise;
In the domain of endless change,
From bondage, fear, relentless, strange,
That held us to the clod,
To freedom, knowledge, God,
Thru unguessed ages we have passed.
Our lives are new once more;
Our hearts, as long before,
With happiness and joy are blest.
And as your years increase
You still shall know the peace,
The holy peace that crowns your brow.
Where thoughts from Truth are drawn
We face a brighter dawn.
You fill my life! I love you now!

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What Is the Matter With Education

By Catherine Phillips

NOTE: In the following article by Catherine Phillips, entitled "What is the Matter with Education," the subject is approached from the Christian Scientist philosophy that mind is the basis of the evolution of living form and structure. We are of the contrary opinion, namely that mind is the final product of the processes of evolution. It makes a great difference what philosophy one starts with; but REALITY wishes to give them all an opportunity of expression.—**Editor.**

The foregoing is an honest "Great Question," demanding a satisfactory answer. Many do not realize anything the matter, but others with mind more alert know there is something seriously the matter. What is the cause? The System of Education is based on limitations of the intellect or human mind, instead of Absolute Science of All Knowing Universal Mind. Consequently the cry in the heart of every one is: "Give me more knowledge of God. Give me more knowledge of Life. Give me more knowledge of Man." In other words, the intellect is a secondary factor. The result is man's misconception of his true origin and is the cause of most all of the existing inharmony in the visible universe. "Know Thyself and Thou Shalt Know All." Education has really kept man slumbering upon himself instead of bringing forth the possibilities and splendor of the Soul.

An eminent scholar has said, "The chief essential of education is to teach man to be human." But true education, scientific education, will go further; it will raise the human man to the superman. The human man is limited, worldly wise, materially minded. "Know the Truth and the Truth shall set you free." Free from all false beliefs, illusions, suffering, and false concepts of life. Truth is to know your relationship to God and the universe. Until man with understanding can call everyone his brother, regardless of color, creed, or race, he can never solve the problems of life.

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Thought is the only one creative power in the universe; but it has two forces, one creates good, all that is real and eternal, the other creates or produces all that is evil or error, that which is not real nor eternal. Thought is that substance from which everything emanates. So all that is good is eternal and is of God. All good is the emanation of the thought of God. All that is evil is not of God, but the creation of man's wrong thought caused by man's wrong concepts of God, man and life. Right thought is man's best friend, while wrong thought is his greatest enemy. All sickness, suffering and poverty has come into existence by man believing and thinking it was unavoidable. All trouble in the world is based on false concepts and will remain with us just so long as man believes in suffering. The more evil is discussed the more its proportion increases.

When the understanding of Truth has overcome the belief in sickness and all suffering, it will come to an end. The human system is governed by Universal Mind, perfect ideas for perfect thought, not by wrong thought, not by unintelligent insensibility. The intellect or mortal mind is simply Universal Mind filled with false concepts of life. Remember there is nothing the matter with the mind, it is the thoughts to which we give reception. Then the only power, the only remedy to overthrow all undesirable conditions in the world is right thinking about the truth of life. Man has greatly missed the mark, he has misunderstood and disobeyed the commands of the Greatest Teacher the world has ever known and until he understands the Spiritual or divine significance of Jesus' teachings, he cannot think rightly, and just so long he must suffer. Jesus' mission was to teach man to understand the Divine Plan of Creation, that he might have here and now life more abundant. Life filled with health, happiness and prosperity. For instance, a master architect draws a beautiful plan of a beautiful mansion, a master carpenter or builder looks the plan over and understands it to the bottom, then he builds that mansion without a hitch. Why? Because he thought right, he had the mind of the architect in him, and he understood the law of building; but another so-called carpenter looks over the plan and was sure he understood it; but he had eyes and could not see, ears and could not hear. He attempted to build, but he had all kinds of trouble, he suffered, why? Because he did not think rightly, he did not have the mind of the architect in him, every thought, every act, every way he was violating

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the law. So likewise with man, when he does not understand the Divine Plan, he is violating the law of life, the law of his own being, and must suffer. Jesus said, "Get Righteousness first," which is to understand the plan of life, "and all else will be added unto you." Then man will know himself. He will know the law of his Being, then all his troubles will be at an end, because he will have the mind of Jesus the Christ in him, Divine mind, which is God. God is Spirit, Life, Mind. Man is spirit, life, mind, not flesh and blood. Man is soul with a body. Jesus said, "Judge not from appearances, flesh and blood profiteth nothing, it is the Spirit giveth life." Man is an individual expression of Divine mind. An embodiment of Divine mind. Created in the image and likeness of God, is one with God, just as the sun ray is one with the sun, or the ocean drop is one with the ocean. So man being the image and likeness of God, none can be greater nor less.

Jesus said, "Your Divinity is identical with mine, Follow me." "Know yourself, know the law of mind, Life, then live the life, think, speak, act and walk in the Light, the Truth, as I do, and greater things man will do than I do. Know you are the image and likeness of God, the only Begotten Son, the Christ whom we all are. Speak with authority and claim your birthright. Call no man on earth your father, for God in Heaven is your Father." God is our life, God is our breath, God lives in us, in the form of consciousness, we never can find God without until we find God within. We live and move and have our Being in God. God is Omnipresent. Life, mind, here there and everywhere. God is closer than breath. God is our breath, we live in the ocean of mind, Life. The indwelling Christ is the Godlike love, the Godlike spirit that dwells in the heart of everyone. In other words, Christ is the image of God, the real self. And to the degree man knows and realizes this profound truth he will be here and now rewarded. Jesus taught, "The Kingdom of God is man's," which is God's Attributes, and power within every soul, and it was man's duty, man's life work, to bring forth his God-given power and express God. All the difference between Jesus and others, he developed, unfolded and evolved to the perfect God-man on Earth, and asked man to follow him and do likewise. Man's divinity, his real self is an emanation of Divine Mind, seed of God, and should unfold in this life to perfection just as the rose does from the seed of the rose. The cause is, the rose obeys the law of life, and man disobeys the law of life. But when man

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knows himself he will obey the law and express God on Earth. He will be a new man and have the mind of Christ in him. The science of mind is an individual study; each one must seek and find the truth that liberates his soul from false beliefs and illusions of the intellect, or mortal mind; then we shall have heaven on earth instead of the existing conditions. Right thinking is true education. Right thinking is spirituality. Right thinking will cleanse and raise the intellect, the mortal mind, blending it making it one with Divine mind, man's inheritance. Man can only know mind to the degree he has caused mind to act; that which is dormant or inactive you do not know. To educate the mind is to bring the mind into expression. The science of mind is the only study worth while. When man understands mind he will know himself. He will know all. Then man's concept of the life that the human race is living today will come to an end, as have all the civilizations of the past. In other words the understanding of Truth which leads to right thinking will overcome sickness, poverty and all confusion, which is the result of man's ignorance of the truth of his being, when we consider thoughtfully the fact that the knowing power of the mind increases directly as we increase the action of the mind. The object has been to fill the mind with supposed facts, and as no direct effort was made to awaken mental action in connection with the assimilation of those facts, no increase in mental action was secured. The reason is the more the mind is crowded with undigested facts or opinions, the less active the mind becomes and the mind instead of having a better, will have an inferior education.

(To be continued in May Reality)

LITTLE PRAYERS

Louise Ireland

Not only with my lips, but in my life,
Does God desire my love,
So thru the strife of heartache e'en
I'll sail my little ship
And weather too the gale, upon the trip,
For Love deep in my heart is on my lips;
I have the little chart within the ship;
God put it there to bless,
And in my voice He put the song of happiness.

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"A Sailor on Guard,"—*A Story*

By Harrison G. Dyar

Richard Courtney sat at his desk writing checks. It was the first of the month, and his bills were in. This was rather a diversion to Courtney than otherwise, for his bank account gave him no concern except periodically to find investment for accumulating surplus. So to this function he devoted some care, and he felt a slight irritation at the interruption caused by the entry of the maid: "There's a man at the door asking to see you, sir."

"Who is he and what does he want?"

"He didn't say, sir. He has on a sailor suit and maybe he's a sailor, sir. That's all I can say. Shall I show him in?"

"Oh, I suppose so," Courtney made reply; but though his tone was casual, his mind became instantly busy. A sailor? Who could that be but Smith Lowery, and what could be his errand? No, no, of course he could not be that man. This was an obsession, his fancies about Smith Lowery. Already he had made fool enough of himself with his baseless deductions and cruel suspicions of his own wife in relation to this fellow. Was there no other sailor but only Smith Lowery?

He looked up then as the visitor entered, and greatly to his secret relief he did not recognize the man, bronzed and bearded: "What can I do for you, my man?" he asked.

The sailor twirled his nautical hat in his hand, standing in the door. "I am nobody's man, Mr. Courtney, as I'd fancy you'd know by this time, and if you was by way of asking me, perhaps I'd sit down. Smith Lowery is my name."

At this, consternation fell upon Richard Courtney and no little confusion. He felt as though a grave had opened, yet grave of what, he could not say. Smith Lowery had never been actually engaged to Dorothy, now his wife, and the tell-tale crucifix that he had fancied Lowery to have given her, had belonged to a nurse. But now, confronted by the man, the furies of jealousy and suspicion were released and hovered joyously about. Did they need facts to work upon? No indeed, only a fertile mind.

Courtney regained his composure with a struggle. "Pardon me, Mr. Lowery, I failed to recognize you. Will you be seated? And to what do I owe the pleasure of this visit?"

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The sailor sat down and grinned. "Is it a pleasure? By the expression of your face just now, I thought I'd interrupted you robbing the bank."

"Not so bad as that, Lowery. I am writing a few checks to pay current bills. The money is really my own, you see."

"Glad to know reports are true, and you're able to support your family without work. It's otherwise with me."

"We cannot expect to be all alike, Lowery."

The sailor gave him a quizzical glance. "You're right there, Courtney. But the sea yields me a living. I'd like to see her try not to, dad blast the jade."

Repressing his rising excitement, Courtney put the question: "On what ship do you sail, Mr. Lowery, or should I say captain?"

The sailor waved his hand. "I never give out details about myself, Mister Courtney. I have on the uniform of a common sailor; but as you so cleverly surmised, I wear another suit at sea. But as to what that is, let rumor tell, for I'll not. Instead I'll ask for your wife. Is she well, sir, Miss Dorothy that was?"

"Aha," said Courtney's suspicions to him, "now we come to the point;" but to his visitor he replied: "My wife is very well, thank you, Lowery."

"I noticed a little wagon on the lawn. Have you a child, sir?"

"We have three," Courtney replied, "twin girls and now a son and heir."

The sailor looked crestfallen, and Courtney's elation increased. He wished to humble the man. His glance assumed an expression of superiority.

But Lowery did not wilt further. He arose with a jerk. "Be good to her, Courtney. Do you believe in God?"

"A strange question, which I would not answer yes or no."

"Well, Courtney, I do. A sailor has his superstitions. But if you do not believe in God, believe in me, Smith Lowery. Put that in your pipe and smoke it. Good bye, Courtney—till I come again." He clapped on his hat and was gone.

Courtney found himself much perturbed, and he postponed the finishing of his checks that he might give himself to thought. The fellow had threatened him, would keep an eye on him in the place of the watchful Divinity in whom he had denied belief, watch to see that he treated his wife well.

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Impertinence! Yet could it be dismissed so lightly? Perhaps Smith Lowery loved Dorothy, and so considered himself her champion; yet again, was that all? Their recent comparisons of wealth and poverty suggested a further romance that all too quickly expanded itself before his jealous vision. Smith Lowery loved Dorothy. Did Dorothy love him? Had she broken the engagement because Lowery could not support her in the style she desired, and for no other reason? Then had she called back himself, Courtney, for the wealth he could furnish? Pernicious thought—plausible thought! So Lowery was waiting till this interlude should be over, till he, Courtney, should conveniently die, to take back his old love again with the riches they had coveted thus cleverly secured. Then Dorothy, his wife, did not love him, had never loved him. Bosh! But Courtney could not sit still; he arose and paced the floor. He must be sure. He must think logically.

So he went over the matter again, methodically, and again he came to the same conclusion, only this time it carried him further. They were waiting for his death, yes; would they not also attempt, judiciously of course, to hasten it? Perhaps there existed a plot against his life, in which the wife of his bosom was involved. Horrible thought! Yet a man must fight for his life. He would thwart this plot, and to that end, find out first who and what Smith Lowery was, then put an end to his adventures. A man Lowery's sort—he anticipated that he was of evil sort—would have some vulnerable point and could be put behind bars. A pirate with a price upon his head—wait, that had proven but a fancy—but some crime he must have been guilty of, if no more than this conspiracy with Dorothy. Once behind the bars, there would be no incentive for her to wish his own death, and he could continue a serene if loveless existence. He would live in his children. At least that solace should not be denied him.

But to the point. He wrote a detective agency to trace Smith Lowery, and waited for days for the reply in dumb misery. At last it came, bill enclosed:

"Smith Lowery is captain of a freighter of the International Mercantile Marine, plying between New York and Australian ports. He entered the service young, rose from the ranks, and is credited with a good record as able experienced seaman. His present residence is Sydney, N. S. W. He was married in Australia six years ago and has three children. He has been in no other business than that of sailor, but his place

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of nativity and childhood are unkonwn. He claims to be an American, but is now naturalized Australian. The company refuses to divulge his salary. Respectfully,

Hawkins Universal Agency."

Courtney reflected long on this missive. He sat and drummed on his desk till the ceaseless tatoo so annoyed the maid who was dusting the hall that she fled to the floor above.

What a contradiction! A good record and a married man! Had the detective erred? It seemed that there must be a mistake, yet if he were not to believe this report, on what ground could he start? He would be back in the morass of conjecture. How to fit this crazy patchwork together?

He compared dates. If Lowery had been married six years, that was longer than he had himself been married. Then Lowery must have been a married man or nearly so at the time he was reported engaged to Dorothy. She could have known nothing of this. So Lowery was playing a double game. But how could he hope to consummate it? Suppose Dorothy were to kill her husband, or he to die naturally, Lowery could not marry her nor get the fortune. Wait, though; he was married in Australia. With the sea between he would hope to escape knowledge, commit a bigamous marriage with Dorothy, collect what cash he could and abscond. Fifty or a hundred thousand could be realized, he knew, and that would be a fortune for this sailor man. Ha, the villainous plot! There was but one course to pursue: Let her know that he knew, and apply for divorce. But wait; Dorothy did not know of Lowery's marriage. If he told her, that would break the plot. But he could not stay married to such a double-faced girl. Kill the plot, then the divorce. Yes, that was the plan.

That night as Courtney and his wife were preparing to retire, he spoke from before the mirror: "Dot, I hear that Smith Lowery has three children—like us."

She stood still as though suddenly petrified. "You hear what?"

"Smith Lowery—you remember the chap who was reported engaged to you?—I hear that he has a wife and three children in Australia."

There was a long silence, then she gave a little laugh. "Are there three? I wonder how it got out—he was always so careful. Perhaps he doesn't care any more now he is so successful and respected and his debt is paid. I'm glad, Dick. I don't like keeping secrets."

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"What secret have you been keeping?"

"Why, his of course. Don't you know, since you've heard the number of his family?"

"No, Dorothy," he said humbly, "I do not know his nationality nor early life. Tell me."

"If the secret isn't out after all, you must promise not to tell."

"I promise, Dorothy."

"Why, he was our chauffeur. His name was Lawrence Smith. Poor Larry stole Papa's pocket book to buy a friend of his out of trouble. Papa was furious. He said that a man might steal to help himself and be forgiven; but to steal for another was pure folly, and Larry could take his medecine. He went to jail, and after that nobody would give him a job. He came to me secretly and I gave him $500 of my own money—you know Papa was always generous with me. He promised to return it and Papa's too, but I really never expected to see a cent. However, here he came back, long after—you remember—dressed as a sailor with his name changed. Nobody knew him. and I wouldn't have, either; but he pretended to be a suitor and revealed himself to me. He paid every cent. He was extravagantly grateful, and said he owed all he was or ever would be to me, including his girl out there. He threatened to watch over me the rest of his life and I don't know what. Nobody ever knew him, and I haven't told, unless it was in my sleep. Do I talk in my sleep, Dick?"

Richard Courtney regarded his wife, and a smile spread itself upon his face. He would not say it was by detectives. He would spare her that. "That was how I knew it, Dot. You muttered his name and said two babies. I added one for good luck. If Smith Lowery ever calls here, I will kill the fatted calf for him, that's what I'll do."

"I don't understand you, Dick, but never mind. If you think I did a good thing to befriend a fellow that everybody was down on, then I'm glad. And I'm glad you know. A secret and a woman don't belong together. But I don't think he'll ever call!"

"Who knows, Dot, who knows? Smith Lowery is a man, I am an ass, and you are an angel. Let it go at that."

"You're not an ass, Dick, what an idea."

"Modesty makes me say it, dear, modesty—and conviction. Now we'll talk of something else."

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Editorial Correspondences

Editor of REALITY,
New York City.
Dear Sir:—

May I express satisfaction at the happy conclusion of the correspondence between Mr. Haanel and myself? May I also voice my gratitude to the founder of the Bahai Movement, for the principles, and to the Reality Publishing Corporation, for the magazine, which makes such a meeting of minds possible?

As I read Mr. Haanel's latest, there is nothing in it with which I cannot agree. True, the individual way of looking at things remains, and none of us would have it otherwise. But we are at least aware of seeing the same thing. We have arrived at the homogeneity of the Knower in the heterogeneity of the known.

Mr. Haanel quotes Socrates to the effect that "Where definitions begin argument ends." In the face of such an authority, I plead guilty to an idiosyncrasy for which, perhaps, I should be psycho-analyzed. I rank illustration and description above definition when it comes to bringing men and women together on a common basis of understanding. You see, many of us apprehend ideas which it is perfectly hopeless for us to attempt to comprehend. Then description is so much bigger, broader, and leads invariably to a more comprehensive understanding. Definition savors too much of dogma, which to my mind is fossilized religious thought—interesting only as a specimen in a museum. God, it seems to me, must abhor dogma (and definition) as thoroughly as nature does a vacuum. All of which is not to be taken too literally, for Mr. Haanel does ring the changes on the word consciousness most satisfactorily. But if metaphysics ever fell into disrepute, we have to thank the Scholastics and the boredom of their syllogisms, definitions, and hair-splitting distinctions. What is of importance is the underlying concept. When this has been outlined broadly enough for mutual comprehension, the mode of expressing it is a secondary consideration.

In this way I can understand Mr. Haanel's preference for the word mind where I lean to the word consciousness. Both words clarify the situation. Mind is the One of which consciousness, will, and imagination (creativeness), are the triune aspects. I like the word consciousness because it is implied

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in the other two and, so, seems fundamental. But, then, the word mind sums it all up in a quite convenient way.

Just a thought in closing. "As above, so below," is an occult maxim; and, of course, the reverse is equally as true. I have found that same idea expressed in a letter of Herbert Spencer's as parallelism in the psychological functioning of the mind and the physiological functioning of the nervous system. Are the mental the outcome of the physical phenomena, or is the reverse the case? That mind and matter are two sides of the same question, all monists agree. But which is it? Mr. Haanel and I uphold the mental hypothesis. Will some physicist now gove us the modus operandi in making mind out of matter? We metaphysicists will be glad to respond and to show that what is evolved must first have been involved. We shall also be glad to suggest how, mentally, this may have been brought about.

Very truly yours,

Smith Tassin.

Editor, Reality Magazine,
New York City.

Dear Sir:

In the February number of your magazine which has come to my attention, there is an article on Theosophy by one Ali Ben Ned which purports to give the substance of that philosophy in brief, with some personal comments of his own on this subject, evidently intended to be humorous. For the benefit of Mr. Ned allow the writer to say in all justice that he has stated the superficial aspect of the theosophical teaching of genesis quite clearly as a whole. However, there are certain essential facts which do not appear and whose absence modifies and annuls much of the value of his exposition. It is naturally impossible to go into lengthy detail on minor points in order to convince Mr. Ned, and indeed it is evident that he is already pretty well convinced of the merit and basic truth of the Ancient Wisdom. However, it may be beneficial to clear up one point for the sake of your readers.

There is a distinct and remarkable difference between the teachings of Madame Blavatsky, the founder of the present theosophical society, on the one hand and those of her pupil and self-appointed successor, Mrs. Annie Besant on the other. The former was the herald of a new cycle of Cosmic and human evolution, with a restoration and restitution of the pure Law

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which had lain hidden during the centuries beneath the rubbish of profane dogma and superstition, even within the temple adyta. The supreme Identity, the great Initiator from whom she received the sacred Wisdom has never been revealed to any. Theosophy, as Madame Blavatsky gave it, is **not** founded on Buddhism, but is a system of knowledge (Bodhi) which was acquired and correlated by the most enlightened of beings, those in the orient being known as Buddhas. Of these the most sublime was the supreme Buddha, who appeared amongst men as Guatama or Siddhartha Buddha, the Prince of India.

Because of the commencement of a new cycle of creative power and the opening of the doors of the sacred Mysteries again to mankind for a brief period, just as the doors of the temple of Janus in Rome were anciently opened every ten years, so the hidden truths of the past are now disclosed, the seals are broken, the laws are revealed. However, only those mysteries have been disclosed which were sacred up to the termination of the Kali Yug or Black Age, or as the Christians would have it, through the dispensation of Christ. There yet remain mysteries of the new cycle which are far beyond the power or permission of Madame Blavatsky, to say nothing of her followers, to disclose, and these mysteries are in the mind of the Supreme Initiator for the instruction of trustworthy souls.

The teaching of Annie Besant and of her followers are in the main an elucidation of those mysteries which were taught and concerned the cycles that are past. This teaching is now largely obsolete and contains a large amount of ceremonial magic together with the outworn formulas and rituals of dead ecclesiasticism. It in no manner grants authority nor especial privilege to its followers. The true adept or Master of Wisdom is not running after a fallible theosophical society for Truth, although he is in perfect harmony with the spirit of the teachings of its founder, Mme. Blavatsky, and recognizes in her a degree of individualized consciousness which happens to the lot of but few on this human plane.

The opening of the primeval mysteries at this time is mentioned in the Book of Revelation as the "breaking of the seven seals," and covers all the degrees of existence and all the relationships of mankind. Thus during the last eighty years we have seen an apparently miraculous revival in all human knowledge, of discovery, exploration and invention, in the improvement of economic, social and political relationships and in the

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purification of religious teachings. If we examine closely we shall find that all these remarkable changes, even including the restoration of the Ancient Wisdom in the true theosophy, coincided in their appearance and evolution with the appearance and unfoldment of the Cause of Baha Ullah in the orient since 1844, counting from the advent of the forerunner or Bab. The real truth is that all the so-called scientific facts and discoveries of the past eighty years, through which our much vaunted civilization has advanced, are in fact due to the rays of the Sun of Truth, shining through the Splendor of God (Baha Ullah) upon the hearts and minds of men, causing them to reveal the application of the occult spiritual laws in this phenomenal world.

Just as the mysteries of the past ages have always been given to the privileged few who were initiated under the greatest pledges of secrecy, so the great and inviolable truths of cosmic law and progression which concern the future welfare of mankind are hidden behind the "veils of light" save to the few who have fulfilled their period of discipleship, and from them the world will learn nothing. The curiosity, the humor, ridicule or sarcasm directed at the teachings of the Ancient Wisdom will avail nothing; they will be revealed only to those who are worthy. The advent of the trinity of manifestation in the "land of the barbarians" as seen in the Bab, Baha Ullah and Abdul Baha Abbas in the present cycle is one that will remain forever incomprehensible in its true significance to the world at large. Mankind has no liberty nor choice but to obey the injunctions given by these lofty beings, and if eventually through sincerity of purpose they attain the sacred threshold of Reality, they will likewise have attained the wit to keep silent.

The Immutable Law cannot be threatened nor cajoled, and the destiny of our present race and civilization with its petty differences of opinion and attempts at self-assertion will inevitably carry us on into the infinity of ensuing aeons whence the Abha power will shine even more resplendent than as now. Discussion and argument are fruitless; they but exalt the ego against the Truth, the Ultimate Reality. There is but one focal point of endeavor in this day and that is to serve the Supreme Abha power with humility and sincerity of purpose. Be assured that such servants are the chosen instruments in this day for the raising of a new and nobler civilization. To them will be granted all assistance and the manifesting forth

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of the eternal Divine Perfections, whereby this world will become another world.

Enough has been said: reflect upon it. "Meditate on this: how thou oughtest to be." Baha Ullah.

Peace be upon those who serve and follow guidance.

Ignotus

Editor of Reality,
Dear Sir:

I am impressed by what your correspondent, Ignotus, says for the Bahai Movement on behalf of Theosophy. That Theosophy should find a place for the Bahai Prophets is quite in accord with what I said in my remarks on the subject in February; but that it should give them so high a place bespeaks a remarkable liberality, more than we are accustomed to witness when one so-called "Truth" impinges upon another.

But what I am especially moved to enquire is whether this magnamity is reciprocal. Do the Bahais reciprocate, and give Theosophy a place in their scheme of things? And by Bahais I do not refer to the founders of the movement, Bab, Baha Ullah or Abdul Baha, but to the present followers of Bahaism. I would not do them an injustice; but a perusal of the contents of the "Star of the West" and the "Herald of the East," in which only "Bahai" matter appears, does not give any indication of any such latitude. Neither does the general tone of the "Assembly" meetings in San Francisco, Chicago or New York. But they can best speak for themselves, and we think that an expression from the National Spiritual Assembly might very gracefully be made. Ignotus places Theosophy fully in support of the Bahai Movement. We have seldom seen a more generous gesture.

Yours very truly,
Ali Ben Ned

EDITORIAL COMMENT

Reality Magazine wishes to thank our correspondents for thus pointing out the unity that really underlies apparently diverse religious thought. Truth is ever one, and if this subject, approached from different angles, tends to converge, it is evidence that truth is actually being approximated.

Reality Magazine, while striving to be a Bahai magazine in the broadest sense, does not represent officially or with full approval either of the two principal organizations now supporting the Movement. That the spirit of the founders of Bahaism

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would cordially respond toward Theosophy we have no doubt, even in the spirit that Ignotus has shown toward them; but whether set organizations can, is a question. Certainly every free Bahai, not affiliated with either organization will do so, even if he does not express himself in writing. But perhaps it may be as well, since Mr. Ned has invited an expression from the "National Spiritual Assembly," that Reality should also invite an opinion from the American representative of Mohammed Ali; though our pages are always open to anyone who has something interesting to say.

NOTE: The following letter was placed in Mr. Robinson's personal file, and has only just reached the editor. It should have been printed a year ago; but much of the comment is still very pertinent, and we are glad to present it in spite of the lapse of time. Mr. Alarabie's prediction that the editor would be excommunicated by some "Pope Designate" did not come to pass; but we think this is a case of "they would have if they could."—**Editor.**

Mr. H. S. Robinson,
Reality Magazine,
New York City.

My dear Mr. Robinson:—

The readers of Reality should congratulate Dr. Dyar, on his article of the September issue recounting "The episode of the excommunication of an entire family." The article was graphic, fair and it speaks for itself, but the unbiased effort of Dr. Dyar to arrive at the truth of things is a greater event in the contemporary history of Bahaism than I dare say Dr. Dyar realizes. It marks the return of Western Bahais to the open sun-light of realities and the shedding of their hush-hush veil of mysticism.

Bahaism came to the west as a virile religion with definite teachings, rules and standards. Its early advocates and adherents zealously believed that Baha Ullah was the greatest manifestation of God and that his compassion and guidance set down by his own hand and published in his day under his personal supervision contained the acme of wisdom for the conduct of his followers.

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It was Baha Ullah who preached universal peace (as per the much quoted preface of Prof. Browne), love for our kind and advocated religious tolerance. Thus we find the American Bahais of the first period believing in the old-fashioned divine revelation.

Then came the period of haze and accommodation. You could be a Bahai and believe in any religion. Take what you want, be what you will and still remain a Bahaist. This "Cafeteria" method advocated love and unity admixtured with a little old-fashioned excommunication.

Dr. Dyar shows how undeserving was the excommunication of a whole family. Dr. Dyar, will surely be excommunicated for this by some "Pope Designate."

"Have mercy man," the Zahid cried,
"Of our best visions rob us not."

Now Mr. Robinson, may it not be possible that the same reasons and causes mentioned by Dr. Dyar, have worked an injustice by excommunicating the men, women and children of the brother of Abbas Effendi? May it not be possible that the same affliction caused the excommunication of Ibrahim Kheiralla, who preached and converted Christendom to Bahaism and who placed Abbas Effendi before the world in the exalted position he occupied?

How many American Bahaist have based their judgement on investigation as Dr. Dyar has? What visitor to Acca was ever permitted to inquire and find out whether Mohammad Ali Effendi has been justly treated or not? Is it not possible that they may find a good and godly man, a patient sufferer, a staunch believer in the righteousness of the cause and the triumph of truth? May they not find a man who answers a direct question by a direct answer? Not a suppresser of Baha Ullah's books but on the contrary a dispenser of these treasurers and a staunch guardian against interpolations?

Baha Ullah wrote about fifty manuscripts. His followers should at least display some curiosity as to their contents, and in the past the American Bahaists have cared very little. The coming generations may be imbued with the spirit of research and love of reality such as Dr. Dyar has displayed in his articles. Today the shelves are replete with rhetorical rhapsodies of Abdul Baha, but where are the teachings of Baha Ullah?

It would be better if the American Bahaist would follow Dr. Dyar and make their unbiased research today while the

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actors are living instead of the morrow, when the mists of pretentions may have fogged the issues.

Please convey my humble compliments to Dr. Dyar and tell him that he is on the right track. More strength to his arm!

Very truly yours,

A. Alarabie

NOTE: The writings of Baha Ullah in the custody of Mohammad Ali are untranslated. He offered to permit their reexamination by a commission of Bahaists, and that complete photographic copies should be made. It was not found practicable to accept the offer, though it presumably stands.—**Editor.**

University the Cousinhood of Life

By K. P. Alexander

Hark back, O Soul! to Him from whom all life
Through countless ages slowly rose
From elemental matter unto man—
To Him who was, and was before all else.

Though long and tortuous the upward way
From mere electroms to the heights of man,
Evolvement proves we shall not retrograde—
Attests the grandeurs life shall yet attain.

Through primal cells, all living things came forth
From God, the Common Father of all life,
Ancestor Infinite of all that is—
All life is universal cousinhood.

The increment of greatest worth to man
Is kindly justice to all living things;
Each nation's upward aspirations strong,
As we their ends promote, aid our ascent.

All-glorious powers, now prisoned in our lives,
Await fruition through unconquered souls
Whose altruistic vision truly leads
All life to universal happiness.

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THE SOUL
Design or Accident

By George W. Louttit

The preceeding brief outline of physical life is for the purpose of enabling us to better understand the question "What are we here for?" And the first thing to determine is whether all this is a mere accident or is it the result of design?

There is no doubt that the elements of the earth in their process of cooling were thoroughly mixed, similar to the contents of a boiling kettle, and as they cooled, the heavy part settled to the bottom while the lighter arose, in their order of weight.

As this was upon a vast scale, there were all sorts of mixtures, and we will assume that some of these mixtures by their chemical action produced protoplasm and that protoplasm underwent fermentation, which is a physiological process consisting of living organisms capable of growth and multiplication.

Now the question arises as to where these living forms came from that produced the fermentation. Science tells us it was life, force, energy or the unknowable, and we must agree with science in this. We see the work of this life, force, energy or unknowable all about us. In other words we can comprehend its work, but we cannot comprehend it, but because we cannot comprehend it does not signify that it does not exist.

We say that all heat comes from the sun, and the way we prove this is when its rays encounter resistance, they are reflected or absorbed, which we feel and see. But in space these rays encounter no resistance, no heat is felt, and it would be difficult to prove to a being who always lived in space, that such a thing as heat existed.

The automobile passes my window. I do not see the designer or his intellect; all I see is the machine, which I know was designed by some man or set of men.

In gazing upon the "sky-scrapers" of our cities, we do not see the architect, neither do we see his mind, what we see is the fruit of his mind—the design in the buildings, and such design is conclusive evidence of the existence of mind or intelligence, therefore if I succeed in proving that in all physical life there is design, it must be admitted that this design is the

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fruit of a mind or intelligence greater than our own. Indeed, as much above ours as ours is above that of the worm of the earth.

For aeons of time the planets follow and encircle their respective suns in their apparently mad race through space with such precision that the times of their appearances and disappearances do not vary one second. Man has never built a machine that runs with such exactness. No clock has ever been made whose time is as accurate. Centuries in and centuries out, these planets move in their orbits without the least variation.

The moon is a moving planet 240,000 miles distant from us, not a great distance considering the velocity with which it moves, yet we know that for centuries it has not varied in its path and times, and we calculate its movements to the second, years in advance. On and on it goes, nothing wears out, nothing breaks, its path is precise and such has been the case for ages.

This of itself precludes chance or accident, and proves design.

Most of the planets move from west to east, but sometimes satellites move in an opposite direction, and here we have the phenomena of planets rotating in opposite directions for ages, without variation as to time or position, which may be contended shows an absence of design. But upon investigating the cause of this phenomena we find that these satellites at one time were parts of some planet racing madly through space, and becoming separated by the attraction of the planet which they now encircle, they have kept going in the same direction, even though opposite to the revolutions of their present main planets, showing their movements, although eccentric are the results of a fixed law or design.

Conceding that life is the result of mechanical and chemical action, that of itself shows design, because it acts according to a fixed law.

The whole theory of evolution shows design, because it is methodical and not haphazard. Certain conditions bring certain results.

Procreation is one of the fixed laws in all forms of life. Disuse results in atrophy, is another, and continued disuse will finally result in the complete loss of the organ. Another is that the offspring inherits the characteristics of its ancestry; that favorable variation will pass to the offspring and be preserved to the

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species. Now all this is not the result of chance, but of a fixed law that has existed throughout all aeons of time.

True, there are different forms of life, and the individuals of same kinds differ. We are told that no two men have the same finger prints. But these differences are not the result of chance but because of composition, environment, occupation, etc.

The fact that each form of life has the ability to adapt itself to its environments and conditions shows design.

To protect itself when in danger, the amoeba, a single celled animal, common in our stagnant waters, carries a building material which he forms into a coat of armor.

The torpedo-ray fish kills its victims by electricity. The lantern-fish, which lives in the ocean two miles deep during the day, has a searchlight at the end of his nose. The lure-fish has a phosphorescent bait above him. These devices are not accidental, but for the purpose of enabling them to catch food, that they may live.

(To be continued in May.)

Perfect Healing

By Andrew Hornung

(Continued from March Reality)

To properly present this matter demands some consideration of what men do and why they do it. As an example, let us take Mr. K., who is endowed with a very rich emotional nature. In the ordinary course of what we will call a natural life, Mr. K. would have received the right and requisite thrills in and through his nervous system and all it dominates. Every function, act, growth, secretion, power and vitality hinging upon this factor in either a major or minor way would have been accomplished. With a lessening of the vital element there is a cutting down of body powers and activities. Through millions of years of evolution the body is a creature of habit. It has become accustomed to having a certain amount of thrill. This had its part to play in the body. Under this new and warped regime there is something lacking. The body is strongly endowed with the Will to Live. Finding itself cut short in any manner, the body makes every possible attempt to supply the lack, fill the gap. The process by which selection of the substitute is made would be interesting. This is a mere detail. Some times the reach for the substitute takes one direction, and at

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another time, another. In either case the principle involved is the same and does not shake the conclusion in any manner. We will say that Mr. K. finding himself lacking the customary amount of thrill he is used to, makes the attempt to compensate through the eating sense or the sense of taste, which has its own way of thrilling the nerve tract. In other words he becomes a glutton, or has some odd perversion of appetite, calling for foods that are hurtful. At any rate his appetite ends in his being sick, very sick. He turns to some form of physical therapy for aid. Whoever has his case in hand treats according to the ritual, whichever one that is and whatever that is. He is instructed what to eat, how to eat it, how much to eat and all that sort of thing. He gets on his feet. He is deemed a well man. The fact is he is not healed. He is left with the same basic perversion. The cumulative aspect of the perversion will in due time end in a sort of mental hurricane. This breaks through all rules and cautions. It sometimes becomes so pronounced that the man will do compensatory acts and not be aware of his having done so. He is in the grip of something active, powerful and terrible. The only real healing is that which knows this and knowing it, knows how to set him free. All other methods are of no value, except to send to the kindergarten for the children to use as playthings.

Psycho-analysis is a very poor part approach to a solution. The psycho-analyst has perceived some few truths that others have overlooked. But with this advantage he lacks the primary power to give man in difficulty some factor vital and dynamic enough to supply the missing element. We wish to make totally unnecessary any abnormal action or function, which manifests solely as an attempt to supply something the body and mind feel is vital. To totally eradicate any wish or desire for abnormal things is true healing. This is spiritual healing. It is supplied by the perfected spiritual sciences. The perfect spiritual science changes man's attention-fixation. This element, when dynamic enough in its power breaks up the many physical tensions and mental complexes. The physical trouble-centers in the body, whatever their nature, can always be traced to a mental complex. Any and all mental complexes are fundamentally based upon a turning from truth and a turning to and devotion to some form of falsity, usually well masked. Again the law is—perfected spiritual science is the one and only healing. Eradicating the physical and mental tensions brings a condition of normal relaxation. Relaxation in turn is the one

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prime necessity for the free inflow of that Life Principle, which is the true Healer. The part approach to relaxation created by some methods accounts for their partial results. It also accounts for their complete failure in many cases. Close scrutiny of the principle invoked and set in motion in the cases partly helped also supplies the method to heal the ones termed incurable. In other words there are no incurable cases. There are those who will not make themselves amenable to the High Law I tell them of.

Just one closing word to prevent any possibility of a mistaken viewpoint. True spiritual science does not forbid rational use of diet, exercise, fasting or treatment. Nay, it even recognizes the dynamics that exist in them, when used with understanding and perspective. It utilizes these things, as it does all things. It makes them servants and burden bearers to the Lord. These things can be used to bring the consciousness of the patient or pupil into that illuminated perception which is spiritual freedom. In this arises health, plenty and wisdom.

* * * *

EDITORIAL COMMENT

Now let us see. If we apprehend Dr. Hornung's thesis aright, there is no such thing as physical disease, but all so-called disease originates in the mind. Now mind is the last development in the evolution of life. As we look back down the life-chain, representatives of the main types of which are still fortunately before us, we see less and less of mind, until it is wholly absent. Do we see less and less of disease, then, as we look back down this chain? We should, according to Dr. Hornung's theory. Indeed we do not. Lower animals are beset by many diseases, and are generally less able to fight them than we. To be sure, the troubles arising from deranged function are less as the form we are considering is simpler; but that is because the structure on which the function depends is simpler. There is less to get out of order. But the parasitic diseases, which still claim the majority of victims even among Man, claim their victims of the lowest.

All life lives directly or indirectly at the expense of some other form of life, except the green plants, which derive their nourishment synthetically by action of sunlight. To be free of parasitic disease, man must exterminate all the forms of life which habitually or occasionally prey upon him. To be rid of functional diseases, only a process of elimination of the weak and imperfect individuals will be permanently effective.

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The Menagerie Within

By Luella F. Phelan

(Continued from March)

An eminent philosopher has said something about "The working fiction of the universe," which we may analyze to mean the fiction of imagining ourselves to be superior to our fellow men—set apart from the rest of mankind, something better and holier than the rest of our kind. Truly this is fiction, for men are, for the most part, alike, all subject to the same temptations and led to the same pitfalls, but some are able to resist the snares and are able to overcome the barriers between them and the coveted high place of honor, love, wealth and happiness. There is one thing to ever keep before the mind, "It's the set of the soul that determines the goal."

For all that may be said of civilization, the brute instinct is still with us and is constantly forcing itself into our field of consciousness. If you are conscious of the beast within you struggling to be free and to assert its old power, there is hope. It is only when consciousness is blunted to a realization of the presence that danger threatens.

Of which one or more of the animals are conscious?—the lion, the tiger, the hyena, the serpent, the ape, the pig, the cat, or the peacock of the lower self?

Do not be discouraged if you find that you have much of the animal in your nature, we all have more or less of the animal nature—the only difference is that some of us have learned to control the brute and keep him in leash, subordinate to the higher nature, while others allow the beast to rule. They shiver and turn pale—or make others shiver and turn pale—when he shows his teeth, not seeming to realize that a calm attitude of mind will cause the animal to retreat to his corner and allow himself to be kept behind the bars.

Learn to be a tamer of the wild beasts in your menagerie, don't forget that you were given dominion over all things. Not all the hogs are in the stockyard pens, not all the animals are in the zoo. You meet them on the streets, in business, in the drawing room, in the restaurants, at bargain counters, at afternoon teas, at bridge, everywhere. Of which one are you most afraid?

Think for the present upon the peacock. Perhaps he is

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the greatest paradox in the lot of personifications under discussion, since this beautiful bird when symbolized, represents the most dangerous part of our lower nature—because we can see but one side of him—and that is the glamor of its beauty. The danger lies in its subtlety and persistence. It must be remembered that any full statement of truth must of necessity be paradoxical, because we can see but one side at a time, and we shall find it difficult to admit the two sides of the peacock nature into the mind at the same time. Its beauty is without question of doubt or argument.

The paradox will not be so readily granted, but careful consideration will establish the truth of the statement that the antithetic quality is Pride and symbolizes the most dangerous part of the lower self. Dangerous because long after we think we have conquered it and left it behind us, we are confronted with some new phase of it and are startled when it appears in the form of something most worthy. It rises in us as pride of intellect, pride of spiritual growth and pride of psychic. I mention these because they are naturally the qualities which would, most of all things, seem to justify pride, inasmuch as they are raised beyond the trivial things, and because it would seem that one might be privileged to feel proud of accomplishing such high ground for the mental side. But because pride centers in self as separated from the rest of mankind it partakes of arrogance and comes under the scriptural law, "Pride goeth before a fall." You have all seen the human peacock strut and fret his hour upon the stage of life, screeching in strident voice the pronoun I. For a time, may be you envied him, but soon, like a falling star, he is seen no more.

There is a kind of pride which is not a manifestation of the lower self. It is what may be called the absolute form of pride—that form of pride in which all is included. A pride that the whole is so grand, great and wonderful, and that we are parts of that all; that the intellect we manifest is part of the Universal Mind; that the spiritual growth we have attained is a bit of the great possibilities of the race, and that much more is ahead for the race. We may indulge our feeling of pride in the bigness of sacrifice our boys made for the love of home, country and patriotism in the World War. We may be filled with pride for our part in the march toward Universal Brotherhood and for all that we may do to make the world a better place to live in, but the danger line is reached when we begin to shut out some other one from that

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universal pride. The moment we leave out some other manifestation of life, no matter how small, from our universal pride, then we make it selfish pride.

The moment we erect a fence and leave any one on the outside then we are indulging in selfish pride; then we are flaunting our peacock feathers. There is no outside at the last, we are all on the inside. We are not possessed of any quality or attainment that is not the property of the race—something that may be attained by all in time. All that we think is superiority is merely a little more age, a little more experience. If we have not learned through experience to feel a pride and a love for all living things, with all life, with all of being, we can in no way lay claim to superiority.

To be sure we are justified in being proud of having accomplished our advancement, it is a worthy feeling. The peacock comes in only when we look down on some less fortunate fellow who has not found the experiences which lifted him to the level of opportunity and accomplishment. The sting of pride lies in the feeling of superiority toward those who are climbing and struggling against odds of which we are unaware. When we meet these struggling ones as equals, no matter how much they may realize the difference between us, we extract the sting—extract the sting and the wasp is harmless.

Our menagerie of self-animals are an amusing lot when we have reached the stage where we are able, practically, to stand aside and watch them perform their antics and see them go through their tricks, but they are not amusing to the other fellow when we turn them out to rend him.

The illustration is sufficient to indicate my meaning and to point the way to those who wish to take an inventory of private stock.

He is the greatest conqueror who has first conquered self. "Seek in the heart for the source of evil, and expunge it. He who will enter on the path of power must tear evil out of his heart. The Book of books still further admonishes. Guard well thy heart for out of it come all the issues of life."

Self-mastery depends first, upon putting into absolute subjection the menagerie within you. Do not be afraid of your animals, smile at them when they show themselves. You are stronger than they and can put them to flight. Do not worry about them for you are their master.

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Learn to live, to move forward, to ascend in the scale of life, to become something more than your present environment is building for you, to secure results—this is the desire of the better minds of today. In doing this you will find the animals, one by one, are leaving—for they cannot occupy the temple of the living God.

The Holy Inquisition Next

The following items appeared in the Washington "Star":

NASHVILLE, Tenn., January 28, 1925.—The lower house of the Tennessee General Assembly yesterday passed a bill prohibiting the teaching of evolution in the common schools of the State by a vote of 71 to 5.

NEW YORK, January 3, 1925.—Fundamentalists in the Presbyterian Church who brought about the resignation of Dr. Harry Emerson Fosdick as special preacher in the First Presbyterian Church, have begun anew their battle against modernism.

In a letter signed, among others, by the Rev. Walter B. Buchanan, pastor of the Broadway Presbyterian Church, and sent to clergy, elders and laymen throughout the country, members of the faith are urged to deal another blow at modernism and select "such commissioners to the general assembly of 1925 as will be loyal to the historic position of the Presbyterian Church."

The letter declares modernism is "widespread, insidious and perplexing," because it is using "old and familiar words in expressing new theological opinions."

"Nevertheless, it is evident that the attack is against the inspiration of the Scriptures, a belittling or denial of the deity of Christ, His miracles, His sacrificial atonement, His resurrection and ascension to the right hand of God and His return at the end of age to judge the world.

"These essential doctrines of the word of God and the Presbyterian Church are being assailed not only by those who are without the pale of the church, but by some who are under vows to sustain and propagate these doctrines. We believe this crisis calls for immediate and united action."

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The Hygiene of Mirth

By Harris H. Luntz

"A merry heart doeth good like a medicine"—Solomon.

The first man to call attention to the healing power of laughter was a certain Italian student, Dr. Aiutolo. In a paper delivered before the Medico-Chirurgical Society of Bologna, Italy, he cited a number of instances where laughter proved successful in cases of bronchitis and chronic indigestion. The mirth was purposely provoked for the occasion. He declared that the shaking of the chest threw off the secretion, permitting the oxygen of the air to dry up and cure the diseased cells. As to the indigestion, he, though he was not certain of the reason for the cure, found that laughter was excellent as a remedial agent.

Of course the bronchitis part of this story may be mere coincidence, but it is absolute truth as to its value in warding off disease, as a preventative to many ailments, and a promoter of physical and moral well-being.

However, it will be objected that when a person is not in a humorous mood, or when he is not feeling well, he is unable to laugh. He would have to take the example of the old King Solomon, who when in a morose humor would call on his merrymakers or musicians to cheer him. And with their jokes or songs they would soon restore him. However, in these times it is not necessary to call in a merrymaker, for every person has the capacity of creating joy within himself. It must be developed.

When well or on the road to convalescence, there is no greater foe to health than gloom or moroseness. The man who "gives up," looses at once all his chances for recovery if he be troubled with a serious illness; while the one who "is sure" that he will get well has a much greater chance of recovering. It may be extremely difficult to forget a thing, but it is comparatively easy to substitute a different subject in its place. When one is over-ridden by a gloomy fear of something unpleasant, he should at once turn to some humorous or pleasing incident that happened in the past, or he should associate with or call in some friends that he knows are of optimistic jocular nature. A book of jokes or pleasantries will often excite his risibles in spite of himself if he will but continue to read it

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for a time. Here also comes the duty of a friend or nearby relative. There is an ancient superstition that if one is ill or miserable, his friend or one of his family must commiserate him by joining him in his wretchedness. If you want to be a true friend and well-wisher, do not for an instant allow yourself to partake of his bad spirits, but accomplish all you can in cheering him, and making him forget for a time his pain, or misery. If ever you have any funny incidents to tell, tell them then. If ever you have any mirth provoking songs, providing they are not boisterous, sing them then. It may shock him, but it will finally heal his bruised heart, renew his courage and mitigate and shorten the duration of his trouble, whatever it may be. In one of the hospitals near Washington during the Civil War, a Southern girl, who was popularly known as the "laughing sprite" was refused admittance because of her noisy laughter, but the soldiers were so eager to see her happy face, that she was readmitted despite the protests of the sober but well-meaning nurses. The soldiers declared that her jolly laugh did them more good than all the quinine in Uncle Sam's medicine chests.

To think that only those that are gifted with the power to laugh are able to be humorous is a sad mistake. We may cultivate the cheerful and pleasant nature just as well as forming the quiet serious frame of mind. However, if we neglect to keep up our cheeriness, we will surely slide back into the old humor. It is easier to be morose than merry. It pays to be merry, not only because of one's own happiness but because it will add years to one's life and will help greatly to ward off sickness. The shaking and heaving of the sides in hearty laughter helps to exercise the muscles of the hips and makes easy their discharge through the lymphatics or veins.

"Laugh and grow fat" is a valuable proverb. If everyone could follow it, the sum total of happiness and general healthfulness would be greatly increased.

Under all circumstances, whether in adversity or comfort, in glory or affliction . . . show forth love and affection, compassion and union."

Words of Paradise.



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The Oneness of Mankind

By Eugene Delmar

In selecting for the purpose of its existence the teaching of the "Twelve Principles" that it attributes to Bahaism, **Reality** occupies a position of great possible usefulness.

Most of the Twelve Principles have long been the ideals of humanity, and all of them cover present-day world problems. They are quite as meritorious whether regarded as being Bahai Principles or Universal Principles. The fact that the Bahaist regards himself as being their proprietor neither dims their lustre nor renders them less desirable.

Evidently, it is assumed that these Principles represent high conceptions of truth, and that their general acceptance must result in greater peace, harmony and happiness to humanity. It is also assumed that the contrary conception is now accepted generally, with unfavorable results. One may add to these the assumption that there is sufficient reason for the prevailing belief there is. The world judges by appearance, and acts on emotion even though appearance usually is deceiving and emotion is largely irrational. Appearance indicates that men are not "one" other than in the primary respect of being physical animals endowed with like arrangement of internal and external organs, etc. Outside of that, mankind is notoriously multitudinous.

Not only do races, nationalities, communities, tribes and other human aggregations differ widely; but even so do their individual members down to the nearest relatives of a particular family—to the children of the same parents.

Where is the "oneness"? Is it in the ultimate physical cell-life of which the human body is composed? Is it this uniformity of its basic physical element that is signified by the oneness of mankind? If so, then the principle should rather be the oneness of all existing life, for the basic physical element is the same in all. The realization of the oneness of mankind is expected to produce a feeling of human solidarity and sympathy, to which the mere recognition of physical cell similarily would not at all conduce.

Where is the oneness, then? Not in the physical realm. Not in the mental realm, of which the physical is but the correspondence. It must be in that which is neither physical or mental. In what, then? Irrespective of the name given to

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it, it must be in that human relationship which signifies or implies a common origin. Call it the divine, the spiritual, or what else you like. It is the relationship of humanity with divinity or with the universal.

This principle of the oneness of mankind is neither physical nor mental, it is spiritual. Indeed, in their essence, all principles are spiritual; and what are called natural laws are but man's formulations of his interpretations of spiritual principles. That is as near as man can get to truth; but observance of accepted formulations of laws answer all practical purposes until better formulations take their place.

Will physical science ever prove or physical scientists ever bring about a general acceptance of the principles of the oneness of mankind? Certainly not. This cannot be proven by facts. The realm of physical science is of wondrous value and stupendous service, but it has its limits. The spiritual is not included within its boundaries.

Physical science does not disprove the spiritual. Nor does it claim to disprove it. Those physical scientists who recognize the essential limitations of their knowledge, exercise discretion in keeping within the boundaries of their chosen realm. Inevitably, they are ever on the defensive when trespassing upon spiritual premises.

It is only through the world-wide recognition of a common ancestry or a common inheritance, that the oneness of mankind can come to be recognized generally. This is peculiarly a matter of religion. Not of any particular form of religion, religious system or organization, church, creed or sect; but of religion that is inherent in life itself.

There must be a common relationship between humanity and its source or origin, and that relationship constitutes the foundation of religion. The conception of "the oneness of mankind" will be accepted only as it is recognized also that "the foundation of all religion is one" and "religion must be the cause of unity." All of these principles are dependent upon or form part of one another, and they must progress together as accepted principles.

These ideals will be realized only as man unfolds his spiritual qualities. These will unfold as his mentality becomes increasingly receptive to higher ideals and his wisdom is buttressed by clear-cut ideas and a wide knowledge of facts. Realization of the higher truths demands the coordination

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of all of man's faculties under the domination of his spiritual forces.

No greater service can be rendered to mankind than to keep before it constantly the highest spiritual ideals. While they may be looked upon askance, they will not be disregarded entirely. Even though rejected consciously, they will register on the subconscious, where the ideal will take root. In time the power that has been impassioned within that psychological complex will express itself in appropriate activity.

These principles of unity will be accepted generally "some day" in the future. At present their appeal is only to the comparatively few idealists. To all others they seem quite impractical. All ideals are impractical to those who are not as yet prepared to accept them. They become practical as one unfolds to the requisite spiritual stature and generally when humanity reaches a high level of culture and refinement. When this takes place, present day idealism will have become the practice of mankind.

Texts from the Writings of Baha Ullah

"As to the meaning of the Cause of Baha Ullah, know that whatever there is which has to do with the universal good, is divine, and whatever is divine is certainly for the universal good. If it is true, it is for all; if not, it is for no one. Therefore, a Divine Cause of Universal Good cannot be limited either to the East or to the West; for the radiance of the Sun of Truth illumines both the East and the West, and it makes its heat felt in the South as in the North; there is no difference between one pole and the other."

The Tablet of Ishrakat (Effulgence).

"Association is always conducive to union and harmony, and union and harmony are the cause of the order of the world and the life of nations.

Forbearance and benevolence . . . are as two lights for the darkness of the world, and as two teachers to lead nations to knowledge.

Good character is, verily, the best mantle for men, on the part of God.

Gaze toward justice and equity under all circumstances.

Trustworthiness . . . is the door of tranquility to all

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the world, the best garment for your temples and the most splendid crown for your heads.

Make not light of any matter, but speak in truthfulness and sincerity.

Refuse not to discharge the due reward of any one; respect possessors of talent; stain not tongues with slander.

Knowledge is one of the greatest benefits of God. To acquire knowledge is incumbent upon all."

Tablet of Tarazat (Adornment).

"Oh, people of God! Be not occupied with yourselves. Be intent upon the betterment of the world and the training of the nations.

Courtesy is the lord of all the virtues.

The deniers and contradictors hold to four words:

First: Destroying men's lives.

Second: Burning the Books.

Third: Shunning other nations.

Fourth: Exterminating other communities.

Now, by the grace and authority of the Word of God, these four great barriers have been demolished . . . and God hath changed brutal manners into spiritual qualities.

The fear of God is the real guardian and the real protector. Flee from that which is redolent of sedition."

Tablet of the World.

"Those souls (mystic Sufis) have affirmed, concerning the stages of Divine Unity, that which is the greatest cause of idleness and superstition. They have, indeed, removed the distinction and have imagined themselves to be God. The True One is sanctified above all; but His signs are manifest in all things. The signs are from Him, not He Himself.

Consider the rays of the sun; its lights have encompassed the world, but these splendors are from it, and from its manifestations; they are through itself.

Each one of the revealed Commands is a strong fortress for the protection of the world.

Moderation is desirable in every affair.

Deprive not yourselves of that which is created for you.

A solitary life and severe discipline do not meet God's approval. The possessors of perception and knowledge should look to the means which are conducive to joy and fragrance.

Charity is beloved and acceptable before God, and is accounted the chief among all good deeds.

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The reflective faculty is the depository of crafts, arts and sciences. Exert yourselves so that the gems of knowledge and wisdom may proceed from this ideal mine, and conduce to the tranquility and union of the different nations of the world.

"Knowledge is the means of honor, prosperity, joy, gladness, happiness and exultation.

Knowledge is like unto wings for the being of man, and is as a ladder for ascending. . . The possessors of sciences and arts have a great right among the people of the world. Whereunto testifies the Mother of Divine Utterance in the Day of Return. Joy unto those who hear.

All the former and later Books of God are adorned with His commemmoration and speak His praise. Through Him the standard of knowledge is planted in the world, and the Banner of Unity is hoisted among nations."

Tablet of Tajalleyat (Splendor).

The Mirror of Life

By Anna M. Jaquess

When looking at a picture of Lake Josephine, Glacier National Park, the following thought came to me:

Before me is the beautiful mount of desire!
Beneath lies the sea of reflection.

As I look and study this picture, it reminds me of life. Every desire, be it good or evil, will reflect itself in some sea and evolve to material form. Every thought will float out to some river in life and produce its counterpart on the stream of life, reflecting its deformities or its beauties.

Let us then cultivate the beautiful, that where'er our thoughts may be reflected, only beauty and truth may be seen.

Oh, God, how wondrous are Thy works! From the smallest atom to the highest mountain peak, a mighty lesson can be learned.

Give us, Thy children, to discern only the true and beautiful, that we may unfold and, like Thy Glorious Self, only manifest the Divine through our lives, as Thou dost manifest in all nature.

The mountains speak of Thy greatness, the mighty ocean of Thy power, the tiny flower of Thy love, and the majesty of the blazing heavens of Thy immortal divinity.

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THE CREATOR

I see the hand of my maker,
In the flowers that bloom so fair,
Though I may not hear his voice,
His presence I know is there.

I see in the wondrous forests,
The Creator's hand of love,
In the shaping of each leaflet,
From his golden throne above.

I see in the Heavens above me,
The Sun, Moon, and Stars that shine,
And I know the Creator made them
With his mighty power sublime.

I know in the deep blue ocean
There are creatures large and small;
I know the Creator made them
For man's service, one and all.

I see in my brothers around me,
The Creator's plans divine,
In the shaping of our body,
And the giving us a mind.

I see in the earth beneath us,
Provision for our care,
That we may with love and labor
Always earn our daily fare.

Robert A. Hoffmeister

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Science and Religion Made One, At Last ... By A. Emerson ... Page 12

ORIENTAL DEPT.

REALITY

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

For Constructive and Progressive Thinkers

MRS. FORD'S INTERPRETATION OF BAHAISM

THE REVOLT OF YOUTH
By Axel Emil Gibson

CHEMICAL AS WELL AS PSYCHOLOGICAL PROPERTIES OF THE HUMAN AURAS AND THEIR COLORS
By J. C. F. Grumbine

THE LIVING GOD OF THE EVOLUTIONIST
By Rev. Henry Kendall Booth, D.D.

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The Bahai Movement

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

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

BAHAISM: The religion of the disciples of Baha'o'llah, an outcome of Babism.—Mirza Husian Ali Nuri Baha'o'llah was born at Teheran in 1817 A. D. From 1844 he was one of the first adherents of the Bab, and devoted himself to the pacific propagation of his doctrine in Persia. After the death of the Bab he was, with the principal Babis, exiled to Baghdad, and later to Constantinople and Adrianople, under the surveillance of the Ottoman Government. It was in the latter city that he openly declared his mission, . . . and in his letters to the principal Rulers of the States of Europe he invited them to join him in establishing religion and universal peace. From this time, the Babis who acknowledged him became Bahais. The Sultan then exiled him (1868 A. D.) to Acca in Palestine, where he composed the greater part of his doctrinal works, and where he died in 1892 A. D. (May 29). He had confided to his son, Abbas Effendi (Abdul-Baha), the work of spreading the religion and continuing the connection between the Bahais of all parts of the world. In point of fact, there are Bahais everywhere, not only in Mohammedan countries, but also in all the countries of Europe, as well as in the United States, Canada, Japan, India, etc. This is because Baha'o'llah has known how to transform Babism into a universal religion, which is presented as the fulfilment and completion of all the ancient faiths. The Jews await the Messiah, the Christians the return of Christ, the Moslems the Mahdi, the Buddhists, the fifth Buddah, the Zoroastrians Shah Bahram, the Hindoos the reincarnation of Krishna, and the Atheists a better social organization! Baha'o'llah represents all these, and thus destroys the rivalries and the enmities of the different religions; reconciles them in their primitive purity, and frees them from the corruption of dogmas and rites. For Bahaism has no clergy, no religious ceremonial, no public prayers; its only dogma is belief in God and His Manifestations. . . . The principal works of Baha'o'llah are the Kitab-ul-Ighan, the Kitab-ul-Akdas, the Kitab-ul-Ahd, and numerous letters or tablets addressed to sovereigns or to private individuals. Ritual holds no place in the religion, which must be expressed in all the actions of life, and accomplished in neighborly love. Every one must have an occupation. The education of children is enjoined and regulated. No one has the power to receive confession of sins, or to give absolution. The priests of the existing religions should renounce celibacy, and should preach by their example, mingling in the life of the people. Monogamy is universally recommended, etc. Questions not treated of are left to the civil law of each country, and to the decisions of the Bait-ul-Adl, or House of Justice, instituted by Baha'o'llah. Respect toward the Head of the State is a part of respect toward God. A universal language, and the creation of tribunals of arbitration between nations, are to suppress wars. "You are all leaves of the same tree, and drops of the same sea," Baha'o'llah has said. Briefly, it is not so much a new religion, as Religion renewed and unified, which is directed today by Abdul-Baha.—Nouveau Larousse Illustre, supplement, p. 60.

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TO SOLVE THE WORLD PROBLEMS

Twelve Basic Bahai Principles

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

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

—ABDUL BAHA.

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REALITY

An Independent Bahai Magazine

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

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

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

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Editorial

OUR IDIOTIC PROHIBITION POLICY

Assistant Secretary of the Treasury Moss is a valiant champion of prohibition. In the course of a speech at the annual dinner of the Louisville Bar Association he said: "The United States is committed to a policy of national prohibition. It is a fundamental law of the land and it will not be permitted to fail." He complained of the indifference with which the law is treated by thousands, "who are otherwise good and patriotic citizens," while the "bold challenge" of the citizens of other nations, who endeavor to smuggle liquor into the country must, he said, "stir the righteous indignation of every patriotic red-blooded American citizen."

But in the course of the same speech, this official admits: "It must be conceded that there is on the part of a large percentage of our population a continuing, insistent demand for the use of intoxicating beverages. Government cannot correct that condition. To the reflective mind it must be immediately apparent that this can only be achieved through the process of education, training and experience. This is the task for the school, the church and the parent."

That is where prohibition belongs, or rather not so much prohibition as enlightenment, the instruction in the avoidance of seductive but injurious habits, of which the indulgence in the use of alcohol is only one. We cannot legislate people into wisdom, though we can educate them in that direction, and this is the upshot of the conclusion of this zealous and ardent official, fully versed in the working of the law. Well, it is what those of us who kept their sanity knew already before the prohibition amendment was passed, those of us who could withstand that wave of hysteria and sentimentality. Then why have we spent millions of dollars, kept the navy and the army

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busy in times of peace, overworked the police, invaded homes, violated personal rights, raided private property, killed and wounded principals and bystanders indiscriminately, fined and imprisoned "otherwise good and patriotic citizens," dictated to foreigners the conduct of their business, and all but made war on "rum row?" Was it just to find out what we already knew before we did it? So our own official says. Well then, let's get together and amputate this disfiguring appendage from our Constitution. Repeal the Eighteenth Amendment.

The Menagerie Within

By Luella F. Phelan

THE SERPENT

There is a beauty in the wonderfully marked serpent as it trails in sinuous grace and glides in self-sufficient majesty toward its den, or to watch the show of colors flash in iridescent beauty as it sprawls in the sand under a noon-day sun careless of territory, careless of any and everything as he hisses insolently and crawls insidiously into the sacred precincts of the unaware. So it is with his human counterpart. He glides into the garden of happiness, he beguiles the innocent, he tricks the guileless, seduces the virtuous, scoffs at religion and betrays the trusting and the unafraid. He is subtle and represents incarnate evil. His is the part to tempt men, to urge them on to do things in which he is not recognized as having any share. He always shows something to be gained as a reward for obeying his suggestions. You know such men.

Have you a serpent within you which tempts you to draw any being into confusion; the serpent that would lead another into temptation—of any kind—the temptation to invest time, money, talent or morals in anything unworthy? If there is any of the serpent in your nature look for a means to exterminate it and do it quickly.

Perhaps there is no more pitiful example recorded in fiction or history than the story of Macbeth and his lady. Ambition was the serpent that trailed itself across the threshold of their souls and crept insidiously into the secret place of their

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sanctuary. It ate and preyed upon their vitals and the poison trickled into every crevice of their souls. The sequel of the long and tragic effort to reach the dizzy heights of vaulting ambition is revealed in the terror of the sleep-walking scene where we see Lady Macbeth with reason overthrown and suicide the only way to satisfy the cry for justice. Then we hear the soul-cry of Macbeth, "And all our yesterdays have lighted fools the way to dusty death.....Life's but a walking shadow.... It is a tale told by an idiot, full of sound and fury, signifying nothing."

Desire for things is the lure of the world. Thirst for knowledge intrigues the soul of man, and since the day that Mother Eve trespassed upon forbidden ground in the extravagance of her desire for something which she had not earned the serpent has beguiled the hearts of men.

The serpent is the symbol of wisdom and likewise it symbolizes animal magnetism. Magnetism alone, is the sparkling power of personality. Animal magnetism is filled with power—the power to lead men on or drag them down; the power to make men good or lead them into evil; the power to promote the interests of the masses or the power to turn every situation into profit for selfish interests in which personal aggrandizement is the only motive. The serpent is expressive of the circle of eternity, also of the psychic or sex principle of nature. It is therefore an obvious necessity that we should understand the constructive and the destructive side of the force that is within, and transmute the animal side of the serpent into the creative magnetism from which a great personality is made.

We should make our lives an instrument so sensitive to influences that we can instantly detect a false note. We must be sensitive to noble harmonies and become attuned to sympathetic vibrations. We must learn to differentiate. We must practice the virtues until it becomes a law of being, for "The use of actions fair and good can almost change the stamp of nature."

The constitutional difference of people is an inherent condition and is the result of the nature and activity of the elements entering into the composition of life.

The difference in the native texture of the organic quality of the soul constitutes the primary difference between individuals. It is pre-eminent in its influence upon life and character. The more complex the life the more laws it can obey, and this fact determines individual responsibility to life.

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As the inherent nature of plant, animal and man differ in refinement, so they will differ in the texture of the physical organization. This law of quality runs through the life of the entire world. For this reason we see so many kinds and kin so opposite in natures and desires. For this reason the study of life is interesting. For this reason the study of psychology —the science of mind—is filled with such infinite variety, and makes hungry where most it satisfies.

The individual problem is to awaken latent forces and find individual processes of cultivating, of building, of purifying the materials within until we make them finer and firmer, until they cease to vibrate in answer to the lower impulses and begin to answer the higher influences.

Stand Forth My Soul!

Leona Mandal

Awake! Arise! Stand forth my Soul;
Wake up and turn towards the goal.
You wander'd long in dark and dusk,
Arise, and eat no more the husk.

Arise; go forth, and cease thy dream
Amid thy senses unreal gleam,
Before they make of Thee a prey.
They blind the Soul and lead astray.

No longer drink the sensuous wine;
Stand Forth! Thy birthright is Divine.
You are a spark, a light aflame
Of God Supreme; make this thy claim.

Stand forth my Soul, behold the light,
Which shines within forever bright;
And lights the way of every soul
Who seeks sincerely for the goal.

This real illuminating light
Dispels the darkness of the night.
For other pilgrims on their way
It sheds its clear effulgent ray.

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Mrs. Ford's Interpretation of Bahaism

(From the "New York Sun")

That Bahaism has brought the universal solvent into the world of religion is firmly believed by its devotees. In its light, says Mrs. Mary Hanford Ford, one of the leaders here in New York, one cannot continue to be sectarian, or to cherish hatred and envy. "In its radiance," she maintains, "one can remain a Catholic but love a Methodist, can remain a Christian but love a Mohammedan, can remain a Jew but love a Christian.

"The western world is prone to be objective, and humanity has become thoroughly intellectualized in recent years. It believes easily that one can make laws, formulate principles, and construct a religion containing so few offensive features that every one will finally accept it. Such thinkers forget that the essence of religion is to be in love with God. There is no religion possible without the element of ecstasy, and no ecstasy possible without love.

"Under this ecstasy the persecuted Quakers died, the early Christians gave their lives, the Bahais have been suffering martyrdom for the last seventy-five years in Persia, the Mohammedans and Jews have sacrified for their faith, the Protestants have joyfully burned under Catholic persecution, and the Catholics under that of Protestants. All were in love with God and therefore they spent their last breath joyfully and possibly experienced no pain in their physical torments. Joan of Arc did not know when the flames greedily licked up her body, because she was consumed by the throes of a great love, which rendered her unconscious of material sensation.

"This increase of capacity for love appears in the world always with the advent of the Messenger of God, who is not only a divine teacher but a channel through whom pours an added flood of the Holy Spirit to all mankind. When he arises all religions are refreshed but at the same time begin to lose their sectarianism. As they are more positive in love they become less positive in dogmatic theology. Thus in the time of Buddha and later, the Hindu people were so inflamed with love that the barriers of caste disappeared.

"The early Christians became so aware of God that they

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could no longer worship the statue of the Emperor. The Bahais of modern Persia, from the declaration of the Bab in 1844, believed in the oneness of mankind, the oneness of all religion, and were naturally slain and tortured by a priesthood which declared there is only one real prophet of God, Mohammed, and only one true religion, that which is founded on his teaching.

"The Bahai cause has spread from Persia into all the countries of the world, in spite of the dire persecutions to which it was subjected, until at present its centers are found in all cities and larger communities, with its teaching of international peace and brotherhood. There are fanatical Bahais, because wherever ecstasy appears danger of fanaticism arises, but the universal instruction of Baha-Ullah supplemented by the inspired words of his son, Abdul Baha, are unmistakable and carry an unavoidable significance. All religions are in fact one, because all spring from the divine teachers, who have appeared at different periods through various races of the Orient, giving mankind the same basic truth.

"Sift Zoroastrianism, Hinduism, Judaism, Christianity and the great Bahai cause and you find in all a reiteration of identical and impregnable statements in regard to God, immortality and the conduct of life. But you discover in the Bahai teaching an amplification and clearness which was not possible in the earlier day and which renders all mystical and practical allusion more definite.

"We learn to look upon the Prophet not as a man apart, clothed in sack-cloth and born only for martyrdom, but as the early Christians looked upon Christ, as the radiant one whose presence in the world brings such light that a new civilization must follow his advent. This was demonstrated in the case of Christ, in that of Mohammed, notably in Lao Tse, who gave his law to Confucius, in that of Moses, who led his people out of darkness.

"So the Bahais believe that again such a Messenger has appeared, and the world has been irradiated by his light for the preceding eighty years. This light has touched all hearts, inspiring the creators of science, art, statesmanship, economics, diminishing sectarianism and nationalism, prompting millions of men to a new feeling of brotherhood, of sympathy, causing countless people in all religious and humanitarian movements to fall in love with God. They do not know what stirred them but they follow the light and are happy in its glorious reality."

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Food for Mind and Body

By Ameen U. Fareed

(Read before a convention of physicians in Los Angeles, California, December 13, 1924. From the Los Angeles Times).

There is an interesting relationship between dietetics and psychoanalysis. Paradoxical as it may seem, although the two provinces are separate, yet they interlap. We know that an untoward psychic stimulus, such as some sad, shocking news interferes with the digestive processes; likewise digestive disturbances due to irritating and unnatural foods are productive of psychic reactions. Witness in hypochondria the manifold psychic phenomena and symptomatology.

I believe strongly that psycho-therapy and dietetics must go hand in hand as therapeutic agents, and this is not a mere theory of mine, but is based upon clinical results obtained through the employment of the combined measures. I have given the subject thorough testing in practice, and it is in the clinical results, after all, that the patient is interested. It is therefore from this that results are forthcoming. Nature, the master healer, should ever be our guide and teacher, and many are her indications and directions pointing to the necessity of attending at once to mind and body.

There are, in the practice of the healing art, and there have always been, what I may call medical fads and therapeutics which have their day and their fashion. These are ephemeral and passing, just because they are not founded upon sound natural principles.

Consider the almost innumerable drugs that have been the fashion of the day, and that now are obsolete in the pharmacopeia. The evolution of materia medica and prescription-writing has been from poly-pharmacy to mono-pharmacy, and I dare say ere long it will be to none-pharmacy, just because the whole theory of drugs is unnatural.

Sunshine, correct eating, and proper exercise have always been the mainstay of the healing art. Dietetics will attain its full scientific status when it becomes an exact biochemical science. The chemistry of food must therefore be based upon the physiological chemistry of the body.

When we shall have determined mathematically the amounts of various simple elements increased and decreased

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in diseased processes, and supply or withold one or the other in each case through a careful study of the case under observation, then and not until then, have we a scientific dietary for each patient.

Now what I want to emphasize in my talk to you is the peculiar relation between food for body and food for the mind, and the processes which present an analogy between care of the body and care of the mind.

It is now over twenty years since the splendid and, may I say, fearless, presentation of the findings of that eminent psychologist of Vienna, Sigmund Freud, have engaged the attention of equally fearless and unbiased physicians. These findings are expanding and growing and touching every field of culture and education, but they are pre-eminently intended as a system of healing therapy.

The steps and processes in the healing of nervous and mental disorders, and in dietetic procedures, are in my mind similar. To begin the treatment of a patient, dietetically we first give attention to elimination, consisting of thorough internal baths and cleansing external baths, etc.

In psychoanalytic treatment, the first operative step is what has been called by Freud himself, "mental catharsis," which is virtually a cleansing of the unconscious. This preliminary step is as important in relation to the mind as it is to the body. Without it, subsequent steps would not give results.

Then the next step—we have fasting on the schedule. Under psychoanalysis the injunction to the patient is that he is to withhold from discussion of his case, or the mentioning of his symptoms to relatives and friends. He virtually fasts from gossip and self-pity and all the mental by-products which might clog his consciousness and interfere with the successful handling of his case.

Under diet we have sun baths, and shall I call it, "aeration."

In psychoanalysis Freud used the terms "abreaction," which means bringing to the surface all the impurities stored in the dark recesses of his mind. We have the process for probing the complexes in psychoanalysis.

Complexes are the constellations of ideas of a psychopathological nature around one central idea, just as in the body we have accretions in the alimentary canal around some hindering and toxic agent.

Now, as in natural therapy, so far as diet is concerned, we often have a cure effected simply through the fast and elimina-

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tion; so, with analysis, through the analogous steps up to the one mentioned, the resolving of the complex, often satisfactory results are obtained.

Some analysts who have gone beyond Freud, such as Baudoin, Jung and others, use what I might call psychosynthesis, or giving the patient the benefit of re-education and building up through suggestions the healthful reactions.

With dietetics we also outline a prophylactic measure and proper dietetic directions for the future welfare of the patient. Now I am certain that complete results can only be obtained when attention is first given to the hygiene, physiology and biochemistry of the patient, and then to the psychotherapeutic measures that will give him the basis for a sound mind in a sound body.

"Little Prayers"

Louise Ireland

I have a little corner here
In Life, I journey to
In it I never feel a fear,
For here I'm always true.

I come and know it is my shrine,
I worship here and feel,
All wealth and love untold are mine,
And over me doth steal.

A loving faith that God is nigh,
And ever helping me,
The world will not my spirit daunt,
For love hath made me free.

Oh little Shrine within my heart,
Keep sweet my soul, and mind,
In time of stress teach me my part,
Open my eyes so blind.

The little corner here in life
I'm using for a while,
I want to keep all free from strife,
I want to fill with smiles.

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Science and Religion Made One, At Last

or a Review of a Most Remarkable Book

By A. Emerson

Books, and great new truths, that change the course of human affairs in the larger sense, or the destinies of millions at large, are few indeed. And how sad, is it not, their reception by humanity at large is invariably either stolid utter silence, or great opposition, due to deep-rooted prejudice, ignorance and general spiritual blindness. And to convincingly prove how sadly ignorant, little-thinking, and steeped in prejudice, human beings at large, at least, in the past, and still are, it is only necessary to point to three of the most striking instances. Thus, how sad is it not, and what monumental reflection and disgrace it is, that the world's leading religious teachers in the time of Galileo should have, in great astounding ignorance and spiritual blindness, compelled him to silence, for making known the great Truth of his epoch-making discovery. And thus, how sad is it not, and what reflection it is on the best intelligence in the past, that the great scientist Emanuel Swedenborg's monumental works and scientific discoveries, and in exploration of inner finer realms of Nature, should have been completely ignored for centuries, even though written in the language of learning and the best accepted terminology of his time, and notwithstanding he gave most positive evidence of his 27 years of direct independent contact, cooperation and exploration of real inner finer world. And thus, how sad is it not, and what reflection it is on our civilization of to-day for its spiritual blindness, that the truly beneficent Bahai movement with its lofty, truly inspired, yes sublime principles, should during half a century meet such extra-ordinary opposition and persecution, and so little worth while acceptance and practice by world at large. And now, that the world's greatest most devastating War is over, when the twelve lofty principles of the BAHAI teachings and movement shine with a lustre and even sublimity as never before, right here might be stated, that had these lofty principles been accepted and put in practice by the spiritually blind world at large to even a small extent, then it is positively certain that the world-war could and would have been avoided

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and humanity spared its terrible object lesson, exactly and as undoubtedly was foreseen and intended by the inspirers, or Powers of Light, back of the Bahai movement.

Great deep-felt shouts of, "Joy to the world!" or of, "Found at last!", many an earnest seeker after truth, or the real facts of life, will surely exclaim, when he or she comes to full realization of what this new wonder-book, called "The Great Known," actually is, or contains, and enables its progressive reader actually to accomplish. For to find presented in most concise scientific manner ALL the essentials of all existing Religions, particularly our own, or Science and Religions made one at last, even far beyond fondest expectation, is a discovery difficult at first to realize, and subject indeed for great thanksgiving. Great and astounding as were the discoveries of Galileo and of Columbus, the scientific demonstration of the far larger and finer realms of Nature made known in "The Great Known," so far surpasses all other discoveries as to make them seem insignificant in comparison. For those, who esteem definite knowledge of the real facts of life far beyond worldly riches, will in this new book be made rich in far-reaching scientific knowledge. And how and why the reviewer has "discovered" this extra-ordinary book he can best make known through a direct statement, that will in itself give what is here presented both weight and a natural consistency.

The foremost reason the reviewer has for his desire to announce his "discovery" of this new book to world at large, is, that he fears its importance, and even its existence, will be, or is likely to be, wholly overlooked by the majority at large, perhaps for centuries, exactly as was the case with Swedenborg's discoveries and monumental works. Aside from this worthy service of "discovery," or making known this extraordinary work to the many at large, it may not be out of place to state here at the beginning of this review by what right, or how qualified the reviewer is, to "discover" or make known a work of extraordinary importance. And this right or qualification he can best give by stating most briefly his own researches or life history. In brief, he is one who from very early years was imbued with a deep and burning desire to know the whys and wherefores of everything within human knowledge, which made the study of science in its broadest sense his greatest delight. Obviously this strong bent to know made him question much, very much, that others took or take

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for granted, such as the actual facts, and mere beliefs or superstitions, that underlie creeds and dogmas, ever and always adhering to science or actual facts as guide in his researches. And it is thanks to this strong bent for scientific research that he has come to positive knowledge of new realms of Nature, as yet unknown or little explored by scientists at large, and it is, in short due to these qualifications that makes the writer well qualified to understand, review, criticize or champion, this recently published work covering most extraordinary researches into Nature's finer realms of matter, life and activity.

Foremost "The Great Known" is a work for scientists and for the progressive intelligence of the age, inasmuch as it deals with facts and science wholly within the scope of Nature in its broadest sense, and nowhere does it attempt to sound or fathom ultimates or things infinite. And as a work of science, and though strictly limited to proven and demonstrable facts, it enlarges immensely on the scope of Nature, in its antiquated commonly accepted world concept, even to the extent of including real inner finer world of matter life and activity, as fully proper fields for scientific research and exploration. And the main or only reason humanity up to the present time has been denied the benefits and enjoyments of real inner finer world is simply or wholly due to their own ignorance and numbskull manner of living, and not to any fault of great Nature, exactly and similarly as the immensely rich American continent, and the vast clearer grasp of Galileo, were denied the main old European centers of civilization for tens of centuries upon centuries, and exactly as the vast benefit and enjoyment of radio or wireless communication were denied all past ages up to the present simply and solely due to ignorance. And similarly as vast extensive Nature in its immense beneficence has or supplies all the laws and resources already commonly known as Nature, as a part of its vast estate, or seemingly fathomless wealth, for human beings to use, so each and every one of us human beings is here and now equipped with a real inner finer body, exactly like the outer dense physical body, as fit instrument to function through in real inner finer world, whenever the individual lifts himself or herself sufficiently out of the darkness of ignorance superstitions and deplorable lack of Mastery over Self. And exactly this, nothing more and nothing less, is the key that unlocks the rich "Kingdom Within," or real inner finer world, or to state it in other words, it is the "Living of a Life" within the constructive principle

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of Nature in individual life under exemplary Mastery over Self that enables a man or woman to explore and consciously demonstrate inner finer world.

Among the most striking demonstrable aspects of Nature made known in this remarkable book is, that Evolution is a fact in both inner and outer worlds to astounding almost incredible extents. Thus, as an example of most extraordinary evolutionary development and of attainment in Mastery over Self, positive information is given, that one human being, who once, many centuries ago, walked and labored on Earth's outer dense plane, as we do now, has since attained such extraordinary strides in evolutionary development and in Mastery over Self, where he is the highest leading and most shining exemplar of human development on this planet, and as such he is rightly revered loved and esteemed, as The Great Father, or as, "Our Father." And when we look back to our towering fellow-human, the great exemplar of Master-Man True Teacher and Light Bearer, Jesus, it becomes clear as day to whom he referred when he exhorted his selected special Students, the Disciples, and others about him, to, "Be ye Perfect, even as Our Father is Perfect." And when we view Jesus' assurance to his nearest followers, that if they lived the life he showed and taught them, and were faithful to the trust he reposed in them, they, in due time, would be able to do all the things they had witnessed him do, "and greater things than these," then even this seeming absurdity becomes quite within reason, and our, or human, possibility or capability.

Astounding, or almost incredible, though such evolutionary strides in human development, knowledge, wisdom and mastery over Self, may be, the book makes clear, that even such extraordinary status of human development is wholly incapable to fathom or understand Ultimates or the Infinite in any sense of the word. Thus, for instance, the information is given as being positive knowledge, that even the wisest and highest in evolutionary development on this planet, yes, including Our Great Father himself, in true humility frankly acknowledge, that, the being, entity or personality, so commonly believed in and childishly spoken of on earth's outer dense plane, and other lower rungs of human development in inner world, termed "God," or the "Creator," or "Supreme Being" of the whole vast universe of Nature, is wholly unknown, to them, as to us, on earth's outer dense plane of matter. And though many of our fellow humans on reaching inner finer world continue their

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beliefs held here, at least while on the lower rungs of evolutionary development, the more progressive, as they ascend in light and knowledge, drop their childishly presumptuous claim of knowing and talking to the "Creator" of the universe, or "God," exactly and similarly as growing children drop and discard their belief in and childish worship of their wonder-god "Santa Claus." And exactly the same, in some measure, holds true on earth's outer dense plane of matter, where countless primitive beliefs in "Gods," and even worship of same, still prevail, even to astounding extent among so called educated intelligent people. And so true is this, and similarly as belief in "Santa Claus" indicates primitive or immature intellectual grasp of self and Nature about, so belief in "Gods" is a positive indication of primitive intelligence or low in evolutionary grasp. Sweeping and staggering as this statement may be to many well meaning persons, at first thought, it is an item of knowledge, or a point of enlightenment, every fellow human on the upward evolutionary path must come to realization of, exactly as every child must come to realize that the much believed in and dearly cherished "Santa Claus" is nothing but myth and fiction.

To the writer or reviewer, at least, the most assuring, yes comforting, fact this remarkable book brings home to its reader with great force, is, that inner finer world is, like outer, an actual positive world of real matter, though exceedingly far finer than ordinary matter as known here, and operated as here by natural law. And to state this in other words, it means that real inner finer world of matter is, like outer world of heavy dense matter, a part, or, more correctly, the larger half, of great immense Nature. Astounding as this may strike the reader, at first thought, it is so fully consistent with reason, and facts of science as already commonly known, as well as with the marvelous consistency that everywhere characterizes great Nature, that it leaves hardly a shadow of a doubt or a desire to find fault with Nature for such arrangements.

The next most astounding fact made known is, that aside from the privilege to travel study and explore in inner world, exactly and similarly as we do here to and in foreign countries, it is claimed to be comparatively easy to establish what may rightly be termed "Higher Wireless" communication with friends and kindred fellow humans in inner world, through conscious thought vibrations, much in the manner and with the same exactness and certainty we now do here with ease

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the world over by ordinary radio or wireless. And this astounding result is accomplished, partly due to the fact that all matter throughout the universe, in inner as well as in outer world, is in vibratory activity, and partly due to the fact that each and every human in its entire make-up is a literal "wireless sending and receiving station." And just as ordinary radio or wireless was accomplished largely by dispelling ignorance as to now so apparent facts in Nature, so and thus it is mainly gross deplorable ignorance as to still other facts in Nature that, so far, has prevented humans on outer dense world of matter to deal intelligently with friends and kindred fellow humans in real inner finer world of matter. And the prediction is here conveyed, that exactly as telephone and radio communication is today both common and of great benefit, so the more important or "Higher Wireless" communication with our real living fellow humans in real inner finer world will no doubt soon be just as common, and without doubt of still greater benefit.

The next most astounding fact made known, is that the today commonly believed concept that Sex is Nature's or Man's means of actually "creating" is wholly wrong, when it is simply Nature's means of enabling an already existing human being in inner world to "clothe" or take upon him or herself the outer dense physical body, for a time or temporarily at that, similarly as a diver for a time takes upon himself the diver's suit or heavy encasement of steel. And when it is made clear as day that natural law operates in and throughout every human being, including sex as well, exactly as natural law operates throughout vast Nature in outer and inner worlds all about, it will at once dawn to the reader, as it did to the reviewer, what an enormous impeachment the greater mass of present and all past use, rightly ignorant use, misuse or numbskull use of sex, actually is of ignorance, primitive human intelligence and utter disregard of exceedingly fine beneficent natural law in human life. For just as all the past proves conclusively that wherever and to the extent humans have used natural law ignorantly or recklessly, the result is ever and always a discredit to human intelligence, so it follows with irrefutable logic that all present and past use of sex, with but few and rare exceptions, is about as intelligent or brainless as if a sculptor were to attack a most valuable piece of marble blind-folded and expect to produce a master-piece of beauty or attain intelligent satisfactory results.

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The next most astounding fact made known is, that in matters of sex or eugenics, not merely is it within human possibility to predetermine sex, in accordance with definite law, but it is actually possible to invite, and bring here to earth's outer dense plane of matter, through birth, as lofty and advanced a human being as the parents take the trouble to intelligently or fully rationally qualify and fit themselves for. And regardless of the many at large who from ignorance and false inherited concepts regard sex with a sense of shame as something unfit for proper study and human knowledge, this remarkable work makes clear, that, so utmost important and so directly connected or linked with the center of the brain, and inner finer body as well, that aside from its mere function of enabling fellow humans in inner world to come to outer through the process termed birth, each human's highest mental and spiritual development, rejuvenation and longevity, are largely dependent on highest rational knowledge conservation and use thereof.

The next most astounding fact made known is, that the inherited antiquated primitive concept still commonly believed by our millions at large that our departed fellow humans who once lived here are "dead," asleep or inactive, and that "God," the supposed "creator" of the universe, and another almost as powerful being with like ability to be everywhere at once, termed the "Devil," are the only real active busy beings, either for or against the interest and even possession of human beings down here is wholly wrong, when the facts are that the much believed in and spoken of "God," the "Creator," is the Great Unknown in inner world, even to the wisest and highest in evolutionary development, including our "Great Father" so called. And, instead of the two utmost busy and active beings, "God" and the "Devil," nowhere known in real life, real human beings, actual men and women, exist everywhere in inner world, exactly as here, though difference in evolutionary development is far greater than here.

(To be concluded in June)

Washington, D. C., March 9, 1925.

My dear Mr. Emerson:

I have delayed reply to your letter of February 8 until I could find time to go over the copy of Richardson's "The Great Known" which you kindly sent me. Your account of it, which

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I hope to present to Reality readers before very long, has also stimulated my interest.

I am sorry to say that it seems impossible to follow the author into his detailed account of the manners and doings in the "Spirit World," for the reason that he does not establish the existence of any such world. He assumes its existence and the existence of a condition called "spiritual" as opposed to one called "physical," and he tells us that methods of research in these two fields must necessarily be different; but he does not prove this duality of existence. If we adopt a monistic view and regard "spiritual" and "physical" as the subjective and objective aspects of reality respectively, his assumption becomes unnecessary and he has nothing left to prove. It seems to me that Mr. Richardson, in common with spiritualists in general, never gets past the primal fallacy that what they are investigating is not spiritual states and experiences, but the possibilities of the psychic action of living brain tissue. Truly we are fearfully and wonderfully made; but as to the question whether individual consciousness persists in any form after the death of the body, I cannot see that our author adduces a scintilla of evidence one way or the other.

But let not Mr. Richardson nor his readers nor advocates be discouraged. If our methods of the pursuit of truth are wrong, we shall discover that in the end, and continue to learn much by the way.

Yours very sincerely,

Editor of Reality

"The Little Mistake"—*A Story*

By Harrison G. Dyar

John Doe was a fairly good driver, and he generally managed not to run into anybody; but you can't always tell what the other fellow is going to do. That day he came around the street corner into the Avenue at a good speed as he had often done before; but this time an empty truck and a sedan were running neck and neck and were almost on top of him. He had intended to cross the street and so was driving at right angles to them. A traffic policeman waved frantically at him, to hurry, he thought, and he tried to shift his gears; but those

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two never slackened their pace. In an instant there was a triple collision, a bang, a smashing of glass, a shout, and John Doe seemed to be falling, quite comfortably and leisurely, through a warm semi-darkness. Yet before he had time to wonder at it, he was on the ground and someone in a blue uniform jerked him to his feet with a hand on the collar. He thought it was the traffic policeman.

Yet he could not see anything but the semi-darkness. "Where am I?" he muttered, though he recognized that the expression was silly.

"Hell," said the other.

This irritated John Doe. "I'll report you for profanity, officer. Let go of my collar. What's the matter with you anyway? I'm a victim. I wasn't to blame."

There was no reply, and John Doe twisted himself to get a better look at his captor. The face of the man was that of a skull.

"Who are you?" cried John Doe with a gasp of the breath.

"I am Death."

John Doe's knees collapsed and his heart seemed to stand still; then he took a grip on himself. "Quit your kidding. I'm not even hurt, and besides, if this is death, where's the Great White Throne and all that stuff that the preachers tell us of? I'm not much on these superstitions, but if you're Death, hand me the rest of the show."

"All right," returned the Man in Blue. "See that door? Go in there and get your number," wherewith he propelled him with a violent kick.

John Doe found himself in a small office, where a man sat at a desk. This man was dressed in red, and had a pair of horns on his head. His feet were shod in hoofs and the end of a tail reposed across his knees. John Doe knew him, of course, and he repressed a smile. "Hello, Devil," said he.

The other turned, and his face showed a broad grin. "Why, hello, John. I didn't expect to see you so soon. What happy accident brought you to us?"

"It was not my fault, Devil. Some careless drivers, racing, I suppose, rode me down. But this is not so much what I wanted to say, as that of course we understand a mistake has been made. I do not belong here. It is true that I spoke somewhat hastily to the Man in Blue before I recognized who he was. That did not give him the right to throw me in here."

"What do you expect, then, Friend John?"

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"Why, Heaven, of course. I never set much store by these ah—superstitions, as they appeared; but I have an open mind and seeing is believing. The mistake must be perfectly plain to you."

"One moment, Friend, let us not be hasty. Death seldom errs, and I have here a little list of qualifications. Perhaps you would not mind answering a few questions."

"Shoot," said John Doe. "I know where I stand."

"Let me see. Yes, here it is. I need not read the title and preamble; we will begin at the gist of the matter. You accept the Constitution of the United States—in part as least?"

"Yes, and I'm safe to reply, since you qualify it so nicely."

"Of course I refer to the right of the individual to the pursuit of life, liberty and happiness."

"Certainly, I agree with that."

"In the exercise of which right you have not held much to religious faith?"

"No; but, Devil, there was no malice in it. I always recognized that the Church had its place."

The Devil waved his hand with a deprecating gesture. "I understand. You further exercised your rights to acquire as much fortune as you could?"

"I did my best. Business is business, you know."

"Of course it is. And when you got a business rival at a disadvantage, you always fleeced him."

"I would not put it that way. Those who lose should be good losers. I am that way myself."

"Did you ever study the welfare of humanity and the betterment of the present social system?"

"Certainly not. I am not a philosopher nor a crank."

"Let me see. There are more questions here, but why should we waste time? You answer so perfectly that there is no doubt you would complete the list as well. However, I see that I have made a little mistake myself. I intended to question you, as you suggested, from the list of the qualifications for Heaven, but through an inadvertence I have picked up the list of the qualifications for—Hell! Beelzebub, the pitchfork, and be quick about it!"



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The Creation-Story

Alden Harness

Why believe the glowing sun,
Bestowing warmth and light;
Why believe the moon and stars
The skies reveal at night;
Why believe that unseen worlds
No telescope can trace,
And that all the planets strewn
Throughout unending space
Were created in six days,
Six thousand years ago;
When the facts, which prove us wrong,
In greater numbers grow,
And by science we are led
To truths which to us show
That controlled by Cosmic Force,
Through eons that have flown,
In accord with nature's laws
The universe has grown?

Why believe the childish tale
About this earth of ours,
With a garden in it filled
With fragrant trees and flowers;
Where from dust the rain had soaked
The human race began;
Where the woman heard the snake
Unfold its tempting plan;
Where she plucked delicious fruit
And shared it with the man;
Why believe this tale inspired
And absolutely true
And adorn it with your thoughts
And twist it to your view;
When far back through pagan creeds,
Forgotten and effaced,
To the myths of ancient tribes
By you it can be traced?

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What Is the Matter With Education

By Catherine Phillips

(Continued from April "Reality.")

Under our present form of education, the mind has been merely crowded with facts, giving little thought to the increase in action. True education is a drawing-out process in the mind, calling into action more and more of the power and possibilities we possess. But when we succeed in drawing-out only ten per cent of the mind or less, among the naturally brilliant and far less among others, do we not see or realize a great necessity of a new system? We know that mind is. We know that real education should do, can do, will do. Scientific education will draw out the whole mind. An eminent scholar has said, "A college education polishes pebbles and dulls diamonds," Can we imagine what might occur if the whole mind even in the past century instead of from three to ten per cent being placed in action, had been caused to express constructively all of its talent and power? Why, instead of having dulled diamonds, we would have millions of mental and spiritual giants reigning on earth. The principle of life can be known and put in practice just as the principle of music or mathematics. At the present time the law is known by which this can be accomplished. The more thoroughly man expresses the power of mind, the more powerful he becomes in body and character. But on the other hand, the more we crowd the mind with undigested facts, the weaker we become. This explains why so many "highly educated" people are weak physically and some not any too strong morally. What is most needed at the present time, is a deeper knowledge of life. Many teachers frankly admit they know little or nothing of the law of life, in other words, the nature of the universe. Man has been believing in right and wrong, the true and the false, the real and unreal, in good and evil. He has been trying to serve two masters, which cannot be done. The intellect, or mortal mind has been in dominion. The intellect is but a servant of the real self, the soul, consequently it cannot discriminate between right and wrong, the true and the false, the Divine and material. In other words, the intellect is an attribute of the soul, which adjusts the relation existing between

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the soul's perceptions and ambitions; again the intellect is but the window of the soul, by which the soul can shed its beauty and splendor in the world without. We do not get truth, spiritual understanding or insight through the head; it comes from within, intuitively through the heart and soul.

"There is a Spirit in man and the inspiration of the Almighty leads him into all knowledge." The intellect has practically kept the soul in prison, and until the intellect takes its proper place and allows the real self, the soul, to lead, we must suffer on. Man must with an open mind become as a child, teachable and trustful, and learn the principle of life, Divine law.

The intellect is where it cannot proceed much farther, for at best, it can but draw out a small percentage of mind. It sees everything from a material standpoint. Nevertheless, education has developed the intellect to a high degree, having accomplished marvelous achievements, but it is wholly material, having but a commercial value.

We know however, that a great many highly educated intellectually are absolutely lacking in spiritual appreciation or soul education. Then again, we find a great many people who are not developed intellectually, but who may have a certain degree of appreciation of the spiritual. This does not prove however that intellect is an obstacle to the real unfoldment. On the contrary, it is a most important essential, providing we take soul unfoldment in earnest .

We must seek and find the self, that is imprisoned by the wrong concepts of life, preventing the soul from expressing the possibilities without. In other words, the truth is, one may be wonderfully developed in personality, in talent, in genius, and in all the higher and fine elements and qualities of life, and yet be totally unconscious of the true concept of his being, his real self. This fact is practically the cause of sickness, warfare, and all confusion in the world.

Until man understands the Divine Plan of creation which Jesus taught, he must remain in utter material darkness. He cannot know himself. Jesus said, "Get righteousness first, and all else will be added unto you." Which is, get understanding of the truth of your being, the truth that sets you free. Then you will know yourself and your relation to God, man, and creation. God is Divine Mind. Man made in the image and likeness of God is an individual expression of Divine Mind, is an embodiment of Divine Mind. Man is one with God (mind)

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just as the light is one with the sun. Jesus said, The Kingdom of God is within you, all God's riches are mine and thine. All God's attributes dwell in the Soul of every one. All are the image of God, none greater, none less, all are born equal, only some are in advance of others in unfoldment. Science of Mind, which is true education, is soul education, draws from within to the without, the attributes, the possibilities, the power of the splendor of he soul now lying dormant. It is but a matter of time until education will draw the whole mind into action. Material wealth, or the riches of the pocket is but the husks of mental riches, but with our small mind or small percentage in action, ninety-nine out of one hundred would say, "Give me the husks, they are good enough for me."

(To be continued)

"The Revolt of Youth"

By Axel Emil Gibson

In response to the "New Freedom" which at present is challenging the old order of things, a movement is at work, calling itself the "Youth Movement," which in its emotional enthusiasm for "new worlds to conquer" is rapidly eating itself into the minds of the communities of the old and new world.

The "Youth Movement," which has for its objective a widening of the individual zone of freedom, with a corresponding removal of the agencies of discipline which are regarded as obstructions in the childs exercise of its native liberties, comes to us from bolshevistic Russia where it is already in full operation trying to remove the shackles of personal restraint imposed upon the youth by the old system of moral discipline and code of social ethics.

In an article upon this subject called "The Revolt of Youth," and published by Dr. John Haynes Holmes, the Youth Movement is introduced to the American people as a force that is going to do for the freedom of the youth what communism or sovietism attempts to do for political and social freedom.

"We old folks,' writes Dr. Holmes, "have long exacted and expected obedience from our children. Nothing could be more intolerable. In no relationship between human beings has obedience any proper place—It is as abominable an attitude

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in the home as in the state—We have freed the slaves; now youth arises and asks its turn! Our young people have come to a time when they propose to be free from the domination of their elders and preceptors—free to follow their own courses and seek their own goals.

"From the very beginning of life the child must be protected from intrusions, interference, warping and moulding influences of every description. He must be left to himself, trained and educated to be himself. Not obedience and reverence, but courage, self-reliance, experiment, adventure, rebellion, must be the spirit of his life.

"The purpose is to form their own life upon their own responsibility, and refuse to recognize adult leadership or council. The "Youth Movement" will not tolerate the older people among them. In their hiking expeditions these young folks dispense with all chaperoning; organize in pairs—a boy to every girl, a girl to every boy, as the manifest expression of life and its meaning must be offered a most yielding, most rebounding expression—"

Now this appeal for freedom to the child from any restraint that aims at keeping it out of the field and environment with which its experience and judgment are inadequate to deal—so far from leading to a deeper knowledge of life with its greater guarantee's for success and safety in culture and civilization, will keep it in ignorance of the very forces which alone can promote mental, moral and physical life-values.

In the development of any life, animal, human or divine,—only those functions or faculties become developed which are recognized and practiced by the individual. Hence in the "Youth Movement" we find that only those functions are developed which fall in line with the animal instincts of the growing child—the desires to roam in the jungles of life, and to indulge every passing, non-descript emotion or clamoring appetite, which like so many under-growth suckers shoot up in the early growth of the human plants—the boy and the girl—to sap their vitality and demoralize their character.

This danger is especially threatening in the adolescent period of the child—the period between the twelfth and eighteenth year—when the primitive instinct of the animal nature—the struggle for existence, the survival of the fittest, the sexual selection, etc., rush in upon the human stage of evolution to insure the success of the purely animal-physical development—an impulse which when under the gauge and

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control of animal instinct is in perfect accord with the biologic order and vital safety of natural evolution. But when these instincts and impulses fall under the vitalizing and energizing influence of a prematurely aroused and over-stimulated imagination, the brakes and safety-valves of evolution fail to function, and the unchained brute energies of the child's animal nature are allowed to wield an ungoverned sway over the entire human personality.

And this is the "new freedom." It is the freedom of the jungle, of the cave and of the battlefield. It is the freedom of the beast of prey let loose in the thoroughfares of city life. It is the freedom of instincts goaded into convulsions of passions through the stimulating influence of sensual environments, suggestive publicity and "underworld" fellowship, with all its appeals to an inexperienced but overgrown child nature.

That in this crisis, when the entire moral and mental career of a life hangs in the balance, they propose to remove from the child its only saving measure—the moral assistance of mature teachers and thoughtful parents—is one of the most destructive attacks upon the moral and ethetical survival value of evolution.

Moreover it is a fact demonstrated to every enlightened and reasoning mind that the human ego—the individual self—is not made up of one single state of mind or motive, but is a dual expression of consciousness, which under different conditions and different appeals yields absolutely different reactions. The same mind may express virtue or vice, manhood or beasthood, courage or cowardice, in accordance with environment of general influence brought to bear upon the individual. The highwayman, the moral assassin, the dope-fiend, are simply men or women whose minds as children were irritated and stimulated by sensual environments under the influences of vicious associates, until the original power of instinctual self-control broke down, and the individual was thrown on the rocks of life-sapping indulgence to meet inevitable moral and mental wreckage.

Realizing the instability of character with its rising and falling tides of moral nature, it seems incredible that the neglect of such a power for good or bad in regard to moral influence over child-life should be proposed. Nothing is more plastic and susceptible to influence than the child-mind at this period; and to expose its inexperienced, responsive nature to the sensual fascination of the half veiled vice, the lure of the

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doubtful adventure, and the thrill of the escapade, would be in no way more dangerous to its moral life than the attack of wild beasts and poisonous reptiles of cave and jungle would be to its physical.

What especially endangers the mind of adolescence is the sudden awakening of imagination by which the boy or the girl can revel in morbid orgies of the mind, started by the impulses of reckless suggestions from ill-chosen reading or loose companionship. Unguided by the right advices, the set-free imagination of the child will fill its mind with vicious dreams and longings, which in the trying moment of some moral crisis, may cause the overthrow of an entire individual career.

What gives to Luther Burbank his startling success in plant-culture but his unsleeping vigilance in discovering the leading tendencies of his plants, and to carefully, either remove or encourage their growth, according to the ideal pattern he set before himself to bring out? It is this loving interest in the things of life and their ideal perfection that has made this noble man and his work a blessing to untold numbers of mankind. Suppose Mr. Burbank left his plants to take care of themselves, trusting to their "primitive instincts" to pick out and utilize the best feature of their environments—what would be the result? One single days' neglect in Burbank's field-work has been found to start changes of irreparable degeneracy to the higher life-phases of his plants. And if such declines are threatening to mere "biologic" freedom what fatal lapses of growth and life values must wait on the experiments of "moral freedom" which at present are advocated and encouraged by the promoters of the "Youth Movement," involving the life and soul-sustaining elements of character and individuality!

The soul may be realized as a seed, sown in the social environments of life to grow, develop and bear fruit. From the standpoint of mere scientific and commonsense logic, would it be safe to leave this budding soul-plant to take care of itself, to select its affinities, recognize its friends and avoid its enemies; to solve the deepest of life's problems, that of self-conquest, which requires power of discrimination so keen and penetrating that it may discover all the subtleties and mask-eradings of a psychological influence, arising from a vice-soaked, camouflaged underworld?

The influence which such principles, or rather absence of principles, is exerting on the minds and morals of our young

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generation, is already on its way of fair demonstration in our public schools. Already the blasting effect of "biologic freedom" and "moral emancipation" is manifested in the premature attitudes of the half-grown boys and girls, who without the saving knowledge of moral and spiritual values, have acquired a perfect knowledge of the expression and dissipation of physical and emotional forces. Our budding generations of American man and woman-hood, under the influence of these unwholesome ideas, are rapidly becoming reduced to mere emotional processes in vitalized mechanisms, possessing perfect familiarity with the ignition and speed capacities of their engines, but remaining in fatal ignorance as to control and direction. These young people are well acquainted with their animal nature, but are taught nothing of their divine. Their range of experience is far ahead of their range of judgment. With the self-knowledge of an infant they have been offered the freedom of a sage. And it is this loosening or removal of their strings of self-restraint, without a corresponding instruction in the values of moral responsibility, that overthrows their balance of judgment, while injecting a new impulse into their already over-charged animal nature. It is the old story of possession without qualification; physical power without moral control. It is as if the engine stoker of a battleship all of a sudden was given command of the entire ship with full management of its munitions and guns. But how much more difficult to direct is the battleship of the human organism with all its formidable batteries of nerve-power; all the concentrated forces of a high-powered intellect; all the psychic combustibles of aroused emotions and over-stimulated appetites, which for the safety of their internal and external adjustment requires every mental strategy, moral poise and trained will of a maturely experienced and enlightened nature. It is the failure to enforce this moral and spiritual discipline, that lies back of the unexampled relapse into vice and criminality at present evidenced in our communities, and which will invade our educational centers to the extent the "Youth Movement" succeeds with its fatal ethics.

"O Liberty"—said Madame Roland on her way to the guillotine—"what crimes have been committed in thy name!" It is this misunderstood liberty that at present claims for expression far before the time when the individual has attained an understanding of its meaning and its responsibility to life, far before the boys and girls have found the power of adjust-

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ing their own individual lives to the greater universal life in which they all should find a sanctuary of dignified and sacred interrelationship.

We over-rate the value of industrial and cultural civilization. Nothing is stable or enduring when separated from virtue. The proudest structures of genius will crumble to dust and ashes when the cement of virtue ceases to hold them together. On his conquest of India, Alexander crossed a territory where only a couple of centuries before two world-centers of learning and cultural magnificence—Niniveh and Babylon—had raised their hanging gardens and sculptured edifices under the auspices of seemingly indestructible temporal power. And yet so complete had been the wreckage, that Alexander's army swept over the ground without recognizing a trace of the glory which the leveling forces of adverse conditions had shattered to dust.

Organically or inorganically, violation of law means structural break-down. And virtue is a law as compelling on the moral plane as the law of gravity on the physical. Where virtue fails, the individual breaks down in disease and the community into degeneracy. But more than so, the negative quality which arises from the break-down of virtue brings in upon the community the physical, social, political and religious attacks which constitute nature's wrecking agencies—the microbes of war, plague and famine. The old Hebrew prophet was right: Where the vision—the moral vision—fails, the people perish, no matter what their advance in science and philosophy. It is virtue alone that can keep the soul from putrifying and the elements from corroding. And the "Youth Movement," which today tries to infest the minds and bodies of our budding hopes—the adolescent promise of our community—if allowed to inflict its deadly menace upon our civilization, will bring upon our head the decay from reactions of violated virtue. It is high time for us to remove the enemies of our mental household. Can there be any greater and more imminent duty to mothers and fathers, teachers and guardians than to protect, with unsleeping vigilance, the children whose lives and destinies as never before are threatened by the subtle but death-dealing attacks of a foe, which unsuspected but sure, invades the most sacred precincts of life—the moral purity of the child-mind?

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THOUGHTS

Robert A. Hoffmeister

Let's live, that by our acts we'll build,
A monument that time cannot efface.
With deeds of kindness, help and love,
In every human heart, we'll win a place.

In memory of man leave our name behind,
A symbol of all that is good and kind.
Labor not for ourselves or selfish ends,
But for the good of all, let our lives extend.

Would we be great, we must be small,
And in life's way help one and all.
'Tis not of wealth or material gain,
That we speak of as the greatest name.

When life to us great joys unfold,
And to us come pleasures untold,
'Tis the smile of a babe, caress of a hand,
Not the possession of wealth or land.

He who would in life, great pleasure seek,
Must learn to pay the price of being meek,
Gautama and Christ, taught to conquer self,
Is greater, than to conquer anything else.

The helping hand, the ready smile,
Lightens the burden for many a mile.
Friendships unbroken in many's a life,
Has conquered fear, lessened the strife.

Dear friend, just pass this thought along,
If you'd not be of the failing throng,
You must pay well, and in full measure,
For all success in wealth or pleasure.

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Editorial Correspondences

NOTICE TO CONTRIBUTORS TO REALITY

On account of limitations of space and because it is desirable that articles should be complete in one issue, contributors to Reality are requested to limit themselves to 1000 words, articles shorter than this being still preferable.

As Reality invites the presentation of new views and comment on what has been printed by anyone interested, it is impossible to notify each contributor privately. Consequently this public notice is given.

Editor, Reality,
New York City.

Dear Sir:

It may be that, in attempting to get a word or two into your columns, I am invading a field in which I have no business, since the warmest feeling that I can confess for the Bahaistic philosophy is that of open-mindedness.

While that open-mindedness means that I am willing to be shown, I am afraid that, if I have the correct definition, it will take a lot of showing to convince me.

As I understand it, your position is that the dogma of religion must be in accord with established scientific opinion. That seems reasonable enough at first, but—

My own position is that religion should be founded only upon eternal truths, which, of course, means that it must be free from petty technicalities of all kinds, and these eternal truths are acceptable and understandable to all minds, whether educated or uneducated, except those who are willfully closed-minded.

Scientific truths, on the other hand, are most ephemeral, because they are simply the best conjecture that can be evolved from the data at hand and, as the data increase, new conjectures must be made.

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This is particularly true of the two sciences that have, in the past, been most closely identified with religion; namely, medicine and astronomy. Astronomy, of course, does not change its position with anything like the weather-vane celerity that medicine does, yet the established scientific opinion in astronomy is vastly different today from what it was before Galileo, for instance.

However, the purpose of my letter is not to argue with you on that point, but to present a thought that I believe will find more interest among your readers than it would be likely to find in many other places.

I recently listened to a very interesting lecture by Rev. Dr. Vaughn, of Boston University, and during the course of his remarks he made the statement that the issue between the Fundamentalists and the Modernists is whether we shall trace our ancestry back to men or to monkeys.

That is a very terse, almost epigrammatic, way of putting it but, to my mind, the only fault to be found with the statement is that it is not true. Such a statement carries the impression that there must be some truth in the idea of an irrevocable conflict between religion and science, notwithstanding the fact that the more eminent scientists deny the existence of such a conflict.

Stated as briefly as possible, the religious idea is assumed to be that God created man directly from the dust of the earth, though nothing definite is said of the process that he used. In fact, the original story of the creation of man, as given in the Bible (Genesis 1, 26) makes no mention of dust at all, but says, "And God said, Let us make man in our image, after our likeness***." A later version (Genesis 2.7) says, "And the Lord God formed man of the dust of the ground**." But, it also does not give any details of the process.

However, even though Dr. Vaughn seems to align himself with the Modernists, he states the religious view thus: God created man out of the dust and, since it was necessary to wet the dust to make it stick together, he first made mud and from the mud he made man. Dr. Vaughn is a Professor of Theology, I am only a rather uneducated layman, so I must accept his word as to the correctness of the statement of the religious view of the creation of man.

Now, what is the scientific view? I have yet to hear of any scientist of repute who claimed to have traced the descent of man in a direct line through either the monkeys or the

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apes. I know that several have suggested the possibility of such a descent and that others have maintained that all of the species of primates now extant are more likely to have descended in a collateral line from a common ancestral source.

Be that as it may, most scientists are agreed upon this. Milleniums ago there was no life at all upon this planet. Then there came a time when the first life appeared, unicellular organisms originating through some impulse that organized the inorganic substances existing in the mud and slime of that long ago period. Perhaps for countless centuries these organisms continued to live in that mud and slime until more favorable conditions promoted further growth and development.

As time went on, from these organisms evolved every form of plant and animal life that has existed since and, finally, man appeared. Even now he is still an unfinished product, but is still evolving, approaching sometimes haltingly, sometimes with apparent rapidity, toward the attainment of the "image and likeness of God."

Thus, at least so it seems to me, the alternative is not between sources of origin but, whether God by direct fiat created man from the dust, or whether the story in Genesis is a symbolical epitome of a process that still continues.

A hint that the latter is the correct hypothesis is found in Genesis 2, 6, which comes just before the verse that says that God created man from the dust of the ground and says, "And there went up a mist from the earth, and watered the whole face of the ground."

If I mistake not, there is a scientific theory that the Carboniferous Period, which preceded man and was one of the stages of the preparation of the earth for his appearance, was an age of high humidity, with consequent likelihood of great fogs and mists.

Sincerely yours,

CHARLES F. DINGMAN

* * * *

EDITORIAL COMMENT

The Bahai position is that religion must not be contrary to science and reason, not that religion is the same as science or science the same as religion. The methods for the study of religion should be scientific and reasonable. To this Mr. Dingman appears to dissent—we think he really does not

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dissent—and he says: "My own position is that religion should be founded only upon eternal truths." Very well; but how are we to know what these eternal truths are? In the past it has been the custom to have them "revealed;" the words of the Prophet are to be literally followed and obeyed. But we have found that this leads to a division of religions and sects, so that religion becomes the most potent cause of disharmony and strife among men, instead of an instrument for peace and unity. Therefore there is something the matter with this method of learning the eternal truths. If we understand Mr. Dingman aright, his idea is to learn the eternal truths by a sort of plebiscite, a concensus of opinion among the people in general, excluding the wilfully perverse. What sort of eternal truths would we be likely to discover by this method at this time and in this country? Perhaps we may be allowed to judge, in the absence of a "straw vote." It could not be otherwise than an abstract of the more fundamental concepts of orthodox Christianity. All these main ideas science has shown to be false. The plebiscite method could not give us the latest or most probably correct view, but a general average of ignorance.

Now what is the object and aim of science? To learn the eternal truths, to find out that which is, and to verify it from every angle as free from error as possible. Is there any better way to get at the eternal truths step by step, ever nearer doubtless, though we may never actually attain? There is no help for it. Let us school ourselves to patience.

Dr. Dyar, Editor of Reality:

Will you kindly answer an earnest seeker after truth a question? I see by your criticisms in the Reality Magazine that you do not altogether accept the doctrine of reincarnation. As it has been a life-time query with me and I cannot fully decide, I am going to ask you to help me solve the great mystery.

Very early in life I began to think it over; sometimes I accepted it as a fact, then again doubt would creep in.

I married and settled in life young, and that life was filled with sorrow and suffering. My third child was a very beautiful boy; at the age of three years and six months he was taken from me. As he lay on a pillow on my lap he looked up and said: "Mother dear, kiss me goodbye. They have come for me and I must leave you."

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I exclaimed: "Oh, take me with you."

"No, Mother dear. God only loaned me to you for a short time to teach you; your work is not done." In a few minutes he had passed out of the body.

This was not the only time that words of wisdom had been spoken by him. He truly taught me many lessons in the last two years of his stay with me. Was not that an old soul that had taken possession of that small body so as to reach my higher self and make me see life differently from what I had seen it? I felt that it was so, and from that time on I never murmured at what befell me.

If we wrong another in some earth-life, will we not create a karma that we must work out in some future life? To me this seems the most reasonable solution of life's sorrows and joys.

As I look at nature, every atom teaches me there is no death, only change of form and situation; and every change evolves a higher evolution. Am I right?

I will not ask you to answer my letter. You may answer the question in the magazine. I will understand, and it may be helpful to others.

I very much enjoy the articles in your magazine, they contain so much food for thought.

Yours in service for humanity,

A. M. J.

* * * *

THE EDITOR'S ANSWER

To approach a question of this sort makes us feel as though we were talking to our image in the looking-glass. For there is but one subjectivity known to us, though objectivities may be legion. From this point of view we fear the question is insoluble. For subjectively I am a mystery complete. Your words echo the same sentiment and make you another mystery —or are you but my image in the glass? There is no answer in sky or sea.

"But if in vain, down on the stubborn floor
Of Earth, and up to Heaven's unopening Door,
You gaze To-day, while You are You—how then
To-morrow, when You shall be You no more?"

Let us approach the question from the other side—the objective side. We suppose that life began with the Amoeba, the single celled organism reproducing by fission. For this animal,

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this primitive life from which we must suppose we have descended, there was no such thing as natural death. It might be killed, crushed or obliterated, but it did not die, leaving a corpse. When it grew too large, it divided into halves and became two individuals. How did these two halves feel subjectively? Which was the original ego and which was the "other?" They were probably incapable of any such highly developed sensibilities, but unless we can understand their subjective states, how can we expect to explain our own, which are fundamentally and intrinsically the same, only infinitely more complicated? Here we have conscious individuality reduced to its simplest terms. Here if anywhere the matter ought to be perspicuous. But is it? Does the reader comprehend the subjective consciousness of the divided Amoeba? The writer confesses that he cannot make even a reasonable guess at it. Yet here is where the problem began that is bothering us now.

The theory of reincarnation is the only theory which even attempts to deal with the question. And that is quite inadequate by itself, as the example of the Amoeba proves. The Theosophical idea of "group-soul" and of "individualization" gets by the difficulty neatly; but it introduces another namely the assumption that such things as souls exist. As good devotees of science, we are bound not to make a fundamental assumption on which all else depends if that assumption has not been proved and tested till it may be called established fact. We have no such demonstration of the existence of "soul." Therefore we are bound to disregard it in our philosophy. What we call "soul," "consciousness," "mind," etc., is reduced to the subjective state of living matter, and the more highly developed the organism, the more acute becomes the sensation of this subjective state. There is not the least mystery about it, seen objectively. The soul only exists as the subjective state of a living organism, and when that organism ceases to live, the soul ceases to exist. There is no more reason for supposing any continuation of the subjective state of an organism than there is of its objective state. We know what becomes of that. And one state cannot exist without the other. As well bother ourselves over "where blooms the rose of yesterday" (and beloved Omar Khayyam did bother himself over this) as over what becomes of the countless millions who "before us passed the door of darkness through." They ceased to exist. The substance which composed them is now doing duty

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in other form and combination, and this is true both objectively and subjectively.

But the question will not be thus summarily disposed of. Like a ghost it rises again, and we beat at it in vain. My conscious existence is but a brief span in time. Was I conscious before, and shall I be conscious again? And by "I" I mean this particular subjective state that is writing. You know what I mean, all you shadows in the glass, for to you I am but a shadow of yourselves, talking. We cannot answer the question, not yet. Our science has not come to it, not yet. But it will come.

Editor Reality Magazine,
New York City.

Dear Sir:

I take a good deal of interest in reading some of the articles in your magazine. On page 23 of the March issue, "Radio and Telepathy" by J. C. F. Grumbine set me thinking on a little different line for a definite theory to account for mind and thought and for the unconscious transference of the latter from one brain to another. I agree that the same general laws operate as are used in radio transmission.

In order to make reasonable theory as to the origin and doings of our minds and thoughts it will be necessary to briefly state an original foundation of things that will stand the attacks of the best scientists.

In the beginning the whole of space may be supposed to have been evenly filled with Intelligent Spirit in a quiet balanced condition. Then this Spirit separated into a great variety and number of minute spirit-force-tension points scattered unevenly all through the region of space, which are the spirit atoms, which by uniting with each other form all matter that is now in the universe. It required as much energy or force to make these minute centers as there is now in all the universe, and they are so made that they cannot lose their force-tension.

The first thing these spirit atoms did was to instantly unite with each other and from the permanent molecules of the various kinds of matter that make the material universe. The molecules of matter when first made were unevenly scattered all through space and existed as white hot very thin gas, in which state they remained until sufficient cooling allowed them to condense into liquid or solid matter. Heat is

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an accurate measure of surplus spirit-force-tension in any spot.

Force or energy, which is the direct cause of all motion, is simply a spirit attractive pull between two or more things drawing them together to unite. This attractive pull is the life of the universe, at least it is the only life or force or cause of everything we know. So every existing thing is pulled in every possible direction and is obliged to go in the direction of its strongest pull. There cannot be any real force-push.

All motions have intelligence enough to agree with an unchanging law which Perfect Intelligence made. Owing to the great variety of sizes and conditions of matter and its molecules, and which carry a certain sensitive-intelligent-selective-affinity continously. Thus everything is active and alive; intelligent spirit-force is at the bottom of it all. There is but one force in the universe, and if scientists can prove that it takes time for a radio message to travel in pure space,* then we can say that pure spirit has some kind of an entity. This theory holds that a radio message does not go, but that it simply reaches through the quiet sensitive spirit of space on the instant, and without movement or friction or wave-motion or vibration, and that there is no friction or movement of pure space itself. What is called wave-frequency is a definite thing which belongs to the sender and receiver, and in many ways is like your picture in a looking-glass.

Our earth is tuned in to get what the sun has to give; our brains are tuned in to get all such thoughts as they are able to receive. A photographic camera can take only such pictures as are put before it. There is no movement of space itself between the object and the camera plate. This theory claims that there is no real movement in the universe that we can know anything definite about except in some form of material, and that it is spirit-attractive-pull which causes such movement.

This brief statement if a theory is put as a definite challenge to the best scientists to show a better one. The writer would like to have your other correspondents, Mr. Smith Tassin and Mr. C. F. Haanel try to point out errors in it; for we are all interested to get a best theory.

Yours truly,

WM. E MANN.

*The radio message travels at the same speed as that of light, approximately 186,000 miles a second—Editor.

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A Word In Reply

By Andrew J. Hornung

All things have a mental origin. This holds good with our Universe and all in it. Mind is the beginning of life. In its evolving chain it goes through many forms. The ever eternal factor as base makes all things mental in beginning and in end, no matter what any of the intervening forms, steps or processes may be or appear to be. Realization of this truth does not bring any need for our denying the existence of matter, nor does it banish use of rational physical therapy in its several forms. It does outlaw narrowness and demands that we use all physical therapy with clean cut understanding of the basic facts, so that our approach will be right and our use of intermediates will be filled with the spirit of right understanding, which is the only God worship. Ignorance and warped interpretation are the true blasphemies, no matter under what form or excuse they appear.

The types of animals that we might term the lower types, having rather moderate mental powers prove nothing whatsoever. It might prove that there are many paths of variation, some of which might be the way of mighty minds and others might be the way of sluggish minds. But as to proof, under ordinary methods of investigation, we have no proof either way. Assumption will not pass. Proof, when demanded, must be found through other methods.

Let us have a look at lower animals and their use of their minds. The so called lower animals live about five times the length of time it takes for them to reach maturity. The horse for instance is mature at about five years of age. Twenty five years of age is nothing out of the ordinary for a horse to live, if man with his wonderful mind doesn't get in on the situation and work him to death. In fact the horse very frequently lives far beyond twenty five. It would be easy to cite animals in this matter.

Man reaches maturity at about twenty years of age, or it takes him even longer than that. Five times that is one hundred and not many men reach the age of one hundred.

It is my contention that the so called lower animals have a lower death rate, all things considered than does man. Of one thing I am very sure, men who live even partly like the

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so called lower animals, have a lesser death rate and longer life than civilized man. I know that our friend the gorilla, living in the wild, can whip five or six men with ease. He must have something in the nature of super power, glorious virility and magnificent health, call it what you will, that he attains through his lower mentality, that the usual highly mentalized man never comes any way near.

The gorilla has about the same body, form and function and equipment that man has. This holds good in many other cases. It is not the having of a simpler form that gives power. It is living closer to the natural, basic factors of life with a fuller and freer obedience to the Original One Mind, the Creative Force behind all things. It would seem that the crudeness and ignorance of the gorilla serves him better than our so called intelligence. This raises the question as to what Intelligence or Mind really is and what true functioning of the same is. We may mistake one thing for another and form wrong judgments.

As to parasitic diseases claiming the majority of victims, that is entirely without proof. In fact the proof is the other way. We will see. Here, as in other aspects of healing, many things are claimed and after having been claimed for a long time with sufficient pitter-patter, are accepted as factual without their being so. Searching analysis will rend them in twain, yea, in many more fragments than that.

Let us understand disease. Mind gets out of order. Abnormal Mind sets the body at variance with normal function. Improper function results in food not digested. Food in the presence of heat and moisture ferments or rots. The end products of decaying food fill the body with pus, filth or toxin. Where this accumulates or piles up there is disease—cancer, tumor, eczema, cataract and so on without end. The place of accumulation is determined or precipitated by other factors, which do not alter the basic facts. Provide pus, toxin or filth in the right place and in large enough quantity and you have the ideal breeding ground for bacteria, germa, bacilli, parasites or whatever name you prefer to label them with. In either case remove the filth, invigorate the body and your parasites will be chemicalized and eliminated from the body in the ordinary course of activities as a mere nothing—which they are in the case of the body even part way vigorous and healthy.

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Normalize the mind and the body will follow its ruling power. Health will come in short order and the parasites will be eliminated, as I have said.

Man has truth reversed. Parasites do not cause disease. Disease causes parasites. Man is not killed by the parasites. He is killed by wrong mental states and these engender toxic pus, which tear down the vigor of his entire body. The several and combined factors finally destroy the life of the body. Man's pet desire to quickly label things impels him to give everything a name, no matter whether it is fitting or not. In his vague wanderings, he has fastened his eye upon the parasites, labelled each disease or death according to the parasite found present. He is entirely unaware of the basic science of life, healing and truth. He will not work hard, study long and co-ordinate many facts. We do not have to accept any part of spiritual science to see that mankind's prevalent idea of disease is entirely a mistaken one. A purely materialistic outlook can accept this rational presentation of disease. Spiritual science should accept it, and more too. It leads to Truth.

To be free from so called parasitic forms of disease you need only live up to rational thinking. Your body will be so vigorous and so alive that nothing can affect you. You need not bother about exterminating anything. Leave that to the Law. Not alone myself, but any number of people who understand and know the laws of rational thought and action, will drink all the germs, etc. that you can collect. This supposed to be dangerous thing is mere play, amounts to nothing.

To be rid of functional disease cease wrong thought and action. Overflowing Life, which is Mind, always at our disposal, wells up into our beings, ever recreating us anew, giving us the new birth which is our right and freely at our command, when we really wish for it.

Plenty of proof is available should there be those who actually wish to know, to bring it out of the vague, the theoretical into the real, the known and the factual. Our only trouble is that we have too few fact-hunters. People are only too well content to accept death-dealing hypotheses instead of demanding rigid, searching and well marshalled investigations. Facts are on our side.

* * * *

EDITORIAL NOTE

Dr. Hornung is evidently a student, primarily, of man, a physician, a healer of the unfortunate individuals of his own

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species. This leads him to begin with the most highly developed type of organism and derive his fundamental conceptions from these. Here he finds Mind as the most important factor, and hence he bases his theory on Mind. His studies of lower forms of life are comparatively perfunctory and hence he can suppose that Mind works here too, although with a restricted and suppressed manifestation. This he explains away or sets to one side.

But the evolutionist begins his study with the simplest forms of life that he can find, and here he discovers that Mind plays no part. Hence he does not set up Mind as a basic principle. When he comes to Mind, as he does in his study of higher and higher forms, he finds that it gradually develops as a function of specialized nerve-cells; and hence he considers Mind as the final result or product of evolution and not as a principle on which evolution or life can be said to rest. The conclusion is the opposite of the one which Dr. Hornung espouses; but of course each is equally logical, given the premises and the method. For ourselves, we think it is easier to stick a pin through a shingle point first; but those who prefer to drive it through head first should not be denied the option of choice.

Washington, D. C., March 30, 1925.

Mr. Edward J. Irvine,

Dear Mr. Irvine:

Mrs. Dyar tells me that you were properly "squelched" at the Secular League meeting yesterday, the local Bahai Assembly even sending word to inform them in advance that you do not represent the Bahai organization. This amused me. I was not at the meeting myself, but I will send you my impressions by letter.

I think you are as good a Bahai as any of them. The Bahai Movement as I see it, is not a new religion, but a new impulse to the underlying spirit of religion, without personality or dogma, to promote altruism and minimize selfishness. A man who is interested in the welfare of his fellow men and desires to promote that rather than his own personal ends, is a Bahai, whether he is informed or uninformed, and whether the means he wishes to use to better mankind are wise or foolish. He has the ideal in mind and is doing his best; he is a Bahai. And this is the spirit at the bottom of all religion,

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though it becomes overlaid and finally obscured by tradition and dogma. Abdul Baha, I think, simply wished to "clean ship," to get the barnacles off and let the spirit of religion get another start, not found a new dogmatism.

As I think of it, it seems to me that you are even a better Bahai than most of them, because you use your own judgment, wish the welfare of men, and advocate the means that you believe is most conducive thereto. Not that I agree with you, or think that Communism is the right means. I think it is the wrong means and would undo just what you wish to do. But the difference between us is one of means and expediency, not of principle, and if convinced by observation and experience (not by argument) that either is wrong, it is a perfectly simple matter to advocate another means.

The Bahais, as represented by the local Assembly, are not Bahais at all in spirit. They wear a conspicuous label, "We are the Elect;" but I think that Saint Peter (if you admit his existence) grins behind his hand. They are not Bahais below the label, for they practice simply a new dogmatism, the very thing Abdul Baha wished to prevent.

I do not care if you call it regular Bahaism, or reformed Bahaism, or communistic Bahaism, or emasculated Bahaism; keep the name before the public and so attract attention, and every man can form his own interpretation of what Bahaism is. Start them to thinking and then let them think. We don't have to tell them what to think in this day and age. By flexibility and toleration, checking up each theory and undogmatically searching for truth we may finally arrive; never by "thus saith Zarathustra."

Sincerely yours,

Editor of Reality

Editor of REALITY

I have read with interest the editorial comment regarding my article "The Theory of Existence," which has indicted me for my neglect of the facts of biology. In answer to this I am sending you the following question and answer which may cover my thoughts along the lines of biology and evolution. This perhaps should have been included in my article:

Is a man a product of evolution? The answer to this is: Materially, yes — spiritually, no. A great argument of evolutionists is that the human fetus passes through var-

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ious stages resembling animal life. All this can be granted, but in this connection the fetus-period can be compared to the prehistoric man period. But the fetus is not the image of man until birth—and man was not the image of God until the "great birth" which occurred in the period of the Garden of Eden, when prehistoric man in some divine manner became spiritual man, just as the fetus receives its soul the moment the child is born. The "missing link" between prehistoric man and spiritual man, is the same as the missing link between the human fetus and the new born child—and that missing link is the "hand of God."

Very respectfully yours,
Edward Francis Bodin

Pathways To Wisdom

By K. P. Alexander

Complete open-mindedness, toward any subject whatever, is very doubtful. Consciousness often plays truant with us. Semi-dominant emotions are always coloring our subconsciousness, and consequently influencing our conscious thoughts. Our preconceptions are therefore frequently, and perhaps usually, such that probabilities of forming unprejudiced and purely intellectual judgments are extremely remote.

In analysing such speculative theories and philosophies as seem wholly insusceptible to empirical evidence, common fairness to one's self demands impartial self-introspection, wide evidential research and earnest consideration of the cumulative knowledge and opinion of opposing schools of thinkers. Nor should we be unappreciative of the enlightening virtue of reasonable toleration.

We well may carefully and critically weigh our inborn mental tendencies, inhibitions and environmental influences. These invariably more or less obscure our clear perception of natural laws and known facts, and therefore often blind us to inconsistencies and impossibilities that may unconsciously wrongly color our tentative premises and conclusions. We may safely be very searching of the grounds on which we base such of our opinions as we find we strongly lean toward. In short, on all subjects we should critically analyze our grounds

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and capabilities for intelligently forming unbiased, correct and independent judgments.

When fairly disposed, we shall find that we care less for endeavoring to prove our preconceptions to be verities, than to discover just what seem more likely to be the actual verities of the proposals we may be testing. Incidentally, while there are stronger, there can hardly be higher or worthier desire or passion than earnest and unbiased love for truth, the only safe pathway to acquisition of such knowledge as may enable building bulwarks of wisdom.

Reaction to primitive impulses or emotional tendencies born of ancestry and early teachings, rather than reactions resulting from expenditures of mental energy devoted to logical and open-minded thought, are inexorable effects of our least-resistant types of mental energy. Every so-called intellectual decision therefore is more or less influenced by subconscious impressions of both our near and remote past.

Inherent mental tendencies and unreasoned regard for long established beliefs and precedents dominate in proportion to our lack of innate and acquired independence in logical and constructive thought. Through lack of well-grounded wisdom we are therefore correspondingly susceptible to being swayed by the seductive allurements of mystery, glamour, superficialities, exaggerations, and frequently by the crude ungrounded fears and superstitions of our ancestry and early childhood.

The foregoing is prefatory to the logically-following observation that, the unreliabilities of emotion-produced beliefs frequently dominate man's religious ideas perhaps more strongly than any other non-philosophically considered convictions.

A profoundly simple conception of constructive religion would seem to consist mainly in intelligently directed devotion to Truth, to Justice, and, to the infinitely noble quality of genuinely disposed Good-will toward all mankind. Such type of religion must with ever-increasing usefulness continuously evolve toward the truest ethic concepts under which humanity may most rationally, constantly and rapidly progress.

These constituents of moral conduct appear to embrace the most vital essentials of perhaps most of the religions of the world. But, due to subconscious domination of what more recent constructive thinkers conclude are either errors in teaching or are dogmatic non-essentials, conception of such

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fundamentals will by ultra-sectarians be virtually impossible of rapid and open-minded acceptance.

Conceptions of religion among the most devout and profound thinkers greatly vary upon: (1st) Special Creation within a six-day period from nothing, versus the natural order of evolution of all things from simple to complex, or from electrons, the primal units of all energy which are now believed to constitute all that exists; (2nd) God as a far-off divine enthroned person, versus an Inscrutable Universal Power possibly antedating electrons; (3rd) the "fall of man," versus his gradual evolution from electrons such as formed the planets; (4th) Christ as a Propitiator, versus His being preeminently the greatest Teacher of the religion of moral conduct; (5th) superimposed, versus conscience-imposed awards and punishments; (6th) individualized immortality predicated on hope-born faith, versus logical certainty of such future existence as appears a scientifically necessary consequent of inexorably operating natural laws.

Investigation and stimulation of constructive thought, on any subject, whether religious or secular, regardless of whether tentative conclusions so reached may be correct or incorrect, must result in gradual enlargement of vision tending toward final ascertainment of facts. This seems to be the single constructive and dependable pathway to all knowledge and wisdom.

General acceptance of any solution of such speculative problems as these, lies probably several centuries in the future. It is therefore futile to attempt to restrict, suppress, coerce or unduly influence involuntary individual thought upon question which, due to psychological reasons, are yet insusceptible of even proximate unity of thought.

Chemical as Well as Psychological Properties of the Human Auras and Their Colors

By J. C. F. Grumbine

Since the days of Baron von Reichenbach, who made an exhaustive psychic study of the existence of a luminous substance emanating from the human body, which, for the lack of a more adequate term he called Odylic Force, and other physicists named the Luminiferous Ether and today is desig-

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nated Radiant Matter, the Human Aura and its colors has received attention from scientists who wish to connect the psychic with the physical life and world, and who, since the discovery of the Spectrum Analysis see in these curious occult and invisible phenomena, the working of a light which hints at such rays as the X, the Bequeral, Roetgen and the Ultra Violet. As is well known among students of Psychical Phenomena of Baron von Reichbach's experiments with three or four of his subjects, after they had been put into a Mesmeric sleep and then blindfolded, he led them into a totally dark room or laboratory, to a table, on the top of which he had placed in certain four receptacles, four different mineral crystals or substances. Each somnambulist then told the Baron what he saw. It must be remembered that these subjects could not see with the human eyes, for they were in a Mesmeric sleep and blindfolded; nor could anyone whose eyes were open see in that opaque darkness. The inference is that they saw with what Lord Kelvin named, "the electric eye," and modern scientists call "Clairvoyance." Invariably, the somnambulist, as he gazed ahead of the Baron as he led each one carefully to the table, saw certain luminous colors radiating from these mineral salts. Number one gave forth an emerald green. It was gold (Au) Another, number two, radiated red green. It was copper, (Cu) Still another, number three, sent forth a white blue. It was antimony (Sb.) And the fourth was detected by a reddish flame. It was found to be iron (Fe.)

Spectroscopists have learned that chemistry and alchemy are closely related and that when the alchemists, borrowing a terminology from astrology, spoke of a planet as ruling over iron, as Mars, Jupiter ruling over tin, Venus over copper, Mercury over quicksilver and the sun over gold, they would have us believe that these planets radiated the Odylic color of these heavenly bodies. It was, therefore, not a guess, but a discovery (for science does not pursue blind alleys, but the open ways of all natural phenomena) when spectroscopists informed the world that the light of the spectrum of seven or more colors, is nothing more nor less than the visible reflection of mineral elements playing in the aureola of light and by refraction, making their presence known by what are called Fraunhofer lines; indeed, it was shown that these lines revealed by their invariable colors, both in our solar light as well as in the light of greater stars or suns, in the infiniverse of space, the presence of mineral salts as sodium,

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barium, potassium, etc., to say nothing of the various gases as helium, hydrogen, oxygen and nitrogen.

Each metal displayed its own color, so that identification of metals can be determined, whether in the earth or suns, or other planets or stars. It was Sir William Ramsey, who in 1895, discovered in certain minerals, the same gas identified by the spectroscope.

With slight differences, in careful observations and analysis, the Human Aura has been found to be a chromosphere of elemental substance, radiating from the body and displaying the presence of preponderating mineral or gaseous substances, which indicate to one who can interpret their brilliance or brightness and transparency, or their dullness or opaqueness, what state of health one is in. Mental and physical vigor and virility, or their opposites can so be delineated.

Curiously enough, the writer was led some twenty-five years ago, to make a physical and psychic study of these invisible colors, which play in the Human Aura and later on by his researches, not only to discover a color dictionary of the psychological significance of colors on the emotions but also to make a broad comparison and correspondence in tonal quality between the seven notes of the piano forte and the seven colors.*

That such a synthesis and affinity exist, is the new wonder and open declaration, not only of electro-physicists and engineers, but of musicians and artists. In other words, as was attempted recently in Cleveland, Ohio, at the Museum of Art, music was electrically transposed into symphonies of colors of amazing beauty, to the astonishment of all present!

Who knows but that in the near future the great symphonies of Beethoven and others, played by our great orchestras, will simultaneously be transposed not only into audible, but visible music, that is, we will see them on a huge screen in synthetic and harmonic colors. It is but a physical feat of raising the vibratory scale, so that we can not only hear but see what we hear.

That color is a form of chemical as well as psychological radiation, no one who has studied auras and colors will deny.

It is difficult, however, to separate the Human from the Divine Aura. The great painters, Leonardo da Vinci, Cor-

*"Auras and Colors" and "The Psychology of Color," by J. C. F. Grumbine.

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reggio, Michael Angelo, Raphael and Murillo, who specialized in paintings of the Holy Family and the Saints, clothed, as it were, the august heads of Jesus, Mary and the Saints in a halo of ineffible light. Some tinged it slightly with a golden glow. White has long symbolized purity, while yellow, wisdom, and both from a spiritual standpoint could not shine forth from any radiant human center as the head, or heart, unless the soul itself was glorified or illuminated. This is beautifully pictured in the noble painting of "Jesus as a boy in the temple" by Hoffman.

That the aura is a divine effluence, due to one's spirituality, and hence to one's spiritual influence, is the revelation which religion has set forth in its tablets of instruction. "This is the light that lighteth every one who cometh into the world. As many as perceive it, to them it maketh sons (suns) of God." "I am the light of the world." The esoteric idea is that Divine Light if once perceived, due to one's spirituality, qualifies one to shine purely as a spiritual sun, so that the radiance of the light will not be broken or refracted by a chemical screen of human elements which prove the light to be of the earth earthly, by its color spectrum.

The Living God of the Evolutionist

By Rev. Henry Kendall Booth, D.D.

"That men should seek God if haply they might feel after him and find him, though he is not far from each one of us, for in him we live and move and have our being."—Acts 17:26-27.

Last Sunday morning we tried to envisage the thought world in which we were living and to get some conception of the horizons of thought that bound our present day. We are now to see in what way this evolutionary philosophy that has grown out of the scientific demonstration of evolution has affected the idea of God, and what we today think about God in contrast with that which our fathers thought. It is safe to say that faith in God is the element common to all religions. It is not the peculiar characteristic or attribute of any one. It is the common denominator of all. No matter how far you go back into history, or no matter how widely you traverse the

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domain of human life you will find men lifting up their hearts and thoughts to some supreme Being, building temples in which to worship him, creating elaborate liturgies in which to express their praise, making sacrificial systems in which by making offerings upon an altar they sought to appease his wrath; making it plain that religion bases itself always and everywhere upon the fundamental conception of God, and that there is no religion that does not in its very heart and center contain this concept of God. It is also a fact as well that this idea of God is the basic element of all theologies—not religions but theologies—for religion and theology are not one. Religion is the life of which theology is the expression. Religion is the vital element which theology seeks to explain, and when men begin to construct theologies they always begin with their explanation of God. What is God? And I say again that it is a positive fact that you may judge of the character, of the quality, of the degree, of the force of any theology by the kind of God it holds up before its worshipers. If it be a God brutal, capricious, if it be a God august and stern, if it be a God majestic and noble, if it be a God small and mean, if it be a God tender and gracious, the theology in each case will express throughout this fundamental conception of God.

So you and I this morning are face to face with one of the great basic things in religion, and certainly we are face to face with the primary concept of theology. Now, if it is true, that any theology may be measured as to its value by the concept it holds of God, then I say to you that the new theology that has been born out of evolution and evolutionary philosophy will not suffer by comparison with the old theology in its conception of God; for the idea of God that men hold up today who believe in this new method of theological thinking is infinitely greater and grander and deeper and nobler than that of the past. Far from taking God out of the world, the new theology's chiefest contribution to men is the bringing of God back into the world; and I am here to say this morning that to every man who accepts this new theology and believes in it there has come a fresh and a grand and glorious idea of God that he never before conceived. And that we may have before us that fact and prove it, may I put before you first of all the old idea of God handed down to us by our fathers, the product of the Reformation theology, which has been held and is still held by great sections of Christendom as the one final idea of God? To this old theology God is remote. Once upon a time,

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six thousand years ago he descended out of the heaven of heavens where he dwells and made the universe and all that is in it. Some still hold that he made it in six days, others believe it is six periods, but whatever their interpretation of the first chapter of Genesis, the old theology is one in its statement that once upon a time, perhaps six milleniums ago, God made the heavens and the earth and all that is in them, and then having made the earth complete and perfect, having made man in his image complete and perfect, God withdrew from his work and only occasionally does he visit that world in person to convince men that he still exists and that he still rules the universe. These visitations are strange, unusual, spectacular revelations of God that we call miracles, and it is only in this way that the divine Being reveals himself in nature and in man by these occasional visitations of his person and presence to overwhelm and overawe men by his majesty and power. But the ordinary running of the universe and the ordinary concerns of everyday human life are matters with which God has nothing in particular to do. He dwells in his heaven of heavens in august majesty, the King of Kings and Lord of Lords and humanity worships at his throne and sends up to him its requests and prayers and petitions. While the old theology believes in a sense that God is infinite love, yet it is noteworthy that his Fatherhood is limited to his elect sons and that the Fatherhood of God is comparatively small in its scope. I was interested to note the statement made recently by our most noted American evangelist that the new idea of the Fatherhood of God and the Brotherhood of Man was all nonsense, and that the men who preached it were violating and doing harm to the conception of God that Jesus taught. That is the natural product of the old theological conceptions of God. God is not only remote, he is God of the past according to the old theology, for we do not see miracles today. You cannot point out a single illustration of real miracle that men will accept as such, within the limits of your lifetime or the lifetime of those about you. You have to go back and back and back until you touch the confines of the New Testament era before you find so-called miracle. There you find that God revealed himself in miraculous and stupendous ways. But since the New Testament was finished it is tacitly understood that God ceased to deal directly with men and that we must necessarily confine our knowledge of God not to what we can find of him in the ordinary round of our daily living, but to what is written of

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him in the Bible. Therefore, God is a God of the past. And those who hold this belief also necessarily believe with it that in this Book there is gathered up all the revelation that God has ever made of himself, and when there was written "Finis" across the Gospel of John which closes the New Testament, God ceased to reveal himself to men; that he is a God of yesterday and not a God of today; that if you and I want to know God we shall be forced to go back to this Book to find him. We shall not look about us today in nature and in life, but we shall find God only in the past. Now, there are those who hold this older view who would quarrel with this statement, but it is part and parcel of that old method of thinking. So we would say that the God of the old theology is a God of majesty and glory and power who dwells apart from the world and humanity, and who has no direct relation with either except in the miraculous interventions in times that are past; and the only hope that those who believe this hold out to us is that some day in the near future there shall be a return of God in Christ in glory in the heavens, and then and then only shall we once more be conscious of the actual presence of God.

Now with such a concept of God fifty years ago when evolution was slowly making its way into the thought of that time, as men began to understand that the universe was not yet finished but that God was still at work, or some power was still at work in the making of the world, men began to ask the question as to whether the old conception of God was adequate. And not only so, but as I tried to tell you last Sunday, as we found that man has been living on this planet for at least 25,000 years as a working being, making things and manufacturing them, because we have the products of his manufacture, men said, if God only came into life and the universe 6000 years ago, what are we going to do with this infinite number of human beings that lived and worked and wrought and suffered and agonized and prayed and died? Was God their God, or had they no relation whatever with the Divine Being? Your theology becomes inadequate at once when you confront the vastness of the universe in our day and the vastness of time behind us, and this God who could make that little world in six days and then withdraw into his heaven is not adequate to explain the facts that science has brought before us. And as men have found further that this universe in which we live not only has progressed and developed, but that there are certain fixed laws of its government and action that have never

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been violated the idea of the miracle has become less and less possible to believe; and while there are millions of Christians who still hold it (and I count myself among the number) yet it is true that the hardest thing in all Christianity for the average modern man to accept is the fact of the miraculous. That is a part of the thinking of our time and due to the revulsion from the idea of occasional interventions of God in his universe. And then we have found, also, that this human life which we know is not, as our old theology has taught us, a descent from the higher to the lower. It was said in this city recently that man was perfect at the creation and has been retrograding ever since, and that the world is getting worse and worse. Against that conception all the facts of life are arrayed. It is not true. We are more humane, we are more decent, we are more honorable, we are more pure than the generation that is gone, and we are infinitely in advance of the generation in which Jesus taught and worked and died. As we go back through the centuries we can trace a very definite and steady growth of humanity out of the mire of sin and ignorance into light and knowledge and truth and purity. It is not true that the human race fell in the Garden of Eden and has been retrograding ever since; on the contrary, it seems to be true that man has been growing better instead of worse.

And as men began to look about them and saw that the universe in which they lived had begun from very small beginnings and that there had evolved out of nebulous masses the worlds that surround us, that our world had been clothed with trees and verdure, and that after that there had come progression of life from its lowest to its highest form in man; as man looked at that vast universe and saw in and through it all that there had been a development and progress from the very beginning to the present hour, men began to ask the why and the wherefore; and while materialistic and atheistic philosophers and scientists said that it was the product of resident forces and of a power greater than ours or of some infinite mind, the Christian world began to say, there must be an intelligence behind this universe, and that intelligence is God. And then as we traced the story of human life and saw how out of animalism man had grown and how his institutions had come into being, how education had increased his knowledge, how arts and sciences had come into existence; as man looked back over his long history as man, he felt that here also there was the same force at work. And so the Christian man looking

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out upon the universe came to see that behind and above there was an intelligence and power that could be nothing else than God. How natural, how inevitable it was that the old idea of God should give way to the new; for the new idea presents us with the new thought of God's imminence in nature and of God's dwelling in man. Every process of nature, every law of her life, every growth from small to great, every sunrise and sunset, every perfection of life from lower to higher forms, everything that the universe holds is part and parcel of God. Not that God is identified with the universe and limited by it, but that the universe is expressing God's thought, that the very words of God find voice in the voices of nature; and that the universe as we see it is not a great mechanism set in motion by God 6000 years ago and then left to itself; it is rather a growing, expanding, developing thing not yet completed. God did not manufacture the universe, he has been gradually growing it. It is not a box, it is a flower. And when we think of how God has been present in every process of that universe to the present hour and that he is still making, developing and unfolding it, we get a conception of God that is infinitely greater and nobler and sweeter and finer than the old theology ever knew. And then when we look within ourselves and see how our every thought, our every wish, our every instinct, our every purpose is a part and parcel of God "in whom we live and move and have our being," as the old Psalmist and Paul in his Epistles to the Corinthians and Ephesians express so beautifully; as we see how that concept of God dwelling in man is a part, after all, of the divine revelation which men have forgotten in the past; as we see how that God of Nature expresses himself through the world about us, men came to say that this God whom we worship is not an absentee God dwelling apart from man in inaccessible glory; he is a God living and working not only in the days of Abraham and Isaac and Jacob and John and Paul and Jesus; he is the God of the twentieth century and the God of today. As we think of the whole sweep of that vast power and purpose of God from the dawn of time to the present and find in and through it all the constant continuous evidence of his power and wisdom and goodness and love, it seems to me that we are ushered into the presence of a God who is greater and nobler and finer than the God the old theology presented. And not only so, but the practical conclusions of this doctrine lead us to a conception of life also that is greater than the past, for if God be in and of that Universe

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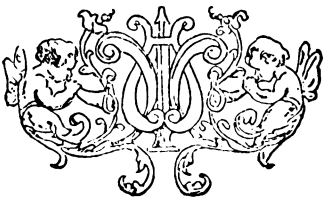
about us so that we cannot think or feel or act without his power or wisdom, if everything that we are and have comes from him, then it is a sobering thought and leads any man to seriously look within himself and to ask whether he has any right in a world so wonderful and in the presence of a God so infinite to do anything that will in any way hinder that divine purpose in himself. He is not a fallen being getting worse with each succeeding generation, but a being that is growing into the image of God more and more, and anything that he does to stop or harm or hinder that process of growth of soul is a thing that he is doing not against himself but against God. They say that the new theology has taken away the fear of God. Yes, in the sense in which men feared him in the past, but just as Jesus Christ took the old law about murder and said, "Thou shalt not kill, yet I say unto you, ye shall not even have a thought of hostility or hatred toward each other." Just as he took away the sanction of that old law that held the penalty until the close of a man's life, and put the penalty within, so in the same way this new conception of God has taken the fear out of the domain of judicial procedure and has made the fear of God a something within us. We do not fear that judgment throne before which the world shall all stand; we fear that automatic judgment seat that God has set up within us. We are conscious that the judgment is not to be passed thousands of years from now upon our life, but that every day we are being judged by ourselves, by that inner life that is God within us, being judged for what we do and say and are. So I say to you that this concept of God has brought home the responsibility of life to men as nothing ever did. While men may fear and cower before law and penalty, they fear infinitely more their sin against love. God is not simply an august Judge and Ruler sitting on a distant throne before whom are ushered in fear and trembling the people of the earth. He is rather the God who dwells within us and loves us and died for us and sacrificed himself for us in Christ; and when we sin we do not sin against some iron law, we are sinning against our own better selves and against the love that is within us. A man may transgress the law of the land and may not feel very repentant for so doing, but let any man sin against his child, against his wife, against his mother, and he knows a remorse that no violation of the law could ever bring because he sinned against love. Therefore I say to you that this new conception of God brings home the responsibility to men

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for living right lives as no concept of God ever presented before. And on the other hand what infinite opportunities open before our human life if we thus believe in God. He is not a Being remote and distant, but a Being.

"Nearer to us than breathing,
Closer than hands and feet."

He is a Being "in whom we live and move and have our being." If God's love is being revealed to us each day, each hour, each moment, if we are so near that we can find his care and love manifest each day, how infinite the possibilities for our lives. For you and I are not living our own lives, we are living God's life. We are not working out our own destiny, we are working out the purpose of God. In that famous phrase of Paul, "We are laborers together with God," or as a famous astronomer said, "I have been thinking God's thoughts after him." This is the God of the new theology, this is the living God dwelling in all life and all the universe, not a God distant and remote from men, but a God that is near to us all. And it seems to me that we today confronting what this new thought has brought us of God owe to it a debt incalculable, because those who have once grasped this truth have come to a new life, a new outlook, a new spirit, a new inspiration. For God is the living God, the same yesterday, today and forever, in all the universe and in all life. We think his thoughts with him, we live our lives with him, we reach out into infinity with him, and some day we shall go home to be with him forever. That is the God with which evolution has presented us, that is the God of today.



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STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUIRED BY THE ACT OF CONGRESS OF AUGUST 24, 1912,

Of REALITY, published monthly at New York, N. Y., for April 1, 1925.

State of New York, County of New York.

Before me, a Notary Public in and for the State and County aforesaid, personally appeared Herold S. Robinson, who, having been duly sworn according to law, deposes and says that he is the President and Business Manager of the Reality and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 443, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are: Reality Publishing Corporation, 17 West 42nd Street, New York, N. Y. Editor, Dr. Harrison G. Dyar, 17 West 42nd Street, New York, N. Y. Managing Editor, None. Business Manager, Herold S. Robinson, 17 West 42nd Street, New York, N. Y.

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.

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HEROLD S. ROBINSON, Business Manager.

Sworn to and subscribed before me this 1st day of April, 1925.

(Seal) EDITH WOLFE, Notary Public

Commission Expires March 30, 1926.

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REALITY

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

For Constructive and Progressive Thinkers

SCIENCE AND RELIGION MADE ONE AT LAST
By A. Emerson
(Continued from May Reality)

THE MENAGERIE WITHIN
By Luella F. Phelan

THE SPIRITUAL OUTLOOK
By J. C. F. Grumbine

GHOSTS AND OBSESSIONS
By Axel Emil Gibson

VOL. IX JUNE, 1925 No. 6

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The Bahai Movement

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

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

BAHAISM: The religion of the disciples of Baha'o'llah, an outcome of Babism.—Mirza Husian Ali Nuri Baha'o'llah was born at Teheran in 1817 A. D. From 1844 he was one of the first adherents of the Bab, and devoted himself to the pacific propagation of his doctrine in Persia. After the death of the Bab he was, with the principal Babis, exiled to Baghdad, and later to Constantinople and Adrianople, under the surveillance of the Ottoman Government. It was in the latter city that he openly declared his mission, . . . and in his letters to the principal Rulers of the States of Europe he invited them to join him in establishing religion and universal peace. From this time, the Babis who acknowledged him became Bahais. The Sultan then exiled him (1868 A. D.) to Acca in Palestine, where he composed the greater part of his doctrinal works, and where he died in 1892 A. D. (May 29). He had confided to his son, Abbas Effendi (Abdul-Baha), the work of spreading the religion and continuing the connection between the Bahais of all parts of the world. In point of fact, there are Bahais everywhere, not only in Mohammedan countries, but also in all the countries of Europe, as well as in the United States, Canada, Japan, India, etc. This is because Baha'o'llah has known how to transform Babism into a universal religion, which is presented as the fulfilment and completion of all the ancient faiths. The Jews await the Messiah, the Christians the return of Christ, the Moslems the Mahdi, the Buddhists, the fifth Buddah, the Zoroastrians Shah Bahram, the Hindoos the reincarnation of Krishna, and the Atheists a better social organization! Baha'o'llah represents all these, and thus destroys the rivalries and the enmities of the different religions; reconciles them in their primitive purity, and frees them from the corruption of dogmas and rites. For Bahaism has no clergy, no religious ceremonial, no public prayers; its only dogma is belief in God and His Manifestations. . . . The principal works of Baha'o'llah are the Kitab-ul-Ighan, the Kitab-ul-Akdas, the Kitab-ul-Ahd, and numerous letters or tablets addressed to sovereigns or to private individuals. Ritual holds no place in the religion, which must be expressed in all the actions of life, and accomplished in neighborly love. Every one must have an occupation. The education of children is enjoined and regulated. No one has the power to receive confession of sins, or to give absolution. The priests of the existing religions should renounce celibacy, and should preach by their example, mingling in the life of the people. Monogamy is universally recommended, etc. Questions not treated of are left to the civil law of each country, and to the decisions of the Bait-ul-Adl, or House of Justice, instituted by Baha'o'llah. Respect toward the Head of the State is a part of respect toward God. A universal language, and the creation of tribunals of arbitration between nations, are to suppress wars. "You are all leaves of the same tree, and drops of the same sea," Baha'o'llah has said. Briefly, it is not so much a new religion, as Religion renewed and unified, which is directed today by Abdul-Baha.—Nouveau Larousse Illustre, supplement, p. 60.

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TO SOLVE THE WORLD PROBLEMS

Twelve Basic Bahai Principles

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

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

—ABDUL BAHA.

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REALITY

An Independent Bahai Magazine

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

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

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

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EditorialS

"RAIN"

The phenomenal interest which the public takes in this play, "Rain," is a sign of the times. For the play itself is a ruthless arraignment of the fundamental conceptions of Christianity, or indeed of all religion, as religion is customarily conceived. God, as interpreted by the "man of God," the Rev. Alfred Davidson, is seen to be an arbitrary tyrant, who desires punishment and atonement from every victim without any regard to the justice of the case; while the "man of God" himself proves in the end a very ordinary mortal. He subdues the wayward Sadie Thompson by a process of prayer akin to the "third degree" or actual hypnosis; but forfeits her respect and his power by himself falling a carnal victim to her charms, from which predicament only suicide rescues him. None of the characters appeal to us except Sergeant O'Hara, a man, if a little of the "dumb-bell" as he says of himself. The play leaves an unpleasant taste in the mouth—and yet the people flock to see it.

Now this can only indicate that the people like to hear the conceptions of orthodox religion denounced, or at least they are willing to listen to such denunciation. A good sign we call it. Criticism of the old theories and philosophies must be tolerated before new ones can take their places. The new ones are ready waiting, and so plays of this sort and the public interest they arouse are not, we think, to be deplored. Religion has been fettered to the hitching-post for the last two thousand years, and the fetters are yet strong. They must be severed before religion can take its proper place as guide for the ideals and motives of men. So, long may it "Rain."

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A CORRECTION

I think it was William Q. Judge who pointed out that an organized society should be regarded as a tool of the movement it represented, and not to be considered as that movement itself, monopolizing or containing it. The society is the tool by which the movement is spread and through which it functions; but there is nothing to prevent a movement from having more than one tool. This is too often lost sight of, and the tools get to hacking one another instead of tilling the none too yielding earth.

But to depart from metaphor and reach the subject we are approaching, Abdul Baha came gradually and apparently without his own intention to the position of head of a certain organization supporting the Bahai Movement, or we should say an instrument of that Movement. On his death, the lines of organization were tightened, for Shoghi Effendi, his grandson, assumed leadership under the title of "Guardian of the Cause," and became titular head of the "Organized Bahai Cause," a tool of the Bahai Movement as we have said.

In a circular dated at Haifa, Palestine, March 5, 1922, Shoghi expressed excellent commendable sentiments; but in the course of his remarks he makes one little slip, which it is our purpose here to correct.

"To this attitude of good-will, of forbearance and genuine kindness to all, must be added, however, constant but unprovocative vigilance, lest unrestricted association with the peoples of the world should enable the very few who have been definitely pronounced by the Master (Abdul Baha) as injurious to the body of the Cause to make a breach in the Movement."

How can the unregenerate ever repent and return if the eyes of the faithful are fixed on them with continual vigilant suspicion? They cannot repent, and the general idea has prevailed that these were unforgivable and utterly lost. This was called to the attention of Abdul Baha, and we give his reply, which speaks for itself.

Haifa, Syria, August 13, 1914.

A clipping was translated to Abdul Baha, which had been sent to him by the author of it, in which it was stated that violators of the Covenant would never be forgiven, and that they were lost.

Abdul Baha said:

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"There are people who enter this Cause with preconceived ideas, and finding that these cannot be grafted on the Bahai Revelation, they become dissatisfied and leave the Cause. Nevertheless this Door is always open to such and is never closed in their faces.

The quality of mercy is unrestrained. God is ever forgiving, and will accept the sincere repentance of His wayward children. He will never close the Door of His Kingdom. Man must adorn his heart, likewise, with the unchangeable attribute of mercy.

No matter how low the sinner has descended, how perverse has been his character, yet through the power of repentance and the love of God, he is capable of complete regeneration. If God shuts the Door of His Mercy to us, at what door shall we knock? If He drive us from His presence, to whose garment shall we hold? If He is unmerciful and harsh toward us, as certain people are (referring to the writer of the clipping), then where is our hope? No! God's power of forgiveness is universal. With this power He performs miracles and changes the metal into gold. His love is as wide as the world; nay! nay! It is limitless, boundless, a shoreless fathomless sea of spiritual Love. Let sinners go to this Sea and they will be washed of all their stains and blemishes no matter how black. The Sun of His generosity and compassion is shining over all the creatures. Let those who are chained in the prison of self and desire break their fetters, leave their dark cells, come out into God's own sunshine, and bask in the soft warm rays of His Clemency."

THESE FUNNY FEMINISTS

According to the daily press, a certain Mrs. Herbert B. Little, who before her marriage was Miss Ruby A. Black, desires to get a passport from the State Department, but insists that her maiden name be used without any reference to that of her husband. Because demurrer has been made to such action, "all the legal resources of the National Woman's Party are going to be brought to bear in an effort to have President Coolidge alter the passport regulations" so that Mrs. Little can legally represent herself as Miss Black and thus preserve her "inalienable right" to use her "own name, not some alias insisted upon now by sticklers for antiquated rules and customs."

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It is impossible to repress amusement at these antics. Yet the question of names is a simple one. A name is not private property or an "inalienable right;" it is an identification mark for the rest of society to know you by, to commend occasionally, and more often, quite deservedly, to blame and to apprehend you by. If this lady were alone in the world, she would have no name. She does not need the name now; we do—the rest of society. Her name is none of her business; it is ours. We call her what we like, and if we have established rules and customs for the application or change of names, that is our right and our privilege with which she has nothing to do. Having married, her husband's name is hers, and she cannot resume her maiden name unless divorced and given that specific right by the court. These are the rules which we have established, to which she will be well advised to conform.

There are three general methods of naming in use. First is that practiced in the Orient, where individuals have only given names, to which they may add titles. Mohammed, the son of Ali, the son of Ahmad, for instance. In western countries, a difficulty was experienced in that we cannot trace lines of descent by the names on this method. The surname or family name was therefore devised, and of this there are two variants. In many Spanish countries the husband takes the wife's name, adding it to his own. Thus if Miss Black had been a Spaniard, she would have changed her name only as far as the prefix. She would have become Mrs. Black instead of Miss Black, while her husband would have been known as Herbert B. Little Black, and their children would bear the surname Black. This traces descent through the female lines. All other western nations have preferred to trace the descent through the male line, and therefore have decreed that the wife shall take her husband's name, and the children bear his surname. It is simply a question of public usage which method should be followed; but once a method has been adopted and has been in use for many years, nothing could possibly be gained by changing it. The value in the method is its stability. If it is subject to change, its value is lost. Spain traces descent by the female lines, we by the male lines. It would be convenient and instructive if both lines could be followed; but they cannot be on account of the practical difficulty. Every nation has to choose; and once chosen, the matter is settled. Unruly individuals will please subside.

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WE ARE WITH YOU, FATHER RYAN

The following item appeared in the Washington Star, April 3, 1925.

"There is more danger of America becoming depopulated than overpopulated," Rev. Dr. John A. Ryan of the Catholic University told the Cosmopolitan Club at the Franklin Square Hotel yesterday during an address on birth control.

He said that in order to keep the present population of the country each family should consist of three and seven-tenths children. He said that the people of the Middle West and the college graduates were falling far short of reproducing themselves.

Dr. Ryan declared that birth control would not result in a benefit to the working class in the long run and stressed that, besides the moral issue involved, it would tend to bring about a life of ease, a lack of responsibility and self-assertion that would not be conducive to the production of a sturdy and self-reliant race. He deplored what he said was society's trend toward "rotten hearts and flabby intellects."

He said the largest number of the world's great men came from families of more than six children. Dr. Ryan declared that the Catholic Church would never alter its position in regard to birth control.

The Menagerie Within

By Luella F. Phelan

THE APE

A study of the menagerie within sets the background against which we throw the perspective of what we may be by properly directing our impulses.

Every animal characteristic that we possess is good if we know how to use it. A review of sociology, biology, physiology and psychology will give the facts concerning organic and inorganic forms of protoplasm, of the higher and lower forms of life. When we consider the processes of evolution the mystery as to the essential difference in human beings will stand revealed.

You need no introduction to the ape in human form. You meet them on every hand throughout your life, encounter them

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piecemeal and see portions and aspects of them in your daily experience, but it is not natural to believe that anyone sees the ape in you. Nevertheless each one of us can claim a goodly share of this characteristic.

Throughout the ages men have been judged by their actions without intelligent consideration of the actuating forces. We need and want more wise direction of the forces in human life. We want less of prohibition, for people will act right when they undertasnd.

We have said that every statement of truth is but a half truth. The other half of the truth is found in the mind of the one to whom the statement is presented. Every impulse in human life has its proper and legitimate sphere of activity into which, if it be guided, it may have normal and healthy expression, but if it is suppressed or prohibited it finds expression in some wrong way. For instance:

The ape characteristics possess their good and bad side. In a good sense to ape is to emulate, imitate or take the form or appearance of the qualities, attributes, attainments, success and worthiness of others. In a bad sense it is to copy with servility, affect, imitate with effort, to falsely counterfeit and futilely mimic. One is contemptible, monstrous and ugly. The other is praiseworthy, legitimate and commendable.

Man is a miniature world containing in his organization all of the material elements, forms of life, instincts and propensities found in plant or animal, together with those additional elements that lift him above the animal kingdom and give him characteristics of a man. Man is the builder of his body—the temple in which he lives. He builds as he thinks—for thoughts are things, they are the tools which he uses in the building process.

It is for each one of us to say whether we want to take with us into the temple the ape to mimic, to mock, to spy, to cringe and to take from us all individuality, visualization, initiative and originality. We must decide whether we are to be creative or mimetic. We must decide whether we will be climbers and catch by feet and claws to every caprice or bubble of honor or position that passes in front of our grosser self or whether we will keep our poise and equilibrium and be strong enough morally to earn our right to possess the things desired by our own worthiness, or big enough to do without and keep our fineness of soul. We must decide whether we will smirk and grin or be strong enough to have opinions of our own.

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It should be our aim to understand man in all his attributes, physical, mental and spiritual. When we do this we can then understand the whole world. We cannot deal effectually with the great problems of life—such as labor and capital, social ethics, citizenship, education, religious liberty, or the unfortunate manifestations of human life—such as vice, intemperance, pauperism, insanity and crime—until the masses of the people have a more thorough understanding and knowledge of the impulses in human life from which all these conditions spring.

We must each serve our own generation and then give way to let others succeed us. We are each the outward expression of impulses inherent in human nature to be found in every individual—Principles that are eternal with the gods.

"Some are born great; some achieve greatness and some have greatness thrust upon them." All things being equal it is better to be born great; nevertheless the one who deserves most credit is he who achieves greatness. Very often one has greatness thrust upon him before he has gone through the grades of the school of experience that fit him to maintain his greatness,—then he is a misfit. Welcome the hardships of experience that turn life's pathway rough, for rebuffs and obstacles are the measuring-rod of the soul's worth.

Science and Religion Made One At Last

By A. Emerson

(Continued from May Reality)

Many thinkers have endeavored to sum up this work in a single phrase for he who runs to read; they have striven to formulate a simple statement which would catch the eye and appeal to the imagination as being a solution of the world-wide difficulty and suffering. There is for instance H. G. Wells' "Love and Fine Thinking;" another refers to "Spiritual Thoughts and Soul Longings;" then we read about the "deepening of consciousness;" while still another speaks of "Personal Responsibility and Hunger for Truth." All of these are good expressions of the right attitude of soul, the basis for design so to speak, in the inner finer world; for just as flowers need the light of the sun the true and beautiful things of the mind and soul which nourish the finer body can only flourish in the

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light of tolerant thought and constructive feeling. The statement by Gautama Buddha that "What thou see-est thou be-est; what thou watchest thou dost become like" is in exact accord with modern ideas of constructive psychology and conscious evolution.

The right formula involves the profession of no creed, the observance of no rite or ceremony, nor the acceptance of any dogma; and it belongs exclusively to no specially favored group or secret society. The right acts and self-sacrifice which are the complements of constructive inner work are as much within reach of the ignorant as the learned and as available to the poor as to the wealthy, who, if equally earnest and sincere, soon find themselves side by side in a new comradeship the like of which had before been deemed impossible and that is possible in no other way.

This then constitutes the internal spiritual work; a retirement to the inner world by shutting off impressions of the outer world; the turning on of the power, which is the longing and aspiration for Divine Love to energize the soul; the creation of a proper atmosphere of constructive happy feeling in which to produce the inner life of beauty, radiant health and confirmed serenity.

Then what?

Each case will differ according to station, degree of unfoldment and the particular need of the individual. In all probability, with the great majority who are not familiar with "the abode of Nearness" the first product will be Assurance—the positive knowledge that you are an indispensable unit in the cosmic plan, that there is a definite place and a specific work for each one, accompanied by the certainty that the whole universe conspires to take care of **you** while the right attitude is maintained. "I knew My Love in thee, therefore I created thee. My Love is My Fortress. Who enters therein is rescued and safe; whoever turns away from it is led astray and perishes."

Then will come a sustained control of the appetites of the body, for the finer and more controlled is the physical body the finer and more powerfully organized becomes the inner subtle body, the two acting and interacting. The craving for excessive meat, condiments and starchy foods disappears while in its place there comes a delight in the eating of fresh fruits and vegetables, whole grains and uncooked foods, with a zest for breathing deeply and exerting the muscles. Walt

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Whitman visions the ideal "Of Life immense in passion, pulse and power, cheerful, for freest action formed under the laws divine."

Then as all the fine machinery functions properly there comes a sense of unity with all people, a oneness with all life, freedom from jealousy and envy, a capacity for meeting hate with love, and a bubbling fountain of joyful tranquility that cannot be quenched by the direst fate.

And as the process of refinement goes on the horizon widens; the inner finer body grows strong; it conforms more and more with the laws of nature and expresses itself in ever greater service and joyful usefulness.

The next most astounding fact made known, if it is at all necessary to emphasize to some reader, is that, whatever help and assistance, so far termed "inspiration" or "divine guidance," humans in outer dense world ever had, do and will have, from inner finer world, is from real human beings, regardless of the names and titles primitive and ignorant in all the past have given them. Thus, for instance, though the "wise" ones and millions at large in the time of Joan of Arc in their incredible ignorance and blindness believed "the Voices," that guided and directed her in liberating her nation from selfish dominance and oppression, to be of or the "Devil" himself, and as inhuman "gratitude" or "thanks" for her extraordinary service she was imprisoned debased and actually burned at stake, so done by her own people and by order of the high Church, the make-believe direct representative of the "Creator" of the universe, were actual real human beings in inner finer world. And how incredibly ignorant, yes actually primitive, people at large still are, it is only necessary in passing to briefly point to one crude primitive absurdity still commonly believed in as absolute truth, when the greater mass of all beliefs in "Gods" will fall as worthless rubbish never again to hamper human progress, at least not to the truly intelligent progressive thinker. Since the world is seemingly hypnotized by the Jews' own egotistic bombastic claim to greatness, notwithstanding they are in fact the world's most selfish greedy crafty and spiritually blind people, with but one great exception, and he had only a Jewish mother and was murdered by his own people, and have borrowed and use the make-believe "God" of the Jews, it is only necessary, to point out, that if their wonderful "Jehovah" actually existed, and for instance, as reported, contrary to immutable laws of Nature, had the "Sun

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and Moon stand still for three days" to enable, and even directly aided, the invading wandering Jewish desert tribes to kill off slaughter or annihilate the people of the rich Palestine which the Jews as robbers and murderers took possession of, then such being, if he existed, would indeed be an inhuman Monster, or what the make-believe "Devil" is pictured or imagined to be. And so incredibly crude and primitive, and much similar to the instance just pointed out, is much or the greater part of all Jewish concepts of life and evolutionary development in inner world, when compared to actual facts and scientific presentation, as to actually be wholly unfit for truly enlightened progressive human beings, and even a great hindrance to true human progress.

The next most astounding fact made known is, that not merely does the law of gravity operate throughout inner finer world, but the great Law of Compensation, that exists throughout great Nature, as well as in and throughout every human being, is in inner finer world seen in its supreme aspects. For in inner finer world, where matter is extremely fine and very high in vibratory activity, and likewise very responsive to the forces that operate, it is claimed to be a positive fact that every act, thought and even intent, conditions, or tends to condition, coarsens or refines, dulls or raises the vibratory activity, clothes in darkness or light, the inner finer body, in such exact and wholly impartial manner, that the human individual in inner world is known and shows himself in his "true colors." And these two great far-reaching laws of Nature, the Law of Gravity and the great immutable Law of Compensation, operate with such great exactness that the individual is seldom "out of his sphere" or where he rightly belongs, according to his status of evolutionary development, at each given time, which condition of status it is wholly within and up to the individual himself to alter, as, or when, he chooses, so much so, that the individual is literally "the Captain of his own Soul," or the sole arbiter of his own destiny.

The next most astounding fact made known is, that the long inherited today commonly believed "Fundamental" dogma termed the "Vicarious Atonement," or that it is possible to shift shirk or evade Personal Responsibility and Moral Accountability, to other shoulders than one's own, is utterly and wholly false, and nothing but rank viciously misleading pagan sophistry. And to the many who come from outer dense plane to real inner finer world, this is indeed one of the first and

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most important lessons taught to the millions who need it, and one that must be learned before the individual can make rapid strides onward and upward to heights of progress, which hint the progressive, who has it yet to learn in some measure, will heed and profit by, right here and now, for his own great good.

The next most astounding fact made known is, that notwithstanding it is today commonly believed and taught each human attains his or her highest reward or status in inner world by virtue of mere believing implicitly in some one of the many existing creeds, dogmas or superstitions, inherited from days of primitive or stolid ignorance, and the more absurd they are the more effective they are claimed to be. One of the first and most important lessons taught to the millions upon their arrival in inner finer world, is that the "Living of a Life," exactly as stated in preceeding paragraph, is what determines his or her exact status and reward by Nature in inner world, and to be made immensely better and happier, or worse, as the individual chooses and acts.

The next most astounding fact made known is, that various exemplary forms of Government, ranging from perfect democracy to beneficent autocracy, exist among our fellow humans in inner finer world on the various planes for and among themselves, so that our perplexing political, social and even economic, problems could be so clarified and get immediate and perfect solution, would but humans here study and observe the governmental forms, educational methods and true human or social intercourse there.

The next most astounding fact made known is the reason why humans in outer dense world have so little real knowledge of and direct cooperation with their advanced fellow humans in real inner finer world, which, in short, it is clearly shown, is nearly wholly due to their own ignorance, exactly as wireless or the intelligent use of electricity was denied outer world tens upon tens of centuries. For so utterly or incredibly steeped in ignorance, misconceptions and superstitions, is the entire mass of humanity in outer dense world still to this day, as to the exact conditions of life and evolutionary development in inner finer world, where they not only deny the reality of real inner finer world and their real fellow humans there, but so ignorant, that were one or the average person in outer world to "hear a voice" from inner world, as did Joan of Arc, he would at once believe and shout that he had heard the voice

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of "God" the "Creator" of the universe, even though such voice be only that of his own departed grandmother or of some ignoramus in inner world on the lower stratas. And so utterly unfit and unprepared is the average individual on outer dense plane for intelligent exchange of thought with a progressive and even slightly advanced in inner finer world, that it would be about as much waste of time and effort from inner finer world, as if a busy learned university professor were to spend his time and efforts on the most primitive persons steeped in superstitions, or on mere children who still firmly believe in Santa Claus. And so great is still intolerance and ignorance that the face of one who "hears voices" others could not see or hear would be, such person would by at least ninety out of every hundred be declared as fit for the insane asylum, and if priests and ministers at large were to cast their votes, such clairaudient person would by overwhelming vote be declared as possessed or obsessed of the "Devil" or "evil spirits."

The next most astounding fact made known is the reason or reasons why scientists on outer dense plane of matter so lamentably and wholly fail in making scientific demonstration of inner finer world, which are many, but mostly due to their persistent attempts to do so through "mediumship," or the destructive process, and to their failure to recognize and use the independent or constructive method, as, for instance, the scientist Emanuel Swedenborg so strikingly did during twenty-seven years. And it is most forcefully shown in these two most remarkable works, that as soon as scientists will use the independent or constructive method in fully rational manner as there made known, then, to their great surprise and benefit, scientific demonstration of and direct communication with real inner finer world will be as easy and common as ordinary radio or wireless is today.

Few as these striking points are, they are a fair sample of this most extraordinary work as a whole, and of that great flood of "Light" and "More Light" the mass of facts therein presented reveal. The sub-title of this very remarkable work is, "What Science Knows of the Spiritual World," and to the reviewer, at least, it seems that no better title could possibly have been found. The work, aside from most valuable presentations from advanced scientists in real inner finer world, is by J. E. Richardson, the author of "The Great Work," and several other valuable contributions. As "The Great Known" is volume IV of the Harmonic Series it forms the great climax of

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this powerful scientist-writer of most unusual scope and great depth. And to the progressive thinker, who sincerely seeks definite knowledge on the great problems of life, the reviewer would highly recommend both these works, not merely for one or two hurried readings, but as constant companion volumes of highest value or importance. This new remarkable book is printed or published by the The Royal Press, 8186 Marmont Lane, Hollywood, California, and as the well known publishers R. F. Fenno and Company in New York have the distribution of the Harmonic Series directly in charge, either of these concerns will undoubtedly upon inquiry supply what further information the interested reader may desire.

Since review without severe criticism would to most readers seem incomplete, the reviewer will here add his two points of criticism, if such it may be called. And the reviewer's first criticism is, that he thinks the author's liberal use of the antiquated word "spiritual," in referring to real inner finer world, is a stumbling block to clearest understanding of the great "Kingdom Within," partly for the reason this word has in all the past, down to most primitive of times, been clothed in and surrounded with the most primitive concepts possible, even to points of stolid ignorance. And the reviewer further thinks the word "spiritual" is almost wholly out of place in a most important scientific work, and would advocate the complete discarding of that word to the rubbish heap together with other primitive words and concepts, for the simple yet all sufficient reason inner world is actual and real, and a part, or the larger half, of great immense Nature. The second criticism, however, concerns the very important far-reaching subject of Sex, which the reviewer thinks need, should or might have had, fuller treatment, so as to be of more benefit here and now. While the author has devoted an entire chapter to the subject of Sex it must be admitted same by far concerns life in inner finer world, and perhaps rightly so as this new book by title and treatment concern inner finer world, and while the author no doubt intends to treat this subject much fuller in his next promised work, whose title is to be "The Great Quest," which in turn may require another twenty years for its forthcoming as did the last volume, it is certain many readers and foremost thinkers would surely have welcomed the next promised utmost practical work, how to attain perfect health and happiness, here and now, far more than "The Great Known" just published. And as an estimate

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of how utmost important and sorely needed a fully rational knowledge of sex is today the world over, attention is here called to the fact that Mrs. Margaret Sanger, the foremost true champion and exponent for rational knowledge in matters of sex, has named her latest book just out, and birth control alone therein treated, as, "The Pivot of Civilization." Therefore, every progressive reader of this review, or of "The Great Known," will do well to immediately press its master author for the next in order promised volume, or at least, for a fully rational treatment of Sex, for application here and now. And if the reviewer might be permitted to add a suggestion in just this particular, it would be this emphasis since we know how extremely intolerant the world's mass of little-thinking and creed-bound fellow humans are, even to the extent to put to death such true benefactors as, Jesus, Socrates and Joan of Arc, and what is more it may, or might, be a similar calamity to the author of "The Great Known" himself, if, when you press him for unusual knowledge you fail to give him the highest assurance that such knowledge will be used rightly, or with utmost discretion, or in the manner lofty advanced "Friends of Light," real progressive fellow human, in inner world, may devise or suggest for the use of such unusual knowledge, from progressive to progressive.

In brief summary, "The Great Known" is above all a work for the most progressive of scientists the world over. Exactly as each new great stride in science and invention seems at first impossible or incredible, as did ordinary radio or wireless even ten years ago, so they quickly become wholly natural and commonplace when once rightly understood. Thus when once the strangeness of and as to the reality of inner finer world wears away, and when we find communication with fellow human in real inner finer world to be an actual positive fact, then, it is clearly to be seen, that we shall make rapid and astounding strides in explorations and frequent excursions into real inner finer world, exactly as we now do through travels to and in foreign countries, or from continent to continent, either in person or by wire, or wireless. And inasmuch as this new book is directly dedicated to scientists, or to the most progressive intelligence of the age, it is the sincere hope of the reviewer that scientists, in particular, will both read and demonstrate the scientific claims and facts so masterfully therein presented. And when scientists at large in word and fact repeat that scientific demonstration, and make it known

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with the force scientific facts rightly should be presented, then they will realize that they are indeed the true light-bearers to humanity at large.

As closing or final words to this review of a most remarkable or epoch-making book, literally, science and religion made one at last the writer can think of nothing more appropriate than to quote a brief poem penned by a great Student and Free-Mason as a tribute to its companion volume, "The Great Work," and its source. And this great Mason is no less a person, than Judge George Fleming Moore, now Emeritus Past Grand Commander of the Supreme Council of the Scottish Rite, the acknowledged Mother Council of the World. And so great was his estimate of "The Great Work" alone, for every Master Mason or true and free "Builder" of the "Temple of Human Character," that he deemed it the very heart of true Masonry in all its true spiritual significance, and giving actually the long "Lost" and much desired, "The Grand Masonic Word." And as the great True Teacher Jesus is shown and conclusively proven to have been an Initiate or Master of the same great source of Spiritual Wisdom, and to have spent his mysterious eighteen years, from twelve to thirty, among the Spiritual Masters or "Wise Men of the East" or Orient in intensive special schooling and training for his Great Work, the venerable Judge Moore addressed his poetic tribute "To The Great School," as follows, which word or hint to the true Mason, who sincerely seeks "Light" and "More Light," should be sufficient, coming from the high authority it does, to obtain both volumes, and transform them into living experience, so that "Light" and "sublimity," as symbolized in the sublime degree of a Master Mason, may be fittingly exemplified:

"O Beacon Light of Truth Divine!
That through the ages blazed the way
To higher planes of life and love,
We hail thy radiant beams today.
Once more "The Word," for ages lost
To careless heart and heedless soul,
Is found by him who gains the heights
Of moral worth and Self-control.

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O Great School! wisdom's fountain-head
And treasure-house of ancient lore,
Still Guard the rugged Southern Road,
And open wide the Temple-door,
That he who 'mid life's' ceaseless din
The Talisman finds may enter in."

HARMONY

By Edwardus

Soft was the twilight as shadows there crept,
Rose blush of the sky in halo was kept
'Mid glory of gold. Enchanting the charm
In the stillness found of the twilight calm.
No throb of the throng with its chafing burr
Nor rustle of leaves on the breeze to stir—
But hushed in silence! Bewitching the hour
In-drawn to commune with that Greater Power.
So beguiled in thrill of a joy to know,
Like the crystal stream from a fount to flow—
A Fount so Divine! At its living stream
Where the thirst is quenched, and the joy-lit gleam
Of the love-light ray, with a peace benign
In the stillness breathes, as a sacred shrine;
The shrine of the soul arisen in quest
As the twilight loomed with its peaceful rest.

And the moon arose with her beams to shed
In the soft pale light of her silvered tread;
And the star-lit orbs o'erhanging above
In their curtained mists, so breathed of the love
Enwrapt in the night as a fadeless scroll
In rhythm of grandeur's Eternal roll,
Telling of beauty! Harmonious sway,
Attuned as the heart reflected the ray
With the twilight gleams. And the halo there
When the rose-tints glowed in their love to share
The unity found in the silent thrill
Of harmony merged in the Father's will.

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The Spiritual Outlook

By J. C. F. Grumbine

The spiritual outlook resolves itself into terms of religion, rather than science, and for the simple reason that religion specializes on spiritual realities, while science deals with material facts. Therefore, it will be difficult to make religion scientific or science religious in the strict sense of the meaning of these words.

The alleged irreconcilable conflict and controversy between science and religion grows out of these irreconcilable terms, and not because truth cannot be determined in terms either of spiritual or physical knowledge. If as Du Prel has explained in his "History of Mysticism" that "truth is the agreement of representation with reality," the disparity between science and religion, if there be any, must be in our discernment and understanding of the difference between phenomena and noumena, on the one hand as the field and limitation of scientific investigation, and psychic and mystical phenomena on the other hand as the field and limitation of religious research. If once, however, the limitations were removed and science as well as religion established their hypotheses of life or spirit on simple facts, then the conflicts between science and religion would be at an end. Such a book as Thomas Paine's "Age of Reason" or "Geometry and Faith," by Dr. Hill, former President of Yale University, and "Man and the Universe," by Sir Oliver Lodge, would be superfluous.

The word "miracle" as modernly and liberally interpreted has for its object, not the establishment of the diety-ship of Jesus or any other great teacher, whether Krishna, Buddha, Zoroaster, Confucius, Moses, Mohammet or Baha Ullah, but the divinity of life; not the proposition that the "biological" process of evolution, of birth, life and death must be superseded by the "supernatural," but that life is immanently divine, and that all its forms, processes and culminations are subject to unchanging and Eternal Law.

This is the crux of the whole controversy between science and religion. The minor disputes relative to creation, the virgin birth, the atonement, future rewards and punishments and the personality of God are unimportant, save as dogmas of theology. The rapid passing of these dogmas may now be traced to the age of reason and science. Whatever mystical

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interpretation may be given to these dogmas are the result of psychological and spiritual experiences, rather than historical facts and doctrinal inferences. In truth, such experiences exist in the soul, even if or when the dogmas prove to be untrue, because psychically they are universal to the human race in the higher stages of its spiritual unfoldment. The cant of ceremonial and civic religion is evidence of their uselessness and obsoleteness. Time was when a religion might have been improved by a rationalization of its ritual, as well as its creed. Now, such a process would whittle away its authority. The less mysterious and the more scientific a religion becomes, the more is it accepted as a matter of course and the less does it appeal to the masses of the people. Why this is so, is one of the anomalies of the times. When a religion is divested of mystery and no longer inspires fear of death and terror of the hereafter, the more does it become unpopular and uninteresting.

Religion is, or should be, the revelation of divine love and service, as exemplified in the Beatitudes and the Golden Rule, and why so much importance has been and should be attached to theological and metaphysical doctrines, and so little to the practical and the human side of life, to organize a Modernist and Fundamentalist Movement, is one of the outstanding enigmas of our age. It is therefore significant, as well as unfortunate, that with the ever increasing numbers of our population, the church's membership should be decreasing frightfully. It is evident that to the extent that the authority of the church is both challenged by science and defied by the infidel, will she lose prestige among the churched and the unchurched. Nothing so compromises the chuch as an institution as infidelity within her ranks. Naturally, when the masses of the people begin to doubt and scorn what they once creduously or superstitiously believed, it is only a step to permanent indifference with abysmal apathy.

On the other hand, while the man on watch cries out over the angry sea, with tumultuous waves beating against the ship of the church, "All's not so well, sir!," the note of optimism and prophetic cheer is heard above the gale, from a heavenly source, "All's well, sir!"

And what is this note of cheer and hope? What is the spiritual outlook, when the Christian Church, the Buddhist Temples and other established places of worship are threatened with spiritual bankruptcy and forclosure? What is this

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clear, unmistakably heavenly voice, assuring the few who are listening in to the Divine Broadcasting Station from those who see the future and who know Reality? The lonely icebergs floating into the trade currents and ocean paths hint at the springtime of the year, when nature with her warm hands cuts mountains of ice from the mainlands and casts them adrift upon the sea. Above the wrecks of ethnic religions, when one by one they yield to the spirit of knowledge, which may be called science, and move into the sea of oblivion, as was the case with Assyrian, Egyptian, Greek, Roman religion, so the voice assures us that they pass and die, making room for a religion, which shall be universal. No religion is strong enough to survive forever the death of its founder. Truth, which is impersonal, will live forever, and like electricity, can light a new lamp, when the carbon wires in a thousand lamps, break and become useless. We are taught that God is no respector of persons. Is it unreasonable then, to associate religion with a Vicar, an Avatar, Messiah, a person? Not if by a Vicar, an Avatar, a Messiah, and a person, one means the incarnation of the Spirit of God, as we understand it, that Spirit of Divine Love and Truth which makes man divinely human. And yet, as we love flowers and seldom think of them, as Longfellow beautifully wrote, as "the footprints of Angels," so is not the personal embodiment of this spirit of Love and Truth, a living memorial of that Divinity which anyone may realize in its immanence, rather than in its transcendence? Some one asked an inspired speaker of the second coming of Christ. Her answer was:

"He cometh as the morning dawn,
Effulgence marks his way,
Wide as the world his Kingdom is,
His glory of array."

So, in the spiritual outlook, the winter of faith is cold, bleak, dreary, uninspiring. But the voice of spring is in the air. Dogmatism is passing. Old religious institutions are decaying. The trellis on which many a man hung his hopes of immortality and paradise is tottering to the ground. The vicous circle of creedanity is losing itself in monotonous repetition. The priesthood is losing its authority. The whole world is waiting for a new dawn. Materialism is not gaining ground, although mammon has millions of worshippers. Even here the human desires are satiated. The life of man moves concentric

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with the Spring, and the voice of his soul is the oracle. He is awakening. He is not all bad. He has moments of ecstasy. The spirit of service, love, charity, tenderness, kindness, philanthropy, sweetness and light, which we see so widely distributed among all peoples and nations, is not this the loving spirit of the Christ, Buddha, of Baha Ullah, of the Masters of all religions, and is it not the sign and hope of the spiritual renaissance? The Universal Religion asks only that we follow our conscience and live the Golden Rule. Names, Creeds, Systems, Philosophies, Sciences and Religions should become only steps to Divine Realization. Divine Realization is so impersonal, so genuinely spiritual, it will unite us all. One day I was at Nantasket Beach, when a storm arose. I saw, or thought I saw, clouds mingle in wild tumult from Boston to the Cape, and suddenly one flash of lightning, followed by a deep peal of thunder united and fused the clouds until they broke into a torrential rain. So shall it be when from the East to the West, the North to the South, mankind fuse under the melting power of Divine Love into one brotherhood. It is the purpose of religion to usher in this blessed unity.

THE TRAIL OF LIFE

By K. P. Alexander

Mankind assumes that over all there rules
Omnipotence, the First Great Cause of all;
An omnipresent unity of life and power
Compose and vivify the universe.

Man knows the Universe is limitless,
Without a depth or height or other bounds;
With likely no beginning's primal morn—
No endings possible—all ceaseless change.

Diminutive electrons filling space,
Of whirling integrations built each mass
Till all the formless vastnesses of time
With countless planetary orbs were set.

As incandescence left the fiery spheres,
And gentler warmth and moisture interposed,

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Electrons, fructified by Deity,
Evolved from pulselessness the living cell.

The single cells, first consciousless,
Responding unto growing sense of need,
Joined cell to cell, faint thought to thought,
Till living forms were multicellular.

Confederated groups of cells evolved
Such nerves as sense the touch of food and pain;
Instinctive need of conscious mental powers
At last transformed some nerve cells into brain.

With brain cells numberless at last evolved,
The longed-for medium of thought appeared
And consciousness and reason dawned in man,
Which later was surpassed by memory's power.

With consciousness plus memory's potency,
Subconscious thinking faculties arose;
This psycho-phys'ologic union bred
The soul, the strongest tie 'tween man and God.

Through all the long dark spawning night of time,
From single cell to structures most complex,
The dominating purpose of all life
Has ever been extended power of self.

Evolved from single cells to lords of life,
Man's slow and toilsome pathway surely leads
To greater glories yet to be achieved
To powers measured only by his needs.

What Is The Matter With Education?

By Catherine Phillips

(Continued from May "Reality")

One of the things that must appeal to us in the life of Jesus is its simplicity. Presumably He knew nothing or little about botany or any other "ology." But He knew some things to the bottom. He knew the nature of man and the divine

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nature of God. This was his specialty, and he spoke as one having authority. He was rich, but not in the way the world sees it. He was wise with the wisdom of God, but not as the world reckons wisdom. He did not serve two masters, but with his heart, soul, mind and strength, he did serve God, (Good) and his neighbor (race) as himself. Jesus was our elder brother. The difference between him and others was that he had a mental, a soul, education instead of an intellectual education. He unfolded, developed his God-given gifts, and evolved to a God-man on earth, having one hundred per cent of mind in action. Jesus made no claim. He was different to others, but emphasized that he was not different, that all were divine, that it was the law. He said "Follow me in my life and teachings and you will have the mind of me in you, (God Mind) and you will be like me." Right thinking is true education. Right thinking is spirituality. All teachers should be versed in the Science of mind, from the home up to the highest educational university.

Humanity must know and live continually in the realization that God is nearer than breath. God is our breath. God is our life. God lives in us in the form of consciousness. We never can find God without until we find God within. "God lives and moves and has His Being in us." Jesus' mission was to teach man that he might have a fuller understanding of life here on earth, that all limitations are but man-made. He came to show us more fully that the Christ in him and through whom he did his great works is the same Christ that lives in all mankind, that man by applying his teachings can do all the works he did, and also greater. What one can do, cannot all do? All are created in the image of God. All are the Christ, the only begotten son. Christ is the God-like love, the God-like character, the God-like spirit, dwelling within the heart of every one. When man lives in the understanding of this profound truth, he will have a new mind in him. He will have put off the old man, the Adam, and put on the new man, the Christ. He will be born again. Then progression and evolution ceases to be a building-up process, but smiply tearing down false beliefs, illusions, fears, which filled the mind. True education does not add something to, but teaches how to let the joy, the beauty, the splendor of the soul out.

There is a great gulf between the materially minded man, or three dimensional man, and the spiritually minded man or four dimensional man; one lives in ignorance of the law of

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life, while the other lives in the light of the law of life. There is also a great gulf between modern psychology and constructive psychology, one being based on the science of mortal mind, while the other is based on the science of Divine Mind. "As man thinketh in his heart so is he." "As you sow, so shall ye reap." Jesus the Christ was the greatest constructive psychologist who ever lived, perfectly understanding the principle of life, God's Divine Law. He knew how to think perfectly. All the recorded miracles of Jesus were nothing more nor less than the result of perfect thought. Perfect knowledge of the truth of being. Truth enables man to know and to realize that Jesus is the manifestation in perfection of a sonship which also is his own. Recognizing this glorious truth will illumine one's whole life, leading him into health, happiness, and prosperity. When man reaches this stage of unfoldment, he lives in the superconscious, or Christ-conscious state, instead of the worm of the dust, or animal state of consciousness. He will then love God (all Good) with all his heart and soul, and his neighbor (race) as himself, regardless of color, creed or race. God's love is universal, not as the world loves, for personal love is but a good name for selfishness. The world does not understand love, it follows the shadow and loses the Reality. God is Love, and God's love has personal or human love multiplied a thousand-fold; also when man knows the pleasures of God, he has the wisdom of God. The pleasures of the world will fade into insignificance. Man's special purpose here is to prove his divine sonship. In other words, to express God; this is exactly the reason man is here. We all know there is a state of existence. Then we should know there must be a supreme law which governs it. Then there must be a science by which it can be understood and demonstrated, God has not left Himself without a law (way) through which He can express. All master minds perceive this law, which to others seems to be lost in confusion; it is through the knowledge of its operation they perform their mighty works. It was through the understanding of this law that Jesus and others were enabled to cooperate with it, that made them stand above all in human attainment. All can do likewise, working in the same light of the law. Many may doubt the foregoing, but that does not signify. Doubting truth, or denying truth does not make it a falsehood. Man is not conscious of what he does not know, nor can he realize from a finite point of view what Infinite mind can accomplish. When

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man understands truth, he knows himself, for he has the mind of God in him, has a large percentage of mind in action and is a God-man. Then when man (race) knows himself we will have heaven on earth. Jesus said, "Heaven is within you." It is a condition, not a place. Heaven is a perfect happy state of consciousness.

Jesus said, "Seek and find. Rap and it shall be opened unto you," the Pearl of Great Price, truth, Wisdom of God, or the things of God. But to the mortal mind, the worldly mind, the Wisdom of God is foolishness. But to the Master Mind, the wisdom of man and worldly pleasure is foolishness, and to exchange it for the Wisdom of God is no sacrifice. All the unrest in the world is due to man being lost from himself, in the wilderness of error—thought, and when he knows himself or finds himself he will be at rest. For he will have found what he is seeking. Man has thought it was God's will that we must be sick and be in poverty and suffer. When all that is not good is not of God's creation, but created through man's false beliefs, error-thought about the concepts of life. Man has been busy trying to improve on the ills of the world that he blames God for creating, but until he gives up his busy business and allows God to deliver him from man's own false work, we will have with us sickness, poverty and death (so called). The ills of the world are not of God and are not eternal; but so long as man believes in anything that is not of God, not good, just so long we will have trouble in the world. The door of God's riches was open until man turned the key. In other words, so long as man believes or calls God and man two, just so long he must suffer. For God and man are one. Just as the drop in the ocean is one with the ocean. Every property in the ocean is confined in the drop or wave not in part but in full. The wave is not the whole ocean, but is the ocean in miniature form. So likewise man is one with God, is God in miniature form.

Where in the teachings of Jesus the Christ can we find that he exalted suffering or taught that sin, poverty, sickness, suffering or death, were valuable to spiritual progression, or any other progress, or that he taught that any of these states were other than conditions to be overcome through a knowledge of Truth?

The principle of life can be understood just as the principle of music, mathematics or any other principle. But, so long as the principle of life is misunderstood, man cannot know God nor himself.

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When man understands the law of life as Jesus did, and applies it, and lives the life, and thinks and loves as Jesus did, he will do what Jesus did, and the problem of education will have been solved.

ENDURANCE

Leona Mandal

The Mighty oak upon the hill
Withstands the gale and stormy drill;
It knows no failure, no defeat;
It knows its strength from underneath.

Its roots are planted in the soil
By patience sweet and mighty toil.
It finds its strength from earth and air,
By reaching out its branches fair.

The mighty roots of soul at ease
Are Faith and Hope; its trunk is Peace,
With branches sweet of Joy Divine;
And healing Love in leaves and vine.

Though shaken by the winds and gales,
Its strength increases and prevails;
Serene and calm, enduring Will
Pervades the soul and makes it still.

Through pain and anguish grows the soul,
Its strength renewed for higher goal,
As roots of trees are bruised and hurt
When rocks confront them in the earth.

By Hope and Faith is cleared the way.
The soul again perceives a ray
Of Light Supreme, from whence it came;
Sustained by its Eternal Flame.

From being shaken by the storm,
The souls new leaves and branches form,
That reach to realms of purest air,
And fully drink its essence rare.

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Editorial Correspondence

NOTICE TO CONTRIBUTORS TO REALITY

On account of limitations of space and because it is desirable that articles should be complete in one issue, contributors to Reality are requested to limit themselves to 1000 words, articles shorter than this being still preferable.

As Reality invites the presentation of new views and comment on what has been printed by anyone interested, it is impossible to notify each contributor privately. Consequently this public notice is given.

What Is Love?

By R. A. Hoffmeister

Mr. Editor, I note with interest an article in the April issue of Reality Magazine entitled, "A Theory of Existence by E. F. Bodin." Mr. Bodin is evidently struggling along diligently in the dark and will eventually see the light.

I must however take exceptions to his use of the noun love. He speaks of true love, sex-love, love of money, love of body, etc. Now let us ask ourselves what is love? Is it spiritual or material? Love is of the heart, soul and mind, therefore it must follow that it is spiritual. Having arrived at this conclusion, we ask, "Is it possible for a spiritual existence to love a material one?" Mr. Bodin speaks first of true love. There can be no other love than true love, because the moment love ceases to be true, it is no longer love at all. The use of true is superfluous; love is either true or there is no love at all, and thus we would find the opposite of love, such as hate, greed, passion, etc.

Next we have sex love; such a thing is impossible. There may be sex attraction, or sex desire, and a person may love his fellow man or woman. But sex-attraction or sex-desire is not nor can it be love. All living things in the animal and plant life are possessed of sex-attraction. Can we say that the sex-

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attraction of a male and female cat is sex love, or that the sex-attraction of two plants is sex love? No. Nature has endowed all living things with sex-attraction or desire, but nature has not given all living things a mind or reasoning power. Thus we arrive at the fact that sex-attraction is not sex-love. Sex-attraction, however, is often found existing with love. Such was, in the writers opinion, the case of Mary and John Tanner. Mary Tanner and her husband were out walking; they came to a railroad crossing, and Mary's foot caught fast between the iron rail and the wood planking used on crossings. The husband and a watchman who was near, tried to remove the foot, they pulled until the woman fainted with the pain; a fast train was approaching, the woman begged her husband to save himself, but he refused saying: "We have gone this far in life together, we may well go the rest of the way." They were both instantly killed. Is there any doubt that that man did not love his mate, other than sex love? We have the words of Christ: "Greater love hath no man than that he giveth his life for his friend."

Then he speaks of the love of body; this is impossible, for the reason that the body is material and therefore not subject to the spiritual. The bodies may, however, have a physical attraction one for the other, just as celestial bodies attract one another. We also have the example of the compass needle, or the magnet. In all these we have a strong attraction, but we can not call it love.

The love of money. There is an old proverb, "The love of money is the root of all evil." I reject the use of the word love in this connection for the same reason as above explained. Money is a material thing and can not attract the spiritual love. There may be desire, attraction, greed, selfishness, craving for show, or ease, but none of these are love. Love is not of the seen, but of the unseen.

Love is a pure state of existence of the soul. It can not be adulterated by greed, selfishness, or any evil passion, for when these enter in, love is no longer there. Love looks not to the self but to the object of its affection. Take the example of maternal love. The mother will love her child, whether that child be deformed or perfect, law abiding or criminal. Love is not the gratification of self-desire, but self-sacrificing. Love is not commanding, but compassionate.

We hear such remarks as, "I love to dance, or I love oranges." The word love is misused in these sentences. We

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cannot love dancing because it is only a physical action performed by the muscles of the body to gratify a selfish desire. We cannot love oranges, because we eat them to gratify a greed of our taste. If we really loved oranges we would not want to destroy them. Love will not destroy, but will maintain the object of its affection. We may say that we like to dance or that we like to eat oranges.

Without mind, reason or soul, there can not be love. Love then is not of man, but of God.

Origin of Love

By Scientificus

In the preceding article Mr. Hoffmeister defines love as a very high spiritual quality, and in considering its higher manifestations, he is undoubtedly right. It will interest us, however, to trace backward this high spiritual human faculty, and see, if we can, where it came from, what were its roots and origin. In this quest we shall very likely soon part company with Mr. Hoffmeister, for by his definition of love he has confined it to its very highest manifestations and has excluded many common uses of the term as applied to lesser degrees of the manifestation of the quality. But in tracing the origin of any thing or quality, where that thing or quality has evolved from a lower state, there comes a time when the original definition ceases to apply and another term must be used. But as such a thing must take place gradually, let us not be meticulous about terms, but seek the origin of love in a lower state without attempting to draw any exact line of when love ceases to be love and becomes—whatever we may find it to become.

Setting aside the more abstract forms of love such as love for God, for humanity or for country, let us consider maternal love, a sentiment as universal and as intense as any form of love. At once we note that this quality is not confined to the human species. All the Mammalia, even to the phlegmatic cat, exhibit it as fully as any human. The writer remembers to have stepped on a kitten when the mother cat was in an alley on the other side of a loose hedge. The cat knew me, and was not anticipating any harm to its offspring from this source; yet the cry of agony that it gave when the kitten was crushed seemed fully equal to what any human

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mother might express, or even more, considering the cat's limited powers of expression.

To carry our investigation further down the scale of life, it seems certain that birds exhibit love, not only maternal but paternal as well. They go to endless trouble feeding, protecting and training the young, and the event is even anticipated in the building of the intricate nest. Surely we have already traced love away from reason and intelligence and into the realm of instinct. The nesting of birds is plainly instinctive. All members of a species make nests on the same pattern, and that without instruction or example. A robin will make his nest of mud and straw even if he be surrounded by orioles and wrens, and even when he has newly come from the south on his first annual return without ever having seen a robin's nest since he left his native one, a fledgling. It is an instinct with these birds, an heredity specific habit, that makes them build their nests as they do; yet in the building and the following raising of the young, who can doubt that the bird feels and shows love, maternal, paternal and conjugal? It is not love that prompts the bird to build a nest, to mate and to raise the young. These things the bird does by instinct. Love is the feeling that accompanies the performance of the instinct, the feeling that the individual has toward the other individuals who are necessary to the performance of that instinct.

Probably we need not go any further back to trace the origin of love, for we have already taken it out of the realm of the purposeful into that of the instinctive. So let us retrace our steps with this new definition. Mother-love is the feeling of the mother toward the offspring whom she is bound to cherish and protect. It begins simply, almost instinctively, yet it rises to great heights. The love of a man for his wife and children is similar, though less instinctive. Sex-love is also properly to be called love under the present definition, since it is the feeling accompanying the performance of a necessary instinctive action. As we come thus higher in the scale of love, from being only a feeling accompanying the performance of an instinct, love becomes a motive prompting action. We ascend to love between friends, to the abstract forms of love with which we began.

To trace the origin of a faculty is not to belittle its importance or virtue; but it may serve to clarify our minds as to the real nature of the quality we are considering.

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The Editor of Reality, New York City.
Dear Sir;

A friend of mine has sent me a copy of your November issue in which you have been kind enough to quote my classification of Bahais.

I had for the first time propounded this idea in the April, 1923 issue of the Bahai News (India) in my article "The Message of the Bahai Movement" and have since on other occasions; but I never dreamt that it could be misunderstood as you seem to have by using it in the context in which it appears in the issue.

It is a universally accepted axiom that you classify things by contrasting them with their opposites. Also that things have intermediate stages which have to be recognized as such; nor can the world be divided into water-tight compartments of classification.

I am therefore somewhat amused to see my common sense praised and in the next paragraph but one this interesting statement "We cannot say which is the best kind" (of Bahai), although in the first paragraph you describe a non-Bahai as one who should neither believe on the prophet nor do any practical good for mankind.

I hope therefore you will extend to me the courtesy of your paper to tell your readers what I believe is the best kind of a Bahai and who is a non-Bahai. You owe me this courtesy since you have been kind enough to quote my description of a Bahai and seem to be in need of further elucidation by your expression of doubt.

Now first who is a non-Bahai?

There are three classes of non-Bahais:

1. Those who neither accept the mission nor the program of Baha Ullah.

2. Those who accept His Mission but refuse to accept His program.

3. Those who entirely reject Baha Ullah but act on His program.

On comparing this with the description of the three classes of Bahais you would note that Nos. 2 & 3 are common to both classes; and only No. 1 of each is not common. The result is obvious.

The best Bahai is he who accepts the mission and the program of Baha Ullah as well as tries to put it into practice to the best of his ability and opportunities, come what may.

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The perfect non-Bahai is he who neither accepts the mission nor the program of Baha Ullah and utilizes his abilities and opportunities in trying to obstruct and demolish both, come what may.

It would be quite a legitimate question to ask how then do I include the Nos. 2 & 3 in both classes? and my reply is this: The transformation is gradual. In the intermediate stage his tendency determines his class; if he is tending to become more and more a Bahai of the pure first class he should be called a Bahai to recognize his progressive tendency. But if he is tending towards the opposite extreme he may be called a non-Bahai to admonish and warn against the retrogressive tendency. In the incessant march of events one cannot stay anywhere; for the stay would only be delusive. The bird has to be continually soaring; the stay only prefaces the descent. I hope this will make my meaning quite clear.

Hashmatullah

EDITORIAL COMMENT

Dear brother Hashmat Ullah, we are sorry. We had no idea that our commendation of your liberality would get you into trouble with your friends. We thought that the friends out there in India were more like you—liberal minded Bahais. It pains us to learn that they are not. Oh well, Galileo had to retract, and Peter denied the Savior. It is no new thing. If we had only criticised instead of commending you! But how were we to criticise your words of liberality, so new and so refreshing amid the formalities of organized Bahaism? Anyway we are glad to publish your retraction, and we will leave our readers to judge how much is really retracted.

Mr. Herold S. Robinson,
Reality Magazine,
New York City.
Dear Mr. Robinson:

My article entitled "The Theory of Existence" which appeared in the April issue of Reality, has brought forth the following question:

1. Is it possible that the stars are material worlds like ours?
2. Why do the stars influence the Earth?

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The first question was partly answered in my first article. Here are the answers to the above questions:

1. If we see them with material eyes, isn's it likely that they are material planets. The scientists tell us that the earth is just an ordinary planet larger than some of the others, and smaller than certain larger ones. Just because we inhabit the earth and know nothing about existence on the other planets, that is no reason why we should assume that the Great Architect has singled out the ordinary Earth for all the blessings. It is more than likely that the Earth is only one of the many material worlds all of which are endeavoring to fulfil the Plan of God—each in its own way. Then again it is possible to assume that certain planets may contain earthbound or material-bound spirits who must climb still higher in order to reach the early stages of spiritual existence.

2. The astrologists inform us that the "stars can tell, they can't compel." There are many wonderful things about astrology whether one believes in the subject or not, and all of which can be explained by following along the lines of the previous answer relative to existence on the planets. If it were possible for us to tabulate life on Earth as to every individual deed and thought, there would be certain predominant vices or virtues that would stand out above all the rest. The Earth therefore, as a unit, broadcasts into space, a spiritual emanation in keeping with its predominant characteristics, and any other planet receiving this emanation is naturally affected to some degree by earthly influence. Therefore, apply this same thought to the other planets, and you will understand why the different planets having different emanations, influence people at birth in accordance with the planet which was astrologically ruling the Earth at the time of birth. They might also influence the Earth as a whole, causing great prosperity, or calamities, or wars, as the cases may be. We cannot see these emanations about us, but every thought of vice or virtue, has its spiritual ether wave which permeates the atmosphere looking for receptive minds for reproductions.

Yours very truly,

Edward Francis Bodin

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

Your editorial correspondence for May is replete with points of interest.

Mr. Dingman tells us tersely that Religion is a matter of first principles, Science of their application. God is, and life is eternal. Is not that the basic religious hypothesis? Why may not science accept it as the cardinal principle of conservation? It seems to me that thus would be covered the first five of the Basic Bahai Principles. Think it over.

Also reconsider your answer to A. M. J. Science may not be swayed by emotion; nevertheless, need we ignore the fact that often out of the mouths of babes proceedeth wisdom? We are talking to ourselves in a looking-glass and all thought is self-communing. That mirror is the Common Consciousness. Some of us impinge upon it but lightly, as our own fleeting thoughts; others, as in our profounder moments, are more deeply initiated into its mysteries. It is a question, after all, of wideness of awareness, the bounds of the individual horizon.

"There is but one subjectivity known to us, though objectivities may be legion." I like that. It is essentially the religious hypothesis. May I express it in this wise: unity is infinite variety and infinite variety is unity? Our instinct for unity—the feeling that life is, after all, a common venture—may it not be a harking back to that first reproduction by fission of the original Amoeba? The tendency of cells to regroup into living organisms, is not that an echo and an evidence of original and essential unity? The group-consciousness of the Theosophists seems to be warranted by the facts. And reincarnation may be but the re-iteration and re-emphasis of an eternal thought until it is thought out to a conclusion. Some pin their hope of individual immortality to the status of a satisfied thought in the mind of God. Why is the hypothesis of a common consciousness, within which is all differentiation, unscientific? Is not subjectivity a fact to be reckoned with by science? If, objectively, the use of the hypothesis is not taboo, why should it be so subjectively? Religion's is the hypothesis of faith.

Mr. Mann honors Mr. Haanel and myself with a direct challenge. But he seems to accept my hypothesis of a common consciousness to start with. Only, apparently, he gets differentiation by division, whereas I derive mine from repetition. God,

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says Swedenborg, apart from space is in all space, and apart from time is in all time, and in things greatest and least is the same. It is thus even with our own minds, which are not divided, but merely function variously, in our thinking. The mind and all of it is in every aspect of thought. God and all of Him is in every phase of creation.

Is Mr. Mann's atomic theory that of vortices in a perfect fluid? My own is the one that scientists have constructed upon the astronomical model. It brings out the unity of law pervading the universe, and lends itself so readily to the mental hypothesis. All matter, we are told, is composed of electricity, positive and negative charges, the quantity present being the same in each, and yet the proton, by virtue of its compression alone, mass and energy being interchangeable, is enormously heavier than the electron, as relatively larger, which is attracted by, revolves about, and whose motions are governed by it, as the sun governs the motions of its attendant planets. According to the theory of Professor Eddington of England, the current press informs us, the atoms of the chemical elements must be broken up into single electrons and protons under the enormous temperatures and pressures that prevail in many of the stars. He calculates that, on Einstein's theory, the lines in the spectrum of the faint star that rotates about Sirius, in which the atoms are thus disintegrated, should be shifted by a certain amount toward the red. Now comes Dr. Adams, with his 100-inch Hooker telescope at Mount Wilson, and accomplishes the difficult task of photographing the spectrum of the star, measures the position of its lines and finds them shifted toward the red end by an amount in close accord with Eddington's prediction. Let this stand as an example of scientific use of the hypothesis. Shall we say that it fully establishes the Scientific Trinity of Energy-Force-Matter?

Jacob Bohme, mystic of mystics, long ago gave us, as the seven forces of eternal nature, the Seven Spirits before the Throne, astringency, mobility, anguish, fire, light, sound, substantiality. Dressed in more modern garb, we have compression, expansion, (action and reaction), heat, differentiated atoms (the ether), molecules (the air), water (liquids), earth (solids). Now, substitute, if you will, for the forces of action and reaction (which cannot be conceived of as fortuitous), the thought processes of analysis and synthesis, Consciousness, under the impetus and direction of innate Will, through Creative

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Imagination, differentiating in infinite variety, which still is unity, its image and likeness in self-conscious self-realization, manifestation, objectivity, if you please, and we have, my dear Dr. Dyar, Q. E. D. You may call it Energy-Force-Matter; I shall stick to Consciousness-Will-Imagination; and, I am sure, we shall not quarrel about the words.

By the by, when you state "The soul only exists as the subjective state of a living organism, and when that organism ceases to live, the soul ceases to exist," is not the wick forgetting about the oil and the match, the filament in an electric light bulb, the electric current? Are you not also forgetting that according to Einstein, mass and energy are interchangable? Let me restate your proposition. A living organism persists in a particular form only so long as its ensouling consciousness continues in that state.

Dr. Hornung is one of the elect. Knowing that thought is the power back of the universe, he thinks. "All things have a mental origin." The Original One Mind, he tells us, is Alpha and Omega, and all of the changes are rung upon that. He also grasps the why and the how of disease, disintegration, incipient or progressed, demagnetization through negative living and the consequent breaking up of that particular cell aggregate of group-conscious activity. The cells, grown inharmonious, if they cannot be induced to mend their ways and pull together again, must seek and form new alignments. What persists? The aggregate of organized intelligence that has won through the experiment. It may be necessary to return and try over again.

Godspeed to all; and to you, our genial editor, long life and a merry one. May you continue to tease us into thought.

Yours truly,

Smith Tassin

Dear Contributors:

Most all of you consider man's spiritual powers to be something which he possesses inherently and by nature, but which he has to discover and develop. This being so, may we address you jointly?

It seems to us that the doctrine of evolution, by which out of nonliving matter, life appeared, and out of the simple, the complex, requires us to suppose, not that spiritual powers are inherent in life or the basis of life, but that they are some-

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thing acquired as the crowning achievement of life. Throughout physics and chemistry we see the production of something new from the combination of two things which are old. Electrons in one grouping make hydrogen and in another grouping, oxygen, and oxygen plus hydrogen is something new again—water. The one-celled animal has many of the characteristics of ourselves; but it cannot think. Thought is the transference of impulses between brain cells, so only the multicellular animal can produce thought. Thus each new quality acquired in the process of evolution is a new faculty added, not an old one brought out. And the so-called spiritual powers, abstract or super-thought, are a new faculty that man is acquiring. In this aspect of the problem it seems that we must look without, not within. Within is only past history. Within is that which we have already acquired. For the new we must look without, for the recombination of our qualities into something wholly new.

This aspect of the case, dear correspondents, being the reverse of the ground which you assume, may possibly condition a revaluation of your fundamentals. What do you think of it?

Editor.

Editor Reality Magazine,
New York City.
Dear Sir:

I have been intensely interested in Mr. Edward Francis Bodin's article in your April issue—"A Theory of Existence." While some may not agree with Mr. Bodin's idea, none can deny the comfort or the happiness springing from a faith in such a far seeing plan as he has outlined. All life, all religion is taken on faith, so why not this? Certainly, it is in keeping with the Master's promise of life everlasting.

Very truly yours,
Mr. G. A. C. Keller.

Dear Mr. Robinson:

I thank you and my friend for putting me in touch with your excellent magazine. I shall be pleased to receive it, examine it, and put it in the University Library.

Very truly yours,
David Starr Jordan.

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Mr. Herold S. Robinson,
New York City, N. Y.
Dear Friend:

I have just spent the day reading REALITY for May. It is a splendid number, and recalls to mind the good old Arena, which you will remember, whose thought was in advance of its day. As the decades come and go Reality will grow in circulation and in power because of its constructive thought, which is the crying need of the age. With every kind wish, I am,

Sincerely,
Louis Lisemer

TO A NATURE LOVER

Alden Harness

When in the blossoms that unfold,
Where sunlight warms the fertile sod,
The universe thou shalt behold
And learn the perfect laws of God:
To heaven that within thee lies
Kind nature shall become thy guide:
By angel hands before thine eyes
The veil shall then be drawn aside.

When on some far and lonely trail
Thou shalt commune with friendly trees
And understand the mystic tale
That they shall tell thee through the breeze;
Christ shall transform thy mind with light
And in that light thou shalt abide:
Divinely clear shall be thy sight;
The veil shall then be drawn aside.

When on some lofty peak above
The peopled valley thou shalt pause,
And know the all-pervading Love,
The one supreme and only Cause;
With forces that shall make thee free
Forever thou shalt be allied:
Revealing higher truths to thee,
The veil shall then be drawn aside.

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Ghosts and Obsessions

By Axel Emil Gibson

Note.—Dr. Gibson's treatment of the subject of Ghosts and Obsessions is from the view-point of the Spiritualistic philosophy. The explanation from the stand of Christianity, Theosophy, New Thought or Science would be quite different—and each different from the other. As a Bahai magazine, we are glad to present the different view-points; but it seems advisable to make this statement.—Editor.

From a standpoint of science nothing really dies. The process called death does not affect man himself, but simply removes him from the instrument, which in the form of a physical body, has been offered him as a means of evolutionary service and usefulness while on earth.

The human soul grows in the body like a seed in the soil. And as the seed strikes root and takes expression in leaves, blossom and fruit, so in a corresponding manner the soul finds a field of growth in the midst of human vicissitudes, with opportunities to unfold into beauty and power, followed by its final culmination in character and individual immortality, as the living fruit of triumphant virtues.

But whether the soul is to be picked from the tree of life, a ripe mature fruit, or knocked down to rot on the ground, premature and worthless, depends upon the conditions the individual permits to influence and shape his life while yet alive on earth. For if the great Gardener of Life does not find the fruits worth gathering, they must remain on the ground—a moral contagion and a source of infection to every life within their zone of influence.

Now these "windfalls" from the tree of life furnish the major percentage of the "spirits" that visit the seance room and bring us messages from the world beyond. And while we readily concede to the possibility of great and surprising exceptions, yet if we are to judge from the standard of the returning messages, there can be no doubt that the "revelations" so often purporting to come from the souls of departed

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great men are the fabrication of astral nondescripts—"windfalls" of the spirit, which from their hiding places of molecular invisibility fake with the curiosity and credulity of ghost-hunting audiences.

Furthermore, by the strength of his affinity, the "spirit" may attach himself to such personalities whose dispositions in some ways correspond to the nature that made up his own moving interests while concretely alive on earth. He is the same old "good timer" as before his demise, in possession of every faculty and inclination of his earth life, minus only the physical body—the tool or instrumentality necessary for the operation of his sensuous nerve-life.

Thus we have the ghostly, but perfectly logical situation of a diseased entity writhing under the tyranny of all his old unconquered passions, yet without the nervous apparatus by which to satisfy the hunger and thirst of his wide-awake and unweakened vices. This necessitates the expediency of some kind of a sensory go-between, a psycho-physiological relay-station in the form of a human organism by which the "spirit" may find an opportunity to gratify its passional desires and sense-cravings, through the thrills of the nervous excitations of the physically surcharged personality of a professional "medium."

It is here we have a basis for what we so often find referred to in the annals of spiritualism—ancient and modern—as "obsessions." In other words, "obsession" is the effort of a disembodied "earth-bound" and degenerate spirit-entity to gratify his own unbated lusts and craving through the nervously overstrung organization of an impressionable, more or less psychologized individual.

The opium dens, gambling resorts and even spiritualistic seance rooms are the favored haunts for these invisible ghouls of a degenerate posthumous humanity, as in such places they may easily secure victims for their ghostly sports, at the nerve-racking, life-sapping, reason-beclouding expense of the unfortunate men and women who patronize these places of horror. Through a process of "psychic wire-tapping" the indulged senses of the obsessed subject will be played upon and made to send thrills of sensuous response into the psychic nature of the obsessing "spirit."

On the other hand, as the mere chemistry of death has no power whatever to change the moral foundation of human

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nature, and turn a long career of vice into the triumph of exalted virtue, it is only logical to surmise that there must be as many liars and blackmailers masquerading on the other side of the great divide as there are on this side, and consequently that it would be very unwise to accept a message from a "spirit" on no other foundation for its genuineness than the circumstance that the messenger happened to be dead.

And this logic holds equally good if the case is turned around, for if death has no power to transform a scamp into a sage, or a demon into an angel, neither can we concede to it the power to pervert a towering master mind into the mental and moral status of a poser and ignoramus. For if the messages accredited to have came to "mediums" from such superminds as Victor Hugo, Walt Whitman, Channing, Zoroaster, Julius Caesar, Henry James, Shakespeare, Ingersoll and Roosevelt, etc. are genuine, there can be no doubt that the evolution in "spiritland," in place of moving onward moves backward.

If the real facts were known of the silent, unrecorded drama, enacted behind the closed doors of human temptations, struggles and defeats, our public institutions of education and character-building would be made to change their ethical attitude toward the soul-stricken lives, tossed upon the breakers of their secret passions, and finally overwhelmed by the vampire forces they themselves conjured forth as harmless toys for their amusement.

The path of the mediums, the "Ouija-board," hypnotic trance, "psychism," etc., is strewn by human wrecks, who in most cases have gone to their graves with their secrets, ignorant themselves as to the real causes for their downfall, and hence unable to send a warning signal to the long line of ill-fated fortune-hunters that follow in their lead. They have failed to recognize that power, to be safe, must spring from life itself, in response to unselfish, duty-governed living. Hence any possession not based on altruistic service is a play with uncontrollable, because of unearned and undeciphered forces, which like firearms in the hands of reckless children, may deal disaster and death to the curious, amusement-seeking, unthinking crowd.

As a last word it may be said that the way to reach our departed friends should not be to rudely awake them from their well-earned repose, by turning on the psychic alarm bell of a professional "medium," but rather so to live and work,

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that when the final summons come we shall be born by the very forces of our own exalted nature into the zone of beauty, power and harmony occupied by those to whom we aspire.

The Science of Numbers

By Lida W. Amerige

The Science of Numbers is one of the most ancient of sciences and can be traced back to the Egyptians and Arabians. It was taught by Pythagoras, the Greek philosopher who lived 500 B. C. and was lost sight of during the Dark Ages. It has been given to this age and generation and adapted to our English alphabet through mystics and psychics.

We are specially indebted to Mrs. Cochran, Mrs. L. Dow Balliett and Dr. Julia Seaton for the Science as taught today. Pythagoras used only the birthdate and all of the letters in the birthname to find out hidden characteristics and tendencies. Mrs. Balliett discovered the use of the vowels to ascertain the spiritual or inner self of the individual and gave us the use of the 11 and 22 as principles or overtones of consciousness. Dr. Julia Seaton gave us the use of the consonants to determine the personality or outer self and has practicalized the Science.

Our names are not given us by chance but fit us like a glove; they represent the knowledge gained and the work done in former lives. This science teaches that the soul itself impressed the subconscious mind of parents or others to give us the name we bear; that if the soul is not developed enough to do this that the Masters of the Spheres do it for us. It also teaches that we are born at the exact time to get into the vibration that will give to us the lessons that we lack and the experiences that are necessary for our unfoldment.

The vowels in the birthname reveal whether one is naturally individualistic, likes to associate with others or is one of the world workers and philanthropists; whether they are inspirational and professional or practical and commercial; also the soul qualities or real spiritual self. The consonants reveal the personality and how one impresses others. All of the letters show the mentality, their aim or destiny; what they put their thoughts to; their method of expression. It is a fascinating study; know yourself.

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"Faithful Till The Grave,"—*A Story*

By Harrison G. Dyar

John Henry Smith was scarce past middle age, yet he found himself on his death-bed. A little mistake of swallowing disinfecting tablets for his usual sleeping potion—what little things may bring about the final catastrophe! John Henry reflected upon this, and he thought that after all it did not matter. He felt now free from pain and his mind was clear. If death was at hand, let death come. Thus he would be united at last with Mable, Mable, his early sweetheart on whose account he had never married, though he had worked hard and accumulated a fortune. It was to keep busy and drown his sorrow as much as anything, and now the long grind would be over, he would meet her face to face, together, at last, forever.

He turned his head to where his doctor and solicitor stood, exchanging an occasional comment in an undertone. "Doctor Kincaid, how much time have I left?"

"It is a question of minutes, Mr. Smith."

"Mr. Syle, you understood that I leave a bequest to each one of my office force before the bulk is placed in the charity fund. Did I forget Dick, the office-boy? I was in pain yesterday."

"No, Mr. Smith, you did not forget. I will see that all are remembered. The will is most full and explicit."

John Henry Smith turned his head and looked the other way. Even as he did so, a subtle change seemed to affect the surroundings. Instead of the wall, he seemed to see billowy clouds, while his bed itself seemed light and resilient; but strangest of all was that two men were standing on this side of the bed also. At first he thought they were Kincaid and Syle again and that a giddiness must have possessed him; but looking more closely, he saw they were strangers.

The one spoke to the other. "Give him his ticket, Charion. It's over."

The one addressed felt in his pockets. "Where have I put it?" He felt again, and produced a crumpled piece of pasteboard. "John Henry Smith, you have died. Here is your passport to Paradise. Come, Climon, we must hurry. Others wait, and we have dallied long." Wherewith the two resolved themselves into the mists about.

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John Henry was alone, yet he felt no despair. A vigor possessed him. Age and sickness had dropped from him. Then the thought of Mable recurred to his mind. Where was she, Mable, who should have met him at the door of eternity with open arms? He was disappointed, but resolved not to judge hastily. He glanced at the card in his hand.

"Pass Ali Ben Ned to the Paradise of Allah—Angel of Death."

He read it twice before he realized that a mistake had been made. This was not his name—Ali Ben Ned—no, the foolish messengers had made a mistake. He looked around, but had no idea of how to summon them. Charion and Climon—he remembered their names—his thought was to report them and get them dismissed. Then he smiled. This was not his business office. Things were different here. He did not know what to do.

As he paused in doubt, a figure detached itself from the mist. John Henry thought the mistake had been discovered and would be rectified, but no, the figure was a stranger. "Let me see your ticket," said he.

John Henry held it out much as he might to a conductor on a train and the other read. "This way," said he, without further comment.

They rose together among the clouds, without effort. They seemed to descend again, the clouds parted and they alighted on the soft turf of a garden. His guide left him, ascending again into the cloud-bank.

John Henry smiled, He had not felt able to address his guide, for he fancied he was known, and that the mistake had not imposed upon him. The first two messengers had called him by name. He glanced around at what little he could see of heaven, and decided that it was a charmingly well kept spot.

Presently a young girl approached from under the trees, as fair a maiden as he had ever beheld, black ringlets falling over bare shoulders and a white silken skirt to bare ankles—but she was a stranger to him. He knew her not.

"Ali Ben Ned, I am she who was reserved for you from the beginning of time."

John Henry now perceived that the mistake was becoming serious. "My dear little girl," said he, "I am not Ali Ben Ned, but John Henry Smith. Now what are we going to do about that?"

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"Shall we trouble ourselves over names when I know that it is you for whom I have waited? Tease me not, my dear lord and master, but take me in your arms."

John Henry was now assailed by a doubt. Could this be Mable, and he did not know her? Had his memory grown dim, or had she changed? It had been nearly thirty years. "What is your name, then?" he asked tentatively.

"The sweetest and the dearest one that you know."

"There is only one such name—Mable," said he, and he held her in his arms and kissed her.

Yet still his mind was troubled by a doubt; but he put it aside. They wandered hand in hand through the endless glades of paradise, and they met no one at all. They did not wish to meet any; and John Henry forbore to question her, to test her. Should he call to mind those trivial earthly happenings of so long ago? Trivial indeed they seemed to him now, and to her after all this time they must be all but forgotten. And his mind dwelt less and less on this subject. She was all-sufficient, this new and regenerated Mable, wholly different from his memory of her, and wholly better.

It seemed to John Henry that years had passed. No, that were to put it mildly. This state of affairs had always been, except for a distant unpleasant memory of earth, fast fading from his mind. And then a strange thing happened. They met a man. He was seated under a tree in an attitude of dejection, clothed in a black suit with braid around the pockets, which were bulging and baggy. John Henry seemed to find him indistinctly familiar, distinctly unwelcome, and he pushed Mable behind him out of the fellow's sight, though she peered unbeknownst to him aside his shoulder.

This man sprang to his feet in animated style. He lifted his voice and shouted to the tree-tops: "Yoho, Charion, Ali Ben Ned, I have found him. He has the maiden with him, here before my sight. Yoho, descend, the lost is found at last."

John Henry felt himself tightly clutched by Mable, and he wished to run; but before he could decide in which direction, two other forms appeared from above, the other messenger and a stranger in a gown and wearing a black beard, who could be no other than Ali Ben Ned himself. They alighted, and he of the beard lost no time in speaking. "What do you with my maiden, dog of a Christian?"

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"Have patience, brother," John Henry made reply. "It was a mistake, I grant you, but not of my making. These fellows here, Climon and Charion, I believe they are called, can explain that matter to you."

"Cease thy chatter, infidel. But that my scimitar is left behind on earth, that should best answer thee."

"That being the case, Friend Ali Ben Ned, you will have to listen to me. I had expected to meet my Mable after death, and I had all but come to believe that this is she. In fact, for no threat will I release her; but if she desires to go to thee, then I will relinquish her, though heaven will then wear for me the aspect of a shroud. Speak to him, Mable."

But Ali Ben Ned interrupted. "What, does one make a weighty decision at the bidding of a woman? Come, yield her up to me, thou cursed misbeliever, who hath entered the precincts of Allah by subterfuge, and doth defile them by thy presence."

"Speak, Mable," John Henry made reply.

So Mable spoke from behind his shoulder. "Now hath Allah granted me a great boon that I did not fall into thy hands, Ali Ben Ned, bully and braggart that thou art. No mistake is this, but the working of Almighty Wisdom. And if John Henry Smith be a Christian, then so am I, and it is unlawful for thee to touch me, Ali Ben Ned. Get thee gone, then, into the lowermost pit of hell where thou dost belong, thee and thy kinsmen all, heathen followers of a false prophet that ye be." Whereupon she clasped John Henry firmly around the neck with both arms and hid her face on his breast, which was wet with her tears.

John Henry looked down on her, and hearing no further words from those before him, he looked up again, and lo! the whole company had vanished. And so he held her for a while, and by and by they resumed their strolling through the endless glades of paradise.

And John Henry Smith said nothing to her of the adventure afterward, nor she to him, though they talked of many other things. But in his secret heart he often thought of where his Mable might really be. Had they taken Ali Ben Ned to her at first and had she repudiated this one with scorn and perhaps thrown some article at him, or was Mable still peering through a loop-hole in the emerald wall, wondering if she were waiting for a new Methuselah? Or, again, had Mable forgotten him, and was disporting herself otherwise in a proper

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Christian heaven? But his thoughts did not result in action. It were too much trouble to find out, and then, indeed, he did not know how to go about it. Constancy in life, yes, he had shown that; but in death? Oh, well—"Mable, let us repair to yon silvery stream. Thou shalt lean over the brink till I catch thy reflection and double my joy of thee."

BOOK NOTICE

The Theosophical Movement, 1875-1925. A History and a Survey. xxxii + 705 pages, New York, E. P. Dutton & Co.

This book, written anonymously, gives a history of the Theosophical Movement from its inception to date by an author or authors who describe themselves as Theosophists, though not belonging to any of the existing organizations.

The full history of all the difficulties and contentions which the Movement has passed through is given, both sides being stated, fairly, as we are ready to believe, although the authors exercise the right to argue the case as they see it. They stand as counsel for Madame Blavatsky and William Q. Judge, and prove everyone else in the wrong, absolutely. We have no intention of quarreling with this conclusion. We have as little admiration for any form of "apostolic succession" as Madame Blavatsky had or the authors of this book express; we are not vitally concerned with personalities, although personalities always carry an inescapable human interest. The point is, what is the basic philosophy of Theosophy, what is the rationale of that philosophy, and how did these impinge upon contemporary modes of thought? All this is very well and clearly brought out, and with a certain dispassionate view, too, although the authors make no bones of claiming the validity and truth of theosophy, as indeed good protagonists ought to do.

Orthodox Christianity, as is well known, postulates the existence of a personal God, Author of all that exists. Spirit and matter, also, are believed in, the souls of the dead either reposing in the ground until the final judgment day or going immediately to their reward or punishment at death, according to variants of the Christian view. Spiritualism is contrasted with this theory in several points. The existence of a personal God is immaterial to their theory and hence the concept of a Savior is superfluous, and they fight it. Souls, according to Spiritualism, continue to exist after death much as

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they did before, except that they have left their bodies, in a condition comparable to a "fourth dimension." These disembodied spirits are supposed to communicate with mortals through the supernormal if not supernatural means of the medium and seance. The Christian and Spiritualistic philosophies are therefore strongly opposed because their fundamental conceptions differ.

Into this conflict came Theosophy with another fundamental conception, a very involved one. Both matter and spirit are postulated, but they exist in a number of different states. No personal God is admitted. Both material and spiritual evolution are claimed, the souls of men returning to inhabit new bodies whereby they accumulate credits or discredits on the "books," the general average of which is called karma. Very experienced souls who have returned often and accumulated much credit are the Adepts, Masters or Mahatmas, who are supposed to be able to do supernormal things, such as "precipitating" letters, appearing instantly in a distant place, etc.

This theory of Theosophy was instantly opposed to Christianity on the flat proposition of denying both God and the Savior. There could be no compromise. They fought. The Spiritualists, attracted at first by the "manifestations" claimed, were later repelled when they learned that their departed loved ones were not hovering solicitously about, but were transferred to a "lower mental realm" awaiting "reincarnation," as distant a limbo as the Judgment Day or Purgatory to which the philosophy of the Christians had consigned them. Moreover, they were told that their beloved "manifestations" were only silly exhibitions of "black magic."

Wasn't this enough for Madame Blavatsky? No! She attacked the conclusions of contemporary science, denied the usefulness of the inductive method and claimed herself the only present vehicle for the imparting of the exact, actual and eternal facts known only to the "Masters of the Wisdom." She opposed and challenged three existing and entrenched systems of thought. She must have been expecting a fight—and she got it! The book tells how.

But in spite of external opposition and internal quarrels and dissensions—which were worse—Madame Blavatsky's Theosophy grew and expanded and adherents became numerous. One true and understanding disciple she had, and only one, William Q. Judge. After her death and his death, every-

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thing disintegrated. There was a scramble for power and "apostolic succession." The would-be successors "were inflamed with the desire for 'powers'—not devotion to the First Great Object." The spirit had left the Movement, and it fell to pieces—like any other dead body from which life has departed. This, our book tells us, was for the best. Suppose these spiritually misunderstanding and un-spiritual successors had managed to hold things together until they had gained some real occult power. Great would have been the disaster to humanity. "Suppose these Occult failures who, after the death of H. P. B. and W. Q. J., 'divided their garments among them, and for their vestiture cast lots,' and who have been since fighting among themselves for sectarian power and precedence—suppose that all or any of these, instead of falling into the comparatively mild degradation of mediumship and psychism, had actually acquired Occult powers—had become chelas and initiates of the Left-Hand Path? The whole world would have entered upon a psychic debauch, an era of superstition and witchcraft, of religious persecution, of mental and moral darkness, in which our civilization would have gone out like a torch dipped in water."

But in spite of the deterioration and disintegration of the outward aspect of the Blavatsky-Judge Movement, its inward and progressive spirit has spread throughout mankind, leavening and energizing the mass.

The Unity of Sects

By Rev. Samuel A. Eliot, D.D.

"Using hospitality among yourselves as each hath received a gift, ministering it as good stewards of the manifold grace of God."

I have just come from the meeting in Baltimore of the Federation of Religious Liberals, a gathering of the representatives of the so-called "liberal communions" for consolidation and for participation in some efficient work. That is a gathering, an organization, which I venture to believe has discovered one, at any rate, solution of the problem, so-called, of Christian unity. It has discovered at any rate one way toward that desirable end. Most of the problems which you hear advanced as promoting the cause of Christian unity, or church union, seem to me to open into nothing really desirable. They are solutions

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of the problem on methods of approach usually either of elimination or absorption whereby one strong communion will absorb all others; or they propose methods of legislation whereby we shall enter into treaties one with another. Neither of them seems to get very far.

Now the Federation of Religious Liberals proposes another idea. It is fundamentally the idea set forth in the Christian scriptures. It is the recognition of the real value of diversity of tradition, and opinion, and sentiment. A discovery of the fact set forth in the New Testament over and over again, that the grace of God is manifold. We recognize that it is, and that all the Christian communions have contributed, more or less creditably, desirable thoughts to the common heritage. We have discovered a unity that is, I venture to believe, perhaps higher than the unity of outward conformity or organization; the unity of motive or purpose, and need or desire.

Now that is a principle of thought and conduct that is peculiarly, I venture to say, valuable to those who meet together here as All Souls Church. Doubtless you are a people gathered here from many different backgrounds, not merely different geographical backgrounds from all parts of the land we love, but from many different ecclesiastical traditions and inheritances. The very name of the fellowship of free churches, with which All Souls Church is associated, gives us an opening into this new idea—or old idea if you will—of unity. The word "Unitarian" has indeed in the English speaking countries become unfortunately associated with the affirmation of a single doctrine, the doctrine of the unity of God as over against the tri-personality of God, but it might include, and does in the right interpretation of the concrete unity, not only just the unity of God, fundamental as that may be, but the unity of humanity, and the unity of law, and the unity of destiny, and all the rest. In the original interpretation or use of that distinctive name it did mean one of those things. Originally, as used in Europe in the Latin form, Unitaire meant simply the united mind of people who believed in the brotherhood of man and in this very principle of unity indissoluble, and diversity in unity.

When we associate to ourselves in a Federation of Religious Liberals we are indeed entering in to our own legitimate heritage. What a dull thing is uniformity. How stupid life would be if we all thought and acted alike. Why the only people who think alike in this world are the people who do not think

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at all. We ought to be able to think seriously and to differ widely without mutual distrust, and without prejudice. Limit us to people of our own habit of mind and outlook and we become just mirrors of self repetition. Admit us to the fellowship of different inheritances and traditions and opinions and we become, if we will, partakers of the riches of an infinite universe.

Uniformity, to my mind, means just the barrenness of sameness. Real unity, I submit, is in a wealth of conspiring differences. Now, I pray you do not suspect me of any disloyalty to my own traditions when I say these things. Most of you know me as a somewhat bigoted Unitarian. My denominational backbone, I venture to say, is rather peculiarly rigid. But, I venture to affirm, that the real way into fellowship and unity is through deeper and truer loyalty to one's own natural and legitimate inheritance. The way to make more large-minded and large-hearted any bigot like myself is not to say to him: "Hold your inheritance, your bigoted opinions, more lightly; do not believe so many things that are not so; do not take these things so seriously." Not at all. It is just the other way. Tell him to hold his faith more largely, more deeply, and more loyally, and then he will discover that that faith is not a wall to separate him from his neighbors; rather it is a channel through which he can enter into sympathetic relations with them, just as the ocean, which was once a barrier between the nations, has now become the highway for the never-resting ships, making all the world one.

I know too that there are many people who think that we have got to take sides in such matters. In our religious connections we have got to be either radical or conservative. In all movements of thought and life it is, of course, true that there are two wings. There is the right wing composed of the people, characteristically and naturally conservative, inclined to look backward, to look upon precedence, and there is the left wing composed of the forward-looking people, a people who are rather inclined to disbelieve anything except what their own generation happens to have discovered. There are these two wings, but ah, my friends, remember that the function of wings is to fly and you cannot fly with one wing.

We need in our Christianity a due admixture of conservatism and progressivism. I have discovered that the way out of any of the theological controversies or difficulties that separate Christians is not, as so many people would have it, is not

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evasively grounded, it is not belligerently through them, it is over them. Get up high enough and all these little difficulties sink into insignificance.

I like to use a figure of speech that one of my college professors used when he likened the parties in the church to separate companies of people who, perhaps without knowing it, are really climbing the same mountain on different sides. Down on the lower slopes they are widely separated from each other, perhaps not conscious even of each other's existence at all. They are struggling up through the woods, through the thick underbrush, but as they climb you perceive that they are all the time getting nearer together, and gradually they get out of the underbrush, on to the high ledges where they can see and signal and perhaps encourage one another. When they reach the top, well then they all have to stand in the same place and there is only one view, and that is the view all around. Unity is not a matter of intellectual consent; it is really a matter of spiritual assent.

One of our speakers at the Federation meeting yesterday said that he had expected to bring us, and wanted to read to us, his paper on the "Least Common Demoninator in Christianity." He was one of those men who seem to think that we could discover unity if we only got rid of some of the things about which we could not agree and got down to some kind of bed-rock where we could all agree to stand. He said he could not find his paper, and so he did something else. I was glad he did not find it. I have not any interest in the "least common denominator." I have not any interest in a reduced religion. What I want is an enriched religion. The question to me is not what each Christian communion may be willing to surrender for the sake of unity, it is what each Christian communion is able to contribute. The unity that I believe in is not the unity of elmination or absorption, not of conquest or of concord, never of compromise, but rather of comprehensiveness. That is the kind of unity, I am sure, that commends itself to the people who may well call themselves, Unitarians.

Shall we not learn as best we can and emphasize the good there is in other traditions and fellowships rather than our own? Let us each cultivate our own good with assiduous care, but rejoice too in the neighbors' flowers and fruits and not always be harping on the weeds there. You and I know that preachers now and then like to announce a course of sermons on the tenets of the various denominations, and do you notice

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that they always put the speeches in the negative form? Again and again you will see those series of sermons announcing: "Why I am not a Roman Catholic? Why I am not a Methodist?" and so on. I am recommending to my brethren to turn that around; to make it affirmative, preaching on: "Why I should like to be a Quaker, if I could? Why I should like to be a Moravian?" or something else. Let us find out the best there is in the sister communions, and emphasize that.

I remember in my youth hearing James Freeman Clark say—and it has remained with me ever since and is the gist of what I am trying to say to you this morning—"The strength of Protestantism," he said, "is in its sect; its weakness is in its sectarianism." That is the truth; that is validity for us all. I submit that the organization and the ways of looking at things and doing things that have become familiar in our different church traditions have legitimately endeared themselves to most people. Happy memories, choicest associations, local traditions, inherited loyalty, they all combine to make a man's allegiance to a certain church fellowship perfectly natural and legitimate. And I submit too, that the historical separations are not without reason and value; each has made some contribution to the completeness of Christian truth and experience. I am thinking of the devotional and the worshiping characteristics of many of the liturgical churches; of the intellectual varity of Puritans and Presbyterians; of the steadfast testimony born to the reality of the inner life by the Friends; of the missionary ardor of Moravians and Methodists; of the educational enthusiasms of the Congregationalists and Lutherans; and of the single unity of the new Unitarians; and I say that all these have enriched and hallowed the common heritage.

There is still more. I find the same thing in the two great divisions of the Christian church. The Roman Church, ah it was, my friends, for many generations the guardian of learning and the restraint of tyranny. It said the sweet matin over the altar of worship; it glorified the service of music; and it built the great cathedrals. It is the nourishing mother of millions of our fellow citizens today. But Protestantism, ah how it redressed many of the ancient wrongs and restored preaching to its place of apostolic honor. How it encouraged the intellectual life and made itself a supporter of civil liberty. Let us not forget these things, but on the other hand no thoughtful man in these days can help observing that the doctrinal distinctions and sectarianisms that divide use are less and less in-

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teresting, and enlightened spirits are weary of arid controversies over petty details of dogma. It is obvious that the world refuses to be either Romanized or Protestantized. You simply cannot Presbyterianize New York, or Episcopalianize Japan. We cannot be forever disputing about the origin or the peculiar sancity of the streams whereat men quench their spiritual thirst. We want rather, do we not? to enlarge and replenish those streams so that they can irrigate larger territories.

Ah, Christianity is always something bigger than the churches that profess it. No single form or method can exist. The central principle of our religion is fellowship. The great need of a disturbed world today is fraternity. And so, more and more we need cooperative counsel. The old discussions in which many of our divisions arose have, I say, ceased to be of interest. So many of the churches are standing today looking like lighthouses at the entrance of harbors that once were havens of refuge but now are all sealed up, or rather like some of the old forts down at our harbor entrance; once they frowned on a hostile world but now, why, the children play over the grass-grown ramparts.

No one can preach, as I so often do, in the pulpits of colleges and university chapels in this country without realizing that the mind of American youth in these days has no use for the old distinctions. They are too limited. They are too shallow, too self-regarding, for young men and women in whom powers of the new era are stirring. Cooperation, not competition, reigns in all the world of scholarship. Scientists go on their way quite regardless of any sectarianism claims. Why you could listen for months together to good preaching in almost any university chapel in this country and never know what denominational badge the preacher might wear under his coat.

I do not want to seem to say that the little differences between denominations justify their existence, but I do feel that at any rate there are three necessary and legitimate divisions among Christians. There must always be people who are interested in the sacerdotal, or the evangelical, or the liberal interpretations of Christianity, and we do well to provide the necessary channels for such people. You cannot imagine fusing, combining in one individual, the interests and traits of a Roman Catholic, of a Methodist, and of a Quaker. They do not belong together, and it is far better for the moral health and welfare of the community that each of these groups of people should

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preserve their individuality, and retain their own right to establish their own churches and methods of worship.

Yes, but when they say that theirs is the only method and the only approach to God, there you and I must take issue with them, for you and I believe that the church has, I was about to say one but there must be others, but at least one true purpose and reason for existence, to unite men in a common effort to bring in the kingdom of God. The mission of a church is to make the will of God prevail among men and so to associate them for worship and for helpfulness. The true basis for worship is not, my friends, identity of doctrine, it is sensitiveness to the mystery and the beauty and the sublimity of God's creation, and the true bond of union is not belief, it is aspiration. The foundation on which to build a church is not dogma, it is spiritual purpose and labor.

I began with one word of the Apostle; let me suggest as I reach my end another. You remember where he said that in the religious fellowship that he was founding there was neither Greek nor Jew; barbarian nor Syrian; bond nor free. He did not mean that the differing physiognomies and the peculiar tongues of those named had ceased to exist. He meant that they were no longer of any real consequence to anybody. Those people had come together out of their different racial and national and religious inheritances into a new order of Christian discipleship, and the minor differences had simply sunk out of sight. As spiritual men they were so bound together in bonds of sympathy and good will that they could not possibly have any more quarrels one with another.

Ah, religion is still able to teach us that we have interests as children of God that precede and transcend any interest we may have as members of a special communion. So let us lend our sympathy and our aid to all these movements that make for better understanding; that magnify the essential; that rebuke the foolish rivalry; that enrich fellowships and increase the total efficiency of Christianity; while at the same time we neither desire nor expect organic wonders. Cherish and anticipate a unity of the spirit that is a unity of self-respecting individuals who rejoice in their brotherhood because they realize that God is the Father of each and all.

"The clashing of creeds, and the strife
Of the many beliefs, that in vain
Perplex man's heart and brain,

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Are naught but the rustle of leaves,
When the breath of God upheaves
The boughs of the Tree of Life,
And they subside again!
And I remember still
The words, and from whom they came,
Not he that repeateth the name
But he that doeth the will!"

"Not he that repeateth the name,
But he that doeth the will:
From all vain pomps and show,
From the pride that overflows,
And the false conceits of men;
From all the narrow rules
And Subtleties of School,
And the craft of tongue and pen;
Bewildered in its search,
Bewildered with the cry;
Lo here! Lo there, the Church!
Poor, sad humanity,
Through all the dust and heat,
Turns back with bleeding feet,
By the weary road it came,
Unto the simple thought
By the greater Master taught,
And that remaineth still;
Not he that repeateth the name,
But he that doeth the will."

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